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A
THOUSAND AND ONE GEMS
OF
ENGLISH PROSE

Uniform with this Volume,

**A THOUSAND AND ONE GEMS
OF ENGLISH POETRY.**

SELECTED AND ARRANGED

By CHARLES MACKAY, LL.D.

*With Illustrations by SIR JOHN MILLAIS, R.A.,
SIR JOHN GILBERT, R.A., and BIRKET FOSTER.*

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INTRODUCTION.

THE following collection of extracts from the best and most celebrated writers of English prose, from the days of Queen Elizabeth to those of Queen Victoria, was made at the request of the publishers, and is intended as a companion volume to "The Thousand and One Gems of English Poetry," by the same Editor. The difficulty of selection has been much greater in the present than in the previous case, owing not only to the vastness of the literary field to be traversed, but to the length of many of the extracts, which are necessarily deficient in the conciseness of poetical composition, and not so easily to be detached from the context and made to stand alone. It is manifestly impossible to comprise within a single volume a whole Cyclopædia of English prose literature, so as to include a specimen of every author. All that has been aimed at is a selection from the works of the most famous writers who have flourished in Great Britain and America, arranged in chronological order, and classified according to subject. In a work depending so largely on individual taste as well as research, every one who has read much will of course be able to discover omissions, and to suggest the pieces for which he would have preferred to find a place. This is the inevitable fate of all selections, and must continue to be so as long as men's tastes differ, and their literary industry prefers one field of cultivation to another. With regard to

contemporary literature, the difficulty of choice has been increased by the superabundance of material. To have included selections even from one-tenth of the writings of recently deceased authors, and those who still live to instruct or entertain their countrymen, would have extended the work to many volumes ; but the Editor hopes that, notwithstanding all omissions enforced upon him by this cause, the work will be found sufficiently varied and comprehensive. He has to return his thanks to Messrs. Longman & Co. for permission to include extracts from the works of Lord Macaulay and the Rev. Sydney Smith, and to Messrs. Chapman and Hall for permission to extract from the works of the late Charles Dickens. He would have been glad to offer the same acknowledgment to the proprietors of the copyright of the works of his friend Mr. Thackeray, who, if living, would not, he thinks, have been well pleased to be unrepresented in this collection ; but those gentlemen peremptorily refused permission. Had it not been that the Messrs. Routledge possess the copyright of one work to which Mr. Thackeray was a contributor, no specimen of that eminent writer could have appeared in these pages.

A THOUSAND AND ONE GEMS OF ENGLISH PROSE.

SECTION I.

MORAL AND DESCRIPTIVE.

[LORD BACON. 1561-1626.]

PROSPERITY AND ADVERSITY.

THE virtue of prosperity is temperance ; the virtue of adversity is fortitude. Prosperity is the blessing of the Old Testament ; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favour. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearselike airs as carols ; and the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes ; and adversity is not without comforts and hopes. We see in needle-works and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a light-some ground ; judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly, virtue is like precious odours, most fragrant where they are incensed or crushed : for prosperity doth best discover vice, but adversity doth best discover virtue.

GOVERNMENT.

IN Orpheus's theatre, all beasts and birds assembled ; and, forgetting their several appetites, some of prey, some of

game, some of quarrel, stood all sociably together, listening unto the airs and accords of the harp ; the sound whereof no sooner ceased, or was drowned by some louder noise, but every beast returned to his own nature. Wherein is aptly described the nature and condition of men, who are full of savage and un-reclaimed desires of profit, of lust, of revenge : which, as long as they give ear to precepts, to laws, to religion, sweetly touched with eloquence and persuasion of books, of sermons, of harangues, so long is society and peace maintained ; but if these instruments be silent, or sedition and tumult make them not audible, all things dissolve into anarchy and confusion.

FRIENDSHIP.

It had been hard for him that spake it, to have put more truth and untruth together in few words, than in that speech, "Whosoever is delighted in solitude, is either a wild beast or a god ;" for it is most true, that a natural and secret hatred and aversion towards society, in any man, hath somewhat of the savage beast ; but it is most untrue, that it should have any character at all of the divine nature, except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self for a higher conversation such as is

found to have been falsely and feignedly in some of the heathens—as Epimenides, the Candian; Numa, the Roman; Empedocles, the Sicilian; and Apollonius, of Tyana; and truly, and really, in divers of the ancient hermits and holy fathers of the church. But little do men perceive what solitude is, and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love. The Latin adage meeteth with it a little: ‘Magna civitas, magna solitudo;’ because in a great town friends are scattered, so that there is not that fellowship, for the most part, which is in less neighbourhoods; but we may go farther, and affirm most truly, that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness; and, even in this scene also of solitude, whosoever, in the frame of his nature and affections, is unfit for friendship, he taketh it of the beast, and not from humanity. . . .

This communicating of a man’s self to his friend, works two contrary effects, for it redoubleth joys, and cutteth griefs in halves; for there is no man that imparteth his joys to his friend, but he joyeth the more, and no man that imparteth his griefs to his friend, but he grieveth the less. So that it is, in truth, of operation upon a man’s mind of like virtue as the alchemists use to attribute to their stone for man’s body, that it worketh all contrary effects, but still to the good and benefit of nature; but yet, without praying in aid of alchemists, there is a manifest image of this in the ordinary course of nature; for, in bodies, union strengtheneth and cherisheth any natural action, and, on the other side, weakeneth and dulleth any violent impression—and even so is it of minds.

The second fruit of friendship is healthful and sovereign for the understanding, as the first is for the affections; for friendship maketh indeed a fair day in the affections from storm and tempests, but it maketh daylight in the understanding, out of darkness and confusion of thoughts. Neither is this to be understood only of

faithful counsel, which a man receiveth from his friend; but before you come to that, certain it is, that whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up, in the communicating and discoursing with another: he tosseth his thoughts more easily—he marshalleth them more orderly—he seeth how they look when they are turned into words—finally, he waxeth wiser than himself; and that more by an hour’s discourse than by a day’s meditation. It was well said by Themistocles to the king of Persia, “That speech was like cloth of Arras, opened and put abroad”—whereby the imagery doth appear in figure, whereas in thoughts they lie but as in packs. Neither is this second fruit of friendship, in opening the understanding, restrained only to such friends as are able to give a man counsel (they indeed are best), but even without that a man learneth of himself, and bringeth his own thoughts to light, and whetteth his wits as against a stone, which itself cuts not. In a word, a man were better relate himself to a statue or picture, than to suffer his thoughts to pass in smother.

Add now, to make this second fruit of friendship complete, that other point which lieth more open, and falleth within vulgar observation—which is faithful counsel from a friend. Heraclitus saith well, in one of his enigmas, “Dry light is ever the best;” and certain it is, that the light that a man receiveth by counsel from another, is drier and purer than that which cometh from his own understanding and judgment, which is ever intused and drenched in his affections and customs. So as there is as much difference between the counsel that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend and of a flatterer; for there is no such flatterer as is a man’s self, and there is no such remedy against flattery of a man’s self as the liberty of a friend. Counsel is of two sorts; the one concerning manners, the other concerning business; for the first, the best preservative to keep the mind in health is the faithful admonition

of a friend. The calling of a man's self to a strict account, is a medicine sometimes too piercing and corrosive; reading good books of morality is a little flat and dead; observing our faults in others is sometimes improper for our case; but the best receipt (best, I say, to work, and best to take) is the admonition of a friend. It is a strange thing to behold what gross errors and extreme absurdities many (especially of the greater sort) do commit, for want of a friend to tell them of them, to the great damage both of their fame and fortune: for, as St. James saith, they are as men "that look sometimes into a glass, and presently forget their own shape and favour:" as for business, a man may think, if he will, that two eyes see no more than one; or, that a gamester seeth always more than a looker-on; or, that a man in anger is as wise as he that hath said over the four-and-twenty letters; or, that a musket may be shot off as well upon the arm as upon a rest; and such other fond and high imaginations, to think himself all in all: but when all is done, the help of good counsel is that which setteth business straight; and if any man think that he will take counsel, but it shall be by pieces; asking counsel in one business of one man, and in another business of another man; it is as well (that is to say, better, perhaps, than if he asked none at all), but he runneth two dangers; one, that he shall not be faithfully counselled—for it is a rare thing, except it be from a perfect and entire friend, to have counsel given, but such as shall be bowed and crooked to some ends which he hath that giveth it; the other, that he shall have counsel given, hurtful and unsafe (though with good meaning), and mixed partly of mischief and partly of remedy—even as if you would call a physician, that is thought good for the cure of the disease you complain of, but is unacquainted with your body—and therefore, may put you in a way for present cure, but overthroweth your health in some other kind, and so cure the disease, and kill the patient: but a friend, that is wholly acquainted with a man's estate, will beware, by furthering any

present business, how he dasheth upon other inconvenience—and, therefore, rest not upon scattered counsels, for they will rather distract and mislead, than settle and direct.

After these two noble fruits of friendship (peace in the affections, and support of the judgment), followeth the last fruit, which is, like the pomegranate, full of many kernels—I mean, aid and bearing a part in all actions and occasions. Here, the best way to represent to life the manifold use of friendship, is to cast and see how many things there are which a man cannot do himself; and then it will appear that it was a sparing speech of the ancients, to say "that a friend is another himself; for that a friend is far more than himself." Men have their time, and die many times in desire of some things which they principally take to heart; the bestowing of a child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him; so that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his deputy; for he may exercise them by his friend. How many things are there which a man cannot, with any face or comeliness, say or do himself? A man can scarce allege his own merits with modesty, much less extol them; a man cannot sometimes brook to supplicate or beg; and a number of the like: but all these things are graceful in a friend's mouth, which are blushing in a man's own. So, again, a man's person hath many proper relations which he cannot put off. A man cannot speak to his son but as a father; to his wife but as a husband; to his enemy but upon terms: whereas a friend may speak as the case requires, and not as it sorteth with the person. But to enumerate these things were endless: I have given the rule, where a man cannot fitly play his own part; if he have not a friend, he may quit the stage.

STUDIES.

STUDIES serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business; for expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those that are learned. To spend too much time in studies, is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humour of a scholar; they perfect nature, and are perfected by experience—for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men condemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books: else distilled books are, like common distilled waters, flashy things. Reading maketh a full man, conference a ready man, and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that he doth not. Historics make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to con-

tend; "*Abeunt studia in mores*;" nay, there is no stound or impediment in the wit, but may be wrought out by fit studies: like as diseases of the body may have appropriate exercises; bowling is good for the stone and reins, shooting for the lungs and breast, gentle walking for the stomach, riding for the head and the like; so if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again; if his wit be not apt to distinguish or find differences, let him study the schoolmen, for they are "*Cymini sectores*;" if he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases: so every defect of the mind may have a special receipt.

OF GREAT PLACE.

MEN in great place are thrice servants: servants of the sovereign or state; servants of fame; and servants of business. So they have no freedom, neither in their persons; nor in their actions; nor in their times. It is a strange desire to seek power, and to lose liberty; or to seek power over others, and to lose power over a man's self. The rising unto place is laborious; and by pains men come to greater pains; and it is sometimes base: and by indignities, men come to dignities. The standing is slippery, and the regress is either a downfall, or at least an eclipse, which is a melancholy thing: *Cum non sis, qui fueris, non esse, cur velis vivere?* ["Since you are no longer what you were, here is no reason why you should desire to live as a nonentity."] Nay, retire men cannot when they would; neither will they when it were reason: but are impatient of privateness, even in age and sickness, which require the shadow: like old townsmen that will be still sitting at their street door, though thereby they offer age to scorn. Certainly, great persons had need to borrow other men's opinions to think themselves happy; for if they judge by their own feeling, they cannot find it

but if they think with themselves what other men think of them, and that other men would fain be as they are, then they are happy, as it were by report, when perhaps they find the contrary within. For they are the first that find their own griefs; though they be the last that find their own faults. But power to do good is the true and lawful end of aspiring. For good thoughts (though God accept them), yet towards men are little better than good dreams, except they be put in act, and that cannot be without power and place, as the vantage and commanding ground. Merit and good works is the end of man's motion; and conscience of the same is the accomplishment of man's rest. Neglect not also the examples of those that have carried themselves ill in the same place; not to set off thyself by taxing their memory, but to direct thyself what to avoid. Reform therefore, without bravery, or scandal of former times and persons; but yet, set it down to thyself as well to create good precedents, as to follow them. Reduce things to the first institution, and observe wherein and how they have degenerate, but yet ask counsel of both times; of the ancient time what is best; and of the latter time what is fittest. Seek to make thy course regular, that men may know beforehand what they may expect; but be not too positive and peremptory; and express thyself well when thou digress from thy rule. Preserve the right of thy place, but stir not questions of jurisdiction. And rather assume thy right in silence, and *de facto*, than voice it with claims and challenges. Preserve likewise the rights of inferior places, and think it more honour to direct in chief, than to be busy in all. Embrace and invite helps and advises touching the execution of thy place, and do not drive away such as bring thee information, as meddlers, but accept of them in good part. The vices of authority are chiefly four: delays, corruption, roughness, and facility. For delays, give easy access, keep times appointed, go through with that which is in hand, and interlace not business but of necessity. For corruption, do not only bind thine own hands, as thy servants'

hands, from taking, but bind the hands of suitors also from offering. For integrity used doth the one, but integrity professed, and with a manifest detestation of bribery, doth the other. And avoid not only the fault, but the suspicion. Whosoever is found variable, and changeth manifestly without manifest cause, giveth suspicion of corruption. Therefore, always, when thou changeth thine opinion or course, profess it plainly, and declare it, together with the reasons that move thee to change, and do not think to steal it. A servant or a favourite if he be inward, and no other apparent cause of esteem, is commonly thought but a by-way to close corruption. For roughness, it is a needless cause of discontent; severity breedeth fear, but roughness breedeth hate. Even reproofs from authority ought to be grave, and not taunting. As for facility, it is worse than bribery. For bribes come but now and then, but if importunity or idle respects lead a man, he shall never be without. As Solomon saith, "To respect persons is not good, for such a man will transgress for a piece of bread." It is most true that was anciently spoken; a place sheweth the man, and it sheweth some to the better, and some to the worse; "*Omnium consensu capax Imperii, nisi imperasset*:" ["He would have been universally deemed fit for empire, if he had never reigned:"] saith Tacitus of Galba; but of Vespasian he saith "*Solus Imperantium Vespasianus mutatus in melius*." ["Vespasian was the only emperor who was changed for the better by his accession."] Though the one was meant of sufficiency, the other of manners and affection. It is an assured sign of a worthy and generous spirit whom honour amends. For honour is, or should be, the place of virtue. And as in nature things move violently to their places, and calmly in their place; so virtue in ambition is violent, in authority settled and calm. All rising to great place is by a winding stair; and if there be factions, it is good to side a man's self, whilst he is in the rising; and to balance himself, when he is placed. Use the memory of thy predecessor fairly and tenderly; for if thou dost

not, it is a debt will sure be paid when thou art gone. If thou have colleagues, respect them, and rather call them, when they look not for it, than exclude them when they have reason to look to be called. Be not too sensible, or too remembering of thy place, in conversation, and private answers to suitors; but let it rather be said, when he sits in place, he is another man.

OF DISCOURSE.

SOME in their discourse desire rather commendation of wit, in being able to hold all arguments, than of judgment, in discerning what is true; as if it were a praise to know what might be said, and not what should be thought. Some have certain common places and themes, wherein they are good and want variety; which kind of poverty is for the most part tedious, and when it is once perceived, ridiculous. The honourablest part of talk is to give the occasion; and again to moderate and pass to somewhat else, for then a man leads the dance. It is good in discourse, and speech of conversation, to vary and intermingle speech of the present occasion with arguments, tales with reasons, asking of questions with telling of opinions, and jest with earnest; for it is a dull thing to tire, and as we say now, to jade anything too far. As for jest, there be certain things which ought to be privileged from it; namely, religion, matters of state, great persons, any man's present business of importance, and any case that deserveth pity; yet there be some that think their wits have been asleep, except they dart out somewhat that is piquant, and to the quick; that is a vein which would be bridled:

"Parce, puer, stimulis, et fortius utere loris."

And, generally, men ought to find the difference between saltness and bitterness. Certainly, he that hath a satirical vein, as he maketh others afraid of his wit, so he had need be afraid of others' memory. He that questioneth much, shall learn much, and content much; but especially if he apply his questions to the skill of the per-

sons whom he asketh; for he shall give them occasion to please themselves in speaking, and himself shall continually gather knowledge; but let his questions not be troublesome, for that is fit for a poser; and let him be sure to leave other men their turns to speak: nay, if there be any that would reign and take up all the time, let him find means to take them off, and to bring others on, as musicians use to do with those that dance too long galliards. If you dissemble sometimes your knowledge of that you are thought to know, you shall be thought, another time, to know that you know not. Speech of a man's self ought to be seldom, and well-chosen. I knew one was wont to say in scorn, "He must needs be a wise man, he speaks so much of himself:" and there is but one case wherein a man may commend himself with good grace, and that is in commending virtue in another, especially if it be such a virtue whereunto himself pretendeth.—*Essays.*

[LORD BURLEIGH. 1520—1598.]

ON THE CHOICE OF A WIFE.

WHEN it shall please God to bring thee to man's estate, use great providence and circumspection in choosing thy wife. For from thence will spring all thy future good or evil. And it is an action of life, like unto a stratagem of war; wherein a man can err but once. If thy estate be good, match near home and at leisure; if weak, far off and quickly. Inquire diligently of her disposition, and how her parents have been inclined in their youth. Let her not be poor, how generous soever. For a man can buy nothing in the market with gentility. Nor choose a base and uncommonly creature altogether for wealth; for it will cause contempt in others and loathing in thee. Neither make choice of a dwarf, or a fool; for, by the one thou shalt beget a race of pigmies; the other will be thy continual disgrace, and it will yirke thee to hear her talk. For thou shalt find it, to thy great grief, that there is nothing more fulsome than a she-fool.—*Precepts and Directions for the*

well advice of a Man's Life," addressed to his Son.

ON THE EDUCATION OF A FAMILY.

BRING thy children up in learning and obedience, yet without outward austerity. Praise them openly, reprehend them secretly. Give them good countenance and convenient maintenance according to thy ability, otherwise thy life will seem their bondage, and what portion thou shalt leave them at thy death, they will thank death for it and not thee. And I am persuaded that the foolish cockering of some parents, and the over-stern carriage of others, causeth more men and women to take ill courses than their own vicious inclinations. Marry thy daughters in time, lest they marry themselves.—*Ibid.*

ON SURETYSHIP AND BORROWING.

BEWARE of suretyship for thy best friends. He that payeth another man's debts, seeketh his own decay. But, if thou canst not otherwise choose, rather lend thy money thyself upon good bonds, although thou borrow it. So shalt thou secure thyself and pleasure thy friend. Neither borrow money of a neighbour, or a friend, but of a stranger, where, paying for it, thou shalt hear no more of it. Otherwise thou shalt eclipse thy credit, lose thy freedom, and yet pay as dear as to another. But in borrowing of money, be precious of thy word; for he that hath care of keeping days of payment, is lord of another man's purse.—*Ibid.*

[SIR WALTER RALEIGH. 1552—1618.]

THE USES AND ADVANTAGES OF KNOWLEDGE.

LEARNING taketh away the wildness, barbarism, and fierceness of men's minds; though a little of it doth rather work a contrary effect. It taketh away all levity, temerity, and insolency, by copious sug-

gestion of all doubts and difficulties, and acquainting the mind to balance reasons on both sides, and to turn back the first offers and conceits of the kind, and to accept of nothing but [what is] examined and tried. It taketh away all vain admiration of anything, which is the root of all weakness: for all things are admired, either because they are new, or because they are great. . . .

If a man meditate upon the universal frame of nature, the earth with men upon it (the divineness of souls excepted) will not seem more than an ant-hill, where some ants carry corn, and some carry their young, and some go empty, and all to and fro a little heap of dust. It taketh away or mitigateth fear of death, or adverse fortune: which is one of the greatest impediments of virtue, and imperfection of manners. . . . Virgil did excellently and profoundly couple the knowledge of causes and the conquest of all fears together. It were too long to go over the particular remedies which learning doth minister to all the diseases of the mind—sometimes purging the ill humours, sometimes opening the obstructions, sometimes helping the digestion, sometimes increasing appetite, sometimes healing the wounds and ulcerations thereof, and the like; and I will therefore conclude with the chief reason of all, which is, that it disposeth the constitution of the mind not to be fixed or settled in the defects thereof, but still to be capable and susceptible of reformation. For the unlearned man knoweth not what it is to descend into himself, and call himself to account; nor the pleasure of that most pleasant life, which consists in our daily feeling ourselves become better. The good parts he hath, he will learn to show to the full, and use them dexterously, but not much to increase them: the faults he hath, he will learn how to hide and colour them, but not much to amend them; like an ill mower, that mows on still and never whets his scythe. Whereas, with the learned man it fares otherwise, that he doth ever intermix the correction and amendment of his mind with the use and employment thereof.

WORLDLY PRUDENCE RECOMMENDED.

AMONGST all other things of the world, take care of thy estate, which thou shalt ever preserve if thou observe three things: first, that thou know what thou hast, what every thing is worth that thou hast, and to see that thou art not wasted by thy servants and officers. The second is, that thou never spend anything before thou have it; for borrowing is the canker and death of every man's estate. The third is, that thou suffer not thyself to be wounded for other men's faults, and scourged for other men's offences; which is, the surety for another, for thereby millions of men have been beggared and destroyed, paying the reckoning of other men's riot, and the charge of other men's folly and prodigality; if thou smart, smart for thine own sins; and, above all things, be not made an ass to carry the burdens of other men: if any friend desire thee to be his surety, give him a part of what thou hast to spare; if he press thee farther, he is not thy friend at all, for friendship rather chooseth harm to itself than offereth it. . . . If thou be rich, it will give thee pleasure in health, comfort in sickness, keep thy mind and body free, save thee from many perils, relieve thee in thy elder years, relieve the poor and thy honest friends, and give means to thy posterity to live, and defend themselves and thine own fame. Where it is said in the Proverbs, "That he shall be sore vexed that is surety for a stranger, and he that hateth suretyship is sure;" it is further said, "The poor is hated even of his own neighbour, but the rich have many friends." Lend not to him that is mightier than thyself, for if thou lendest him, count it but lost; be not surety above thy power, for if thou be surety, think to pay it.—*Advice to his Son.*

THE TRUE STRENGTH OF KINGS.

THEY say the goodliest cedars which grow on the high mountains of Libanus thrust their roots between the clefts of

hard rocks, the better to bear themselves against the strong storms that blow there. As nature has instructed those kings of trees, so has reason taught the kings of men to root themselves in the hardy hearts of their faithful subjects; and as those kings of trees have large tops, so have the kings of men large crowns, whereof, as the first would soon be broken from their bodies, were they not underborne by many branches, so would the other easily totter, were they not fastened on their heads, with the strong chains of civil justice and of martial discipline.—*Ibid.*

[JOHN LILY. 1553—1600.]

MENTAL VIGOUR.

THERE are three things which cause perfection in a man—nature, reason, use. Reason I call discipline: use, exercise: if any one of these branches want, certainly the tree of virtue must needs wither; for nature without discipline is of small force, and discipline without nature more feeble: if exercise or study be void of any of these it availeth nothing. For as in tilling of the ground in husbandry there is first chosen a fertile soil, then a cunning sower, then good seed, even so must we compare nature to the fat earth, the expert husbandman to the schoolmaster, the faculties and sciences to the pure seeds. If this order had not been in our predecessors, Pythagoras, Socrates, Plato, and whosoever was renowned in Greece for the glory of wisdom, they had never been eternised for wise men, neither canonised, as it were, for saints, among those that study sciences. It is therefore a most evident sign of God's singular favour towards him, that he is endued with all these qualities, without the which man is most miserable. But if there be any one that thinketh wit not necessary to the obtaining of wisdom, after he hath gotten the way to virtue, and industry, and exercise, he is a heretic, in my opinion, toughing the true faith in learning; for if nature play not her part, in vain is labour; and,

as it is said before, if study be not employed, in vain is nature: sloth turneth the edge of wit, study sharpeneth the mind; a thing, be it never so easy, is hard to the idle; a thing be it never so hard, is easy to wit well employed. And most plainly we may see in many things the efficacy of industry and labour. The little drops of rain pierce the hard marble; iron, with often handling is worn to nothing. Besides, this, industry showeth herself in other things: the fertile soil, if it be never tilled, doth wax barren, and that which is most noble by nature is made most vile by negligence. What tree, if it be not topped, beareth any fruit? What vine, if it be not pruned, bringeth forth grapes? Is not the strength of the body turned to weakness with too much delicacy? Were not Milo his arms brawn-fallen for want of wrestling? Moreover, by labour the fierce unicorn is tamed, the wildest falcon is reclaimed, the greatest bulwark is sacked. It was well answered of that man of Thessaly, who being demanded who among the Thessalians were reputed most vile, "Those," he said, "that live at quiet and ease, never giving themselves to martial affairs." But why should one use many words in a thing already proved? It is custom, use, and exercise, that brings a young man to virtue, and virtue to his perfection.—*Euphues and his England.*

[RICHARD BAXTER. 1615—1691.]

THE REST OF THE JUST.

REST! how sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits which beat through all the pulses of my soul! Rest, not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest! when we rest not day and night saying, "Holy, holy, holy, Lord God Almighty:" when we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy!

O blessed day! when I shall rest with God! when I shall rest in the bosom of my Lord! when my perfect soul and body shall together perfectly enjoy the most perfect God! when God, who is love itself, shall perfectly love me, and rest in this love to me, as I shall rest in my love to Him; and rejoice over me with joy, and joy over me with singing, as I shall rejoice in Him!

This is that joy which was procured by sorrow, that crown which was procured by the Cross. My Lord wept that now my tears might be wiped away; He blest that I might now rejoice; he was forsaken that I might not now be forsaken; He then died that I might now live. O free mercy, that can exalt so vile a wretch! Free to me, though dear to Christ: free grace that hath chosen me, when thousands were forsaken. This is not like our cottages of clay, our prisons, our earthly dwellings. This voice of joy is not like our old complaints, our impatient groans and sighs; nor this melodious praise like the scoffs and revilings, or the oaths and curses, which we heard on earth. This body is not like that we had, nor this soul like the soul we had, nor this life like the life we lived. We have changed our place and state, our clothes and thoughts, our looks, language, and company. Before, a saint was weak and despised; but now, how happy and glorious a thing is a saint! Where is now their body of sin, which wearied themselves and those about them? Where are now our different judgments, reproachful names, divided spirits, exasperated passions, strange looks, uncharitable censures? Now are all of one judgment, of one name, of one heart, house and glory. O sweet reconciliation! happy union! Now the Gospel shall no more be dishonoured through our folly. No more, my soul, shalt thou lament the sufferings of the saints, or the church's ruins, or mourn thy suffering friends, nor weep over thy dying beds or their graves. Thou shalt never suffer thy old temptations from Satan, the world, or thy own flesh. Thy pains and sickness are all cured; thy body shall no more be laden

thee with weakness and weariness; thy aching head and heart, thy hunger and thirst, thy sleep and labour are all gone. O what a mighty change is this. From the dunghill to the throne! From persecuting sinners to praising saints! From a vile body to this which shines as the brightness of the firmament! From a sense of God's displeasure to the perfect enjoyment of Him in love! From all my fearful thoughts of death to this joyful life! Blessed change! Farewell sin and sorrow for ever; farewell my rocky, proud, unbelieving heart; my worldly, sensual, carnal heart; and welcome my most holy, heavenly nature. Farewell repentance, faith, and hope; and welcome love, and joy, and praise. I shall now have my harvest without ploughing or sowing: my joy without a preacher or a promise: even all from the face of God Himself. Whatever mixture is in the streams, there is nothing but pure joy in the fountain. Here shall I be encircled with eternity, and ever live, and ever, ever praise the Lord. My face will not wrinkle, nor my hair be gray: for this corruptible shall have put on incorruption: and this mortal, immortality; and death shall be swallowed up in victory. O death where is now thy sting? O grave where is thy victory? The date of my lease will no more expire, nor shall I trouble myself with thoughts of death, nor lose my joys through fear of losing them. When millions of ages are past, my glory is but beginning; and when millions more are past, it is no nearer ending. Every day is all noon, every month is harvest, every year is a jubilee, every age is a full manhood, and all this is one eternity. O blessed eternity! the glory of my glory, the perfection of my perfection.—*The Saint's Rest.*

DYING THOUGHTS.

WHEN I die I must depart, not only from sensual delights, but from the more manly pleasures of my studies, knowledge, and converse with many wise and godly men, and from all my pleasure in

reading, hearing, public and private exercises of religion, &c. I must leave my library, and turn over those pleasant books no more; I must no more come among the living, nor see the faces of my faithful friends, nor be seen of man; houses, and cities, and fields, and countries, gardens and walks, will be nothing as to me. I shall no more hear of the affairs of the world, of man, or wars, or other news, nor see what becomes of that beloved interest of wisdom, piety, and peace, which I desire may prosper, &c.

I answer—though these delights are far above those of sensual sinners, yet, alas! how low and little are they! How small is our knowledge in comparison of our ignorance! And how little doth the knowledge of learned doctors differ from the thoughts of a silly child! For from our childhood we take it in but by drops; and as trifles are the matter of childish knowledge, so words and notions, and artificial forms, do make up more of the learning of the world than is commonly understood; and many such learned men know little more of any great and excellent things themselves, than rustics that are contemned by them for their ignorance. God and the life to come are little better known by them, if not much less, than by many of the unlearned. What is it but a child-game that many logicians, rhetoricians, grammarians, yea, metaphysicians, and other philosophers, in their eagerest studies and disputes, are exercised in? Of how little use is it to know what is contained in many hundreds of the volumes that fill our libraries; yea, or to know many of the most glorious speculations in physics, mathematics, &c., which have given some the title of virtuosi and ingeniosi, in these times, who have little the more wit and virtue to live to God, or overcome temptations from the flesh and the world, and to secure their everlasting hopes; what pleasure or quiet doth it give to a dying man to know almost any of their trifles?

Yea, it were well if much of our reading and learning did us no harm, and more than good. I fear lest books are

to some but a more honourable kind of temptation than cards and dice; lest many a precious hour be lost in them, that should be employed on much higher matters, and lest many make such knowledge but an unholy, natural, yea, carnal pleasure, as worldlings do the thoughts of their lands and honours; and lest they be the more dangerous, by how much the less suspected; but the best is, it is a pleasure so fenced from the slothful with thorny labour of hard and long studies, that laziness saveth more from it than grace and holy wisdom doth. But doubtless fancy and the natural intellect may with as little sanctity live in the pleasure of reading, knowing, disputing, and writing, as others spend their time at a game at chess or other ingenious sport.

For my own part, I know that the knowledge of natural things is valuable, and may be sanctified, much more theological theory; and when it is so, it is of good use: and I have little knowledge which I find not some way useful to my highest ends. And if wishing or money would procure more, I would wish and empty my purse for it; but yet, if many score or hundred books which I have read had been all unread, and I had that time now to lay out upon higher things, I should think myself much richer than now I am. And I must earnestly pray, the Lord forgive me the hours that I have spent in reading things less profitable, for the pleasing of a mind that would fain know all, which I should have spent for the increase of holiness in myself and others; and yet I must thankfully acknowledge to God, that from my youth he taught me to begin with things of greatest weight, and to refer most of my other studies thereto, and to spend my days under the motives of necessity and profit to myself, and those with whom I had to do. And I now think better of the course of Paul, that determined to know nothing but a crucified Christ among the Corinthians; that is, ~~as~~ to converse with them as to use and glorying, as if he knew nothing else; and so of the rest of the Apostles and primitive ages. And though I still love

and honour the fullest knowledge, (and am not of Dr. Collet's mind, who, as Erasmus saith, most slighted Augustine,) yet I less censure even that Carthage council, which forbade the reading of the heathen's books of learning and arts, than formerly I have done. And I would have men savour most that learning in their health, which they will or should savour most in sickness, and near to death. . . .

But the chief answer is yet behind. No knowledge is lost, but perfected, and changed for much nobler, sweeter, greater knowledge. Let men be never so uncertain in particular *de modo*, whether acquired habits of intellect and memory die with us, as being dependent on the body; yet, by what manner soever, that a far clearer knowledge we shall have than is here attainable, is not to be doubted of. And the cessation of our present mode of knowing is but the cessation of our ignorance and imperfection; as our wakening endeth a dreaming knowledge, and our maturity endeth the trifling knowledge of a child; for so saith the Holy Ghost, "Love never faileth," (and we can love no more than we know;) "but whether there be prophecies, they shall fail, (that is, cease;) whether there be tongues, they shall cease; whether there be knowledge (notional and abstractive such as we have now), it shall vanish away;" "when I was a child, I spake as a child, understood as a child, I thought as a child; but when I became a man, I put away childish things, for now we see through a glass," per species, "darkly," as men understand a thing by a metaphor, parable, or riddle, "but then face to face," even creatures intuitively, as in themselves, naked and open to our sight: "now I know in part," not *rem, sed, aliquid rei*, (not the reality itself, but something of the reality,) in which sense Sanchez truly saith, *nihil scitur*, "but then shall I know even as I am known;" not as God knoweth us, for our knowledge and his must not be so comparatively likened, but as holy spirits know us both now and for ever, we shall both

know and be known by immediate intuition. . . .

And of all things, surely a departing soul hath least cause to fear the losing of its notice of the affairs of the world; of peace or wars, or church or kingdoms. For if the sun can send forth its material beams, and operate by motion, light, and heat, at such a distance as this earth, why should I think that blessed spirits are such local, confined, and impotent substances, as not to have notice of the things of earth? Had I but bodily eyes, I could see more from the top of a tower or hill than any one that is below can do. And shall I know less of earth from heaven, than I do now? It is unlike that my capacity will be so little: and if it were, it is unlike that Christ and all the angels will be so strange to me, as to give me no notice of things that so much concern my God and my Redeemer (to whom I am united) and of the holy society of which I am a part, and myself as a member of Christ and that society! I do not think that the communion of the celestial inhabitants is so narrow and slow, as it is of walking clods of earth, and of souls that are confined to such dark lanterns as this body is. Stars can shine one to another; and we on earth can see them so far off in their heaven; and sure, then, if they have a seeing faculty, each of them can see many of us; even the kingdoms of the world. . . . O, foolish soul! if I shall fear this unity with God, Christ, and all the holy spirits, lest I should lose my present separate individuation, when perfection and union are so near akin. In a word, I have no cause to think that my celestial advancement will be a diminution of any desirable knowledge, even of things on earth; but contrarily, that it will be inconceivably increased.—*The Saint's Rest*.

THE MORE WE KNOW, THE
LARGER IS THE CIRCLE OF
OUR IGNORANCE.

HERETOFORE I knew much less than
now, and yet was not half so much ac-

quainted with my ignorance. I had a great delight in the daily new discoveries which I made, and of the light which shined in upon me (like a man that cometh into a country where he never was before); but I little knew either how imperfectly I understood those very points whose discovery so much delighted me, nor how much might be said against them, nor how many things I was yet a stranger to; but now I find far greater darkness upon all things, and perceive how very little it is that we know, in comparison of that which we are ignorant of, and have far meaner thoughts of my own understanding, though I must needs know that it is better furnished than it was then.

Accordingly, I had then a far higher opinion of learned persons and books than I have now; for what I wanted myself, I thought every reverend divine had attained and was familiarly acquainted with; and what books I understood not, by reason of the strangeness of the terms or matter, I the more admired, and thought that others understood their worth. But now experience hath constrained me against my will to know, that reverend learned men are imperfect, and know but little as well as I, especially those that think themselves the wisest; and the better I am acquainted with them, the more I perceive that we are all yet in the dark: and the more I am acquainted with holy men, that are all for heaven, and pretend not much to subtleties, the more I value and honour them. And when I have studied hard to understand some alstruse admired book (as *De Scientia Dei*, *De Providentia circa Malum*, *De Decretis*, *De Prædeterminatione*, *De Libertate Creaturæ*, &c.), I have but attained the knowledge of human imperfection, and to see that the author is but a man as well as I.—*Ibid*.

NONE SO GOOD OR SO BAD AS
THEY APPEAR.

I NOW see more good and more evil in
all men than heretofore I did. I see that

good men are not so good as I once thought they were, but have more imperfections; and that nearer approach and fuller trial doth make the best appear more weak and faulty than their admirers at a distance think. And I find that few are so bad as either malicious enemies or censorious separating professors do imagine. In some, indeed, I find that human nature is corrupted into a greater likeness to devils than I once thought any on earth had been. But even in the wicked, usually there is more for grace to make advantage of, and more to testify for God and holiness, than I once believed there had been.

I less admire gifts of utterance, and bare profession of religion, than I once did; and have much more charity for many who, by the want of gifts, do make an obscurer profession than they. I once thought that almost all that could pray movingly and fluently, and talk well of religion, had been saints. But experience hath opened to me what odious crimes may consist with high profession; and I have met with divers obscure persons, not noted for any extraordinary profession, or forwardness in religion, but only to live a quiet blameless life, whom I have after found to have long lived, as far as I could discern, a truly godly and sanctified life; only, their prayers and duties were by accident kept secret from other men's observation. Yet he that upon this pretence would confound the godly and the ungodly, may as well go about to lay heaven and hell together.—*Narrative of the most Memorable Passages of his Life and Time:*

THE WORLD'S APPLAUSE.

I AM much less regardful of the approbation of man, and set much lighter by contempt or applause, than I did long ago. I am oft suspicious that this is not only from the increase of self-denial and humility, but partly from my being glutted and surfeited with human applause: and all worldly things appear most vain and unsatisfactory, when we have tried them

most. But though I feel that this hath some hand in the effect, yet as far as I can perceive, the knowledge of man's nothingness, and God's transcendent greatness, with whom it is that I have most to do, and the sense of the brevity of human things, and the nearness of eternity, are the principal causes of this effect; which some have imputed to self-conceitedness and morosity.—*Ibid.*

[THOMAS FULLER. 1608—1661.]

CHARACTER OF A GOOD TEACHER.

THERE is scarce any profession in the commonwealth more necessary, which is so slightly performed. The reasons whereof I conceive to be these:—First, young scholars make this calling their refuge; yea, perchance, before they have taken any degree in the University, commence schoolmasters in the country, as if nothing else were required to set up this profession but only a rod and a ferula. Secondly, others who are able, use it only as a passage to better preferment, to patch the rents in their present fortune, till they can provide a new one, and betake themselves to some more gainful calling. Thirdly, they are disheartened from doing their best with the miserable reward which in some places they receive, being masters to their children, and slaves to their parents. Fourthly, being grown rich they grow negligent, and scorn to touch the school but by the proxy of the usher. But see how well our schoolmaster behaves himself.

His genius inclines him with delight to his profession. . . .

He studieth his scholars' natures as carefully as they their books; and ranks their dispositions into several forms. And though it may seem difficult for him in a great school to descend to all particulars, yet experienced schoolmasters may quickly make a grammar of boys' natures, and reduce them all (saving some few exceptions) to these general rules:

1. Those that are ingenious and industrious. The conjunction of two such

planets in a youth presage much good unto him. To such a lad a frown may be a whipping, and a whipping a death; yea, where their master whips them once, shame whips them all the week after. Such natures he useth with all gentleness.

2. Those that are ingenious and idle. These think with the hare in the fable, that running with snails (so they count the rest of their schoolfellows), they shall come soon enough to the post, though sleeping a good while before their starting. Oh, a good rod would finely take them napping.

3. Those that are dull and diligent. Wines, the stronger they be, the more lees they have when they are new. Many boys are muddy-headed till they be clarified with age, and such afterwards prove the best. Bristol diamonds are both bright and squared, and pointed by nature, and yet are soft and worthless; whereas orient ones in India are rough and rugged naturally. Hard, rugged, and dull natures of youth, acquit themselves afterwards the jewels of the country, and therefore their dullness at first is to be borne with, if they be diligent. That schoolmaster deserves to be beaten himself, who beats nature in a boy for a fault. And I question whether all the whipping in the world can make their parts which are naturally sluggish, rise one minute before the hour nature hath appointed.

4. Those that are invincibly dull, and negligent also. Correction may reform the latter, not amend the former. All the whetting in the world can never set a razor's edge on that which hath no steel in it. Such boys he consigneth over to other professions. Shipwrights and boat-makers will choose those crooked pieces of timber which other carpenters refuse. Those may make excellent merchants and mechanics which will not serve for scholars. . . .

Out of his school he is in no way pedantical in carriage or discourse; contenting himself to be rich in Latin, though he doth not gingle with it in every company wherein he comes.

To conclude, let this, amongst other motives, make schoolmasters careful in

their place—that the eminences of their scholars have commended the memories of their schoolmasters to posterity, who, otherwise in obscurity, had altogether been forgotten. Who had ever heard of R. Bond, in Lancashire, but for the breeding of learned Ascham, his scholar? or of Hartgrave, in Brundly school in the same county, but because he was the first did teach worthy Dr. Whittaker? Nor do I honour the memory of Mulcaster for anything so much as his scholar, that gulf of learning, Bishop Andrews. This made the Athenians, the day before the great feast of Theseus, their founder, to sacrifice a ram to the memory of Conidas, his schoolmaster, that first instructed him.—*Worthies of England.*

SCHOLARSHIP

It is a vanity to persuade the world one hath much learning by getting a great library. As soon shall I believe every one is valiant that hath a well-furnished armoury. I guess good housekeeping by the smoking, not the number of the tunnels, as knowing that many of them (built merely for uniformity) are without chimneys, and more without fires.—*Ibid.*

BOOKS.

SOME books are only cursorily to be tasted of: namely, first, voluminous books, the task of a man's life to read them over; secondly, auxiliary books, only to be repaired to on occasions; thirdly, such as are mere pieces of formality, so that if you look on them you look through them, and he that peeps through the casement of the index, sees as much as if he were in the house. But the laziness of those cannot be excused, who perfunctorily pass over authors of consequence, and only trade in their tables and contents. These, like city-cheaters, having gotten the names of all country gentlemen, make silly people believe they have long lived in those places where they never were, and flourish with skill in those authors they never seriously studied.—*Ibid.*

WILLIAM DRUMMOND OF HAWTHORNDEN.
[1585—1649.]

THE FOLLY OF REPINING AT DEATH.

IF on the great theatre of this earth, amongst the numberless number of men, to die were only proper to thee and thine, then, undoubtedly, thou hadst reason to repine at so severe and partial a law: but since it is a necessity, from which never any age by-past hath been exempted, and unto which they which be, and so many as are to come, are thrall'd (no consequent of life being more common and familiar), why shouldst thou, with unprofitable and nought-availing stubbornness, oppose so inevitable and necessary a condition? This is the highway of mortality, and our general home: behold what millions have trod it before thee! what multitudes shall after thee, with them which at that same instant run! In so universal a calamity (if death be one), private complaints cannot be heard: with so many royal palaces, it is no loss to see thy poor cabin burn. Shall the heavens stay their ever-rolling wheels (for what is the motion of them but the motion of a swift and ever whirling wheel, which twineth forth, and again up-rolleth our life), and hold still time to prolong thy miserable days, as if the highest of their working were to do homage unto thee. Thy death is a pace of the order of this *all*, a part of the life of this world; for while the world is the world, some creatures must die, and others take life. Eternal things are raised far above this sphere of generation and corruption, where the first matter, like an ever-flowing and ebbing sea, with divers waves, but the same water, keepeth a restless and never-tiring current; what is below, in the universality of the kind, not in itself doth abide: man a long line of years hath continued, this man every hundred is swept away. . . . This earth is as a table-book, and men are the notes; the first are washen out, that new may be written in. They who fore-went us did leave a room for us; and should we grieve to do the same to those who should come after us? Who, being suffered to see the

exquisite rarities of an antiquary's cabinet, is grieved that the curtain be drawn, and to give place to new pilgrims? And when the Lord of this universe hath showed us the amazing wonders of his various frame, should we take it to heart, when he thinketh time, to dislodge? This is his unalterable and inevitable decree: as we had no part of our will in our entrance into this life, we should not presume to any in our leaving it, but soberly learn to will that which he wills, whose very will giveth being to all that it wills; and reverencing the orderer, not repine at the order and laws, which all where and always are so perfectly established, that who would essay to correct and amend any of them, he should either make them worse, or desire things beyond the level of possibility.—*The Cyprus Grove.*

[ROBERT BURTON. 1576—1640.]

TRUE REMEDIES FOR DISCONTENTS AND SORROW,

DISCONTENTS and grievances are either general or particular; general are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, epidemical diseases which afflict whole kingdoms, territories, cities: or peculiar to private men, are cares, crosses, losses, death of friends, poverty, want, sickness, orbities, injuries, abuses, &c. Generally all discontent, *homines quatinus fortune salo*. No condition free, *quisque suos patimur munes*. Even in the midst of our mirth and jollity, there is some grudging, some complaint; as he saith, our whole life is a *glucupicron*, a bitter sweet-passion, honey and gall mixed together; we are all miserable and discontent, who can deny? If all, and that it be a common calamity, an inevitable necessity, all distressed, then, as Cardan infers, Who art thou that hopest to go free? Why dost thou not grieve thou art a mortal man, and not governor of the world? *Ferre, quam sortem patiuntur omnes, Nemo recuset*. If it be common to all, why should one man be more disquieted than another?

If thou alone wert distressed, it were indeed more irksome and less to be endured; but when the calamity is common, comfort thyself with this, thou hast more fellows, *Solamen miseris socios habuisse doloris*, 'tis not thy sole case, and why shouldst thou be so impatient? Ay, but alas! we are more miserable than others, what shall we do? Besides private miseries, we live in perpetual fear, and danger of common enemies; we have Bellona's whips, and pitiful outcries, for epithalamiums; for pleasant music, that fearful noise of ordnance, drums, and warlike trumpets still sounding in our ears; instead of nuptial torches, we have firing of towns and cities; for triumphs, lamentations; for joy, tears. So it is, and so it was, and ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom, so long as they live with a reciprocal course, joys and sorrows are annexed, and succeed one another. It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*, as Tully deems out of an old poet, that which is necessary cannot be grievous. If it be so, then comfort thyself with this, that whether thou wilt or no, it must be endured; make a virtue of necessity, and conform thyself to undergo it. *Si longa est, levis est; si gravis est, brevis est*. If it be long, 'tis light; if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, yet time will wear it out; custom will ease it; oblivion is a common medicine for all losses, injuries, griefs, and detriments whatsoever, and, when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us. *Atque hæc olim meminisse juvabit*, the privation and want of a thing many times makes it more pleasant and delightful than before it was. We must not think, the happiest of us all, to escape here without some misfortunes—

... *Usque adeo nulla est sincera voluptas,
Solicitem aliquid lætis interuenit.*

Heaven and earth are much alike; those

heavenly bodies, indeed, are freely carried in their orbs without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hindrances, oppositions, still crossing, interrupting their endeavours and desires, and no mortal man is free from this law of nature. We must not, therefore, hope to have all things answer our own expectation, to have a continuance of good success and fortunes. *Fortuna nunquam perpetuè est bona*. And as Minutius Felix, the Roman Consul, told that insulting Coriolanus, drunk with his good fortunes, look not for that success thou hast hitherto had. It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite and adverse. Even so it fell out to him as he foretold. And so to others, even to that happiness of Augustus; though he were Jupiter's almoner, Pluto's treasurer, Neptune's admiral, it could not secure him. Such was Alcibiades' fortune, Narsetes, that great Gonsalvus, and most famous men's, that, as Jovius concludes, it is almost fatal to great princes, through their own default or otherwise circumvented with envy and malice, to lose their honours, and die contumeliously. 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum*,

"There's no protection is so absolute,
That some impurity doth not pollute."

Whatsoever is under the moon is subject to corruption, alterations; and so long as thou livest upon earth look not for other. Thou shalt not here find peaceable and cheerful days, quiet times, but rather clouds, storms, calumnies, such is our fate. And as those errant planets, in their distinct orbs, have their several motions, sometimes direct, stationary, retrograde, in apogee, perigee, oriental, occidental, combust, feral, free, and as our astrologers will have their fortitudes and debilities, by reason of those good and bad irradiations, conferred to each other's site in the heavens, in their terms

houses, case, detriments, &c.; so we rise and fall in this world, ebb and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities, as well from ourselves as others.—*Anatomy of Melancholy.*

[SIR THOMAS BROWNE. 1605—1682.]

LIFE, DEATH, AND IMMORTALITY.

IF we begin to die when we live, and long life be but a prolongation of death, our life is a sad composition; we live with death, and die not in a moment. How many pulses made up the life of Methuselah were work for Archimedes: common counters sum up the life of Moses his man. Our days become considerable, like petty sums, by minute accumulations; where numerous fractions make up but small round numbers; and our days of a span long make not one little finger.

If the nearness of our last necessity brought a nearer conformity into it, there were a happiness in hoary hairs, and no calamity in half senses. But the long habit of living indisposeth us for dying; when avarice makes us the sport of death, when even David grew politically cruel, and Solomon could hardly be said to be the wisest of men. But many are too early old, and before the date of age. Adversity stretched our days, misery makes Alemena's nights, and time hath no wings unto it. But the most tedious being is that which can unwish itself, content to be nothing, or never to have been, which was beyond the malcontent of Job, who cursed not the day of his life, but his nativity; content to have so far been, as to have a title to future being, although he had lived here but in an hidden state of life, and as it were an abortion. . . . Darkness and light divide the course of time, and oblivion shares with memory a great part even of our living beings; we slightly remember our felicities, and the smartest

strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us or themselves. To weep into stones are fables. Afflictions induce callosities; miseries are slippery, or fall like snow upon us, which notwithstanding is no unhappy stupidity. To be ignorant of evils to come, and forgetful of evils past, is a merciful provision in nature, whereby we digest the mixture of our few and evil days, and, our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetitions. A great part of antiquity contented their hopes of subsistency with a transmigration of their souls—a good way to continue their memories, while, having the advantage of plural successes, they could not but act something remarkable in such variety of beings, and, enjoying the fame of their past selves, make accumulation of glory unto their last durations. Others, rather than be lost in the uncomfortable night of nothing, were content to recede into the common being, and make one particle of the public soul of all things, which was no more than to return into their unknown and divine original again. Egyptian ingenuity was more unsatisfied, contriving their bodies in sweet consistencies, to attend the return of their souls. But all was vanity, feeding the wind, and folly. The Egyptian mummies, which Cambyes or time hath spared, avarice now consumeth. Mummy is become merchandise, Mizraim cures wounds, and Pharaoh is sold for balsams.

In vain do individuals hope for immortality, or any patent from oblivion, in preservations below the moon: men have been deceived even in their flatteries above the sun, and studied conceits to perpetuate their names in heaven. The various cosmography of that part hath already varied the names of contrived constellations; Nimrod is lost in Orion, and Osiris in the dog-star. While we look for incorruption in the heavens, we find they are but like the earth;—durable in their main bodies, alterable in their parts; whereof, beside comets and new stars, perspectives begin to tell tales, and the spots that

wander about the sun, with Phaeton's favour, would make clear conviction.

There is nothing strictly immortal, but immortality. Whatever hath no beginning, may be confident of no end;—which is the peculiar of that necessary essence that cannot destroy itself;—and the highest strain of omnipotency, to be so powerfully constituted as not to suffer even from the power of itself; all others have a dependent being and within the reach of destruction. But the sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death, makes a folly of posthumous memory.—*Urn-Burial*.

LIGHT THE SHADOW OF GOD.

LIGHT that makes things seen makes some things invisible. Were it not for darkness, and the shadow of the earth, the noblest part of creation had remained unseen, and the stars in heaven as invisible as on the fourth day, when they were created above the horizon with the sun, and there was not an eye to behold them. The greatest mystery of religion is expressed by adumbration, and in the noblest part of Jewish types we find the cherubim shadowing the mercy-seat. Life itself is but the shadow of death, and souls departed but the shadows of the living. All things fall under this name. The sun itself is but the dark Simulachrum, and light but the shadow of God. — *Ibid.*

THE FEAR OF DEATH.

I THANK God I have not those strait ligaments or narrow obligations to the world, as to dote on life, or be convulsed and tremble at the name of death. Not that I am insensible of the dread and horror thereof, or, by raking into the bowels of the deceased, continual sight of anatomies, skeletons, or cadaverous relics, like vespilloes, or grave-makers, I am become stupid, or have forgot the apprehension of mortality; but that, marshalling all the horrors, and contem-

plating the extremities thereof, I find not anything therein able to daunt the courage of a man, much less a well-resolved Christian. And therefore am not angry at the error of our first parents, or unwilling to bear a part of this common fate, and like the best of them to die, that is, to cease to breathe, to take a farewell of the elements, to be a kind of nothing for a moment, to be within one instant of a spirit. When I take a full view and circle of myself, without this reasonable moderator and equal piece of justice, death, I do conceive myself the miserablist person extant. Were there not another life that I hope for, all the vanities of this world should not intreat a moment's breath for me; could the devil work my belief to imagine I could never die, I would not outlive that very thought; I have so abject a conceit of this common way of existence, this retaining to the sun and elements, I cannot think this is to be a man, or to live according to the dignity of humanity. In expectation of a better, I can with patience embrace this life, yet in my best meditations do often desire death. I honour any man that contemns it, nor can I highly love any that is afraid of it: this makes me naturally love a soldier, and honour those tattered and contemptible regiments, that will die at the command of a sergeant. For a Pagan there may be some motives to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this dilemma, that he is too sensible of this life, or hopeless of the life to come. . . .

It is a brave act of valour to contemn death; but where life is more terrible than death, it is then the truest valour to dare to live; and herein religion hath taught us a noble example. For all the valiant acts of Curtius, Scævola, or Codrus, do not parallel or match that one of Job; and sure there is no torture to the rack of a disease, nor any poniards in death itself, like those in the way or prologue to it. "*Emori nolo, sed me esse mortuum nihil curo*" ["I would not die, but care not to be dead"]. Were I of Cæsar's religion, I should be of his desires, and wish rather to go off at one

blow, than to be sawed in pieces by the grating torture of a disease. Men that look no further than their outsides, think health an appurtenance unto life, and quarrel with their constitutions for being sick; but I that have examined the parts of man, and know upon what tender filaments that fabric hangs, do wonder that we are not always so; and considering the thousand doors that lead to death, do thank my God that we can die but once. It is not only the mischief of diseases, and villany of poisons, that make an end of us: we vainly accuse the fury of guns, and the new inventions of death; it is in the power of every hand to destroy us, and we are beholden unto every one we meet he doth not kill us. There is, therefore, but one comfort left, that though it be in the power of the weakest arm to take away life, it is not in the strongest to deprive us of death: God would not exempt himself from that, the misery of immortality in the flesh; he undertook not that was immortal. Certainly there is no happiness within this circle of flesh, nor is it in the optics of those eyes to behold felicity; the first day of our jubilee is death. The devil hath therefore failed of his desires: we are happier with death, than we should have been without it. There is no misery but in himself, where there is no end of misery; and so, indeed, in his own sense, the stoic is in the right. He forgets that he can die who complains of misery! we are in the power of no calamity while death is in our own.—*Ibid.*

[JEREMY TAYLOR. 1613–1667.]

INTOLERANCE REBUKED. AN APOLOGUE.

“WHEN Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stopping and leaning on his staff, weary with age and travel, coming towards him, who was a hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man

ate and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God; at which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away because he did not worship thee: God answered him, I have suffered him these hundred years, although he dishonoured me, and couldst thou not endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. *Go thou and do likewise*, and thy charity will be rewarded by the God of Abraham.—*The Liberty of Prophecy.*

LOVE AND MARRIAGE.

THEY that enter into the state of marriage cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or death, felicity or a lasting sorrow, are in the power of marriage. . . .

Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation; every little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine, when first they begin to curl like the locks of a new-weaned boy: but when by age and consolidation they stiffen into the hardness of a stem, and have, by the warm embraces of the sun and the kisses of heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of a tempest, and yet never be broken: so are the early unions of an unfixed marriage; watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. After the hearts of the man and the wife

are endeared and hardened by a mutual confidence and experience, longer than artifice and pretence can last, there are a great many remembrances, and some things present, that dash all little unkindnesses in pieces. . . .

There is nothing can please a man without love; and if a man be weary of the wise discourses of the apostles, and of the innocency of an even and a private fortune, or hates peace, or a fruitful year, he hath reaped thorns and thistles from the choicest flowers of Paradise; for nothing can sweeten felicity itself but love; but when a man dwells in love, then the breasts of his wife are pleasant as the droppings upon the hill of Hermon; her eyes are fair as the light of heaven; she is a fountain sealed, and he can quench his thirst, and ease his cares, and lay his sorrows down upon her lap, and can retire home to his sanctuary and refectory, and his gardens of sweetness and chaste refreshments. No man can tell but he that loves his children, how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society.—*Sermons.*

THE MISERIES OF MAN'S LIFE.

How few men in the world are prosperous! What an infinite number of slaves and beggars, of persecuted and oppressed people, fill all corners of the earth with groans, and heaven itself with weeping, prayers, and sad remembrances! How many provinces and kingdoms are afflicted by a violent war, or made desolate by popular diseases! Some whole countries are remarked with fatal evils, or periodical sicknesses. Grand Cairo, in Egypt, feels the plague every three years returning like a quartan ague, and destroying many thousands of persons. . . . It were too sad if I should tell how

many persons are afflicted with evil spirits, with spectres and illusions of the night.

He that is no fool, but can consider wisely, if he be in love with this world, we need not despair but that a witty man might reconcile him with tortures, and make him think charitably of the rack, and be brought to dwell with vipers and dragons, and entertain his guests with the shrieks of mandrakes, cats, and screech-owls, with the filing of iron and the harshness of rending of silk, or to admire the harmony that is made by a herd of ravening wolves, when they miss their draught of blood in their midnight revels. The groans of a man in a fit of the stone are worse than all these; and the distractions of a troubled conscience are worse than those groans; and yet a merry careless sinner is worse than all that. But if we could, from one of the battlements of heaven, espy how many men and women at this time lie fainting and dying for want of bread; how many young men are hewn down by the sword of war; how many poor orphans are now weeping over the graves of their father, by whose life they were enabled to eat; if we could but hear how mariners and passengers are at this present in a storm, and shriek out because their keel dashes against a rock, or bulges under them; how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of a constant infelicity; in all reason we should be glad to be out of the noise and participation of so many evils. This is a place of sorrows and tears, of so great evils and a constant calamity; let us remove from hence, at least in affections and preparation of mind.—*Id.*

SINFUL PLEASURES.

LOOK upon pleasures not upon that side which is next the sun, or where they look beautifully, that is, as they come towards you to be enjoyed; for then they paint and smile, and dress themselves up in tinsel and glass gems and counterfeit

imagery ; but when thou hast rifled and discomposed them with enjoying their false beauties, and that they begin to go off, then behold them in their nakedness and weariness. See what a sigh and sorrow, what naked unhandsome proportions and a filthy carcass they discover ; and the next time they counterfeit, remember what you have already discovered, and be no more abused.—*Ibid.*

USEFUL STUDIES.

SPEND not your time in that which profits not ; for your labour and your health, your time and your studies, are very valuable ; and it is a thousand pities to see a diligent and hopeful person spend himself in gathering cockle-shells and little pebbles, in telling sands upon the shores, and making garlands of useless daisies. Study that which is profitable, that which will make you useful to churches and commonwealths, that which will make you desirable and wise. Only I shall add this to you, that in learning there are variety of things as well as in religion : there is mint and cummin, and there are the weighty things of the law ; so there are studies more and less useful, and everything that is useful will be required in its time : and I may in this also use the words of our blessed Saviour, "These things ought you to look after, and not to leave the other unregarded." But your great care is to be in the things of God and of religion, in holiness and true wisdom, remembering the saying of Origen, "That the knowledge that arises from goodness is something that is more certain and more divine than all demonstration," than all other learnings of the world.—*Ibid.*

THE OMNIPRESENCE OF DEATH.

YOU can go no whither but you tread on dead men's bones. The wild fellow in Petronius, that escaped upon a broken table from the furies of a shipwreck, as he

was sunning himself upon the rocky shore, espied a man rolled upon his floating bed of waves, ballasted with sand in the folds of his garment, and carried by his civil enemy, the sea, towards the shore to find a grave. And it cast him into some sad thoughts, that peradventure this man's wife, in some part of the continent, safe and warm, looks next month for the good man's return ; or, it may be, his son knows nothing of the tempest ; or his father thinks of that affectionate kiss which still is warm upon the good old man's cheek, ever since he took a kind farewell, and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his father's arms. These are the thoughts of mortals ; this is the end and sum of all their designs. A dark night and an ill guide, a boisterous sea and a broken cable, a hard rock and a rough wind, dashed in pieces the fortune of a whole family ; and they that shall weep loudest for the accident are not yet entered into the storm, and yet have suffered shipwreck. Then, looking upon the carcass, he knew it, and found it to be the master of the ship, who, the day before, cast up the accounts of his patrimony and his trade, and named the day when he thought to be at home. See how the man swims, who was so angry two days since ! His passions are becalmed with the storm, his accounts cast up, his cares at an end, his voyage done, and his gains are the strange events of death, which, whether they be good or evil, the men that are alive seldom trouble themselves concerning the interest of the dead.

It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the sprightfulness of youth, and the fair cheeks and full eyes of childhood ; from the vigorousness and strong flexure of the joints of five-and-twenty, to the hollowness and deadly paleness, to the loathsomeness and horror of a three days burial, and we shall perceive the distance to be very great and very strange. But so have I seen a rose newly springing from the clefts of its hood, and, at first, it

was fair as the morning, and full with the dew of heaven, as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk; and at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds and outworn faces. The same is the portion of every man and every woman; the heritage of worms and serpents, rottenness and cold dishonour, and our beauty so changed, that our acquaintance quickly knew us not; and that change mingled with so much horror, or else meets so with our fears and weak discouragements, that they who, six hours ago, tended upon us either with charitable or ambitious services, cannot, without some regret, stay in the room alone, where the body lies stripped of its life and honour. I have read of a fair young German gentleman, who, living, often refused to be pictured, but put off the importunity of his friends' desire by giving way, that, after a few days' burial, they might send a painter to his vault, and if they saw cause for it, draw the image of his death unto the life. They did so, and found his face half eaten, and his midriff and back-bone full of serpents; and so he stands pictured among his armed ancestors. So does the fairest beauty change; and it will be as bad with you and me; and then what servants shall we have to wait upon us in the grave? what friends to visit us? what officious people to cleanse away the moist and unwholesome cloud reflected upon our faces from the sides of the weeping vaults, which are the longest weepers for our funeral?

A man may read a sermon, the best and most passionate that ever man preached, if he shall but enter into the sepulchres of kings. In the same Escorial where the Spanish princes live in greatness and power, and decree war or peace, they have wisely placed a cemetery, where their ashes and their glory shall sleep till time shall be no more; and where our kings have been crowned their ancestors lie in-

tered, and they must walk over their grandsire's head to take his crown. There is an acre sown with royal seed, the copy of the greatest change, from rich to naked, from ceiled roofs to arched coffins, from living like gods to die like men. There is enough to cool the flames of lust, to abate the heights of pride, to appease the itch of covetous desires, to sully and dash out the dissembling colours of a lustful, artificial, and imaginary beauty. There the warlike and the peaceful, the fortunate and the miserable, the beloved and the despised princes, mingle their dust, and pay down their symbol of mortality, and tell all the world that, when we die, our ashes shall be equal to kings', and our accounts easier, and our pains for our crowns shall be less.—*Ibid.*

[DR. ROBERT SOUTH. 1633—1716.]

SANCTIMONIOUSNESS.

BODILY abstinence, joined with a demure, affected countenance, is often called and accounted piety and mortification. Suppose a man infinitely ambitious, and equally spiteful and malicious; one who poisons the ears of great men by venomous whispers, and rises by the fall of better men than himself; yet if he steps forth with a Friday look and a lenten face, with a blessed Jesu! and a mournful ditty for the vices of the times; oh! then he is a saint upon earth: an Ambrose or an Augustine (I mean not for that earthly trash of book-learning; for, alas! such are above that, or at least that's above them), but for zeal and for fasting, for a devout elevation of the eyes, and a holy rage against other men's sins. And happy those ladies and religious dames characterised in the 2nd of Timothy, c. iii. 5, 6, who can have such self-denying, thriving, able men for their confessors! and thrice happy those families where they vouchsafe to take their Friday night's refreshments! thereby demonstrate to the world what Christian abstinence, and what primitive, self-mortifying vigour there is in forbearing a

dinner, that they may have the better stomach to their supper. In fine, the whole world stands in admiration of them: fools are fond of them, and wise men are afraid of them; they are talked of, they are pointed out; and, as they order the matter, they draw the eyes of all men after them, and generally something else.—*Sermons.*

IGNORANT PREACHERS.

WE know how great an absurdity our Saviour accounted it for the blind to lead the blind, and to put him that cannot so much as see to discharge the office of a watch. Nothing more exposes to contempt than ignorance. When Samson's eyes were out, of a public magistrate he was made a public sport. And when Eli was blind, we know how well he governed his sons, and how well they governed the church under him. But now the blindness of the understanding is greater and more scandalous, especially in such a seeing age as ours, in which the very knowledge of former times passes but for ignorance in a better dress; an age that flies at all learning, and inquires into everything, but especially into faults and defects. Ignorance, indeed, so far as it may be resolved into natural inability, is, as to men at least, inculpable, and consequently not the object of scorn, but pity; but in a governor, it cannot be without the conjunction of the highest impudence; for who bid such a one aspire to teach and to govern? A blind man sitting in the chimney-corner is pardonable enough, but sitting at the helm he is intolerable. If men will be ignorant and illiterate, let them be so in private, and to themselves, and not set their defects in a high place, to make them visible and conspicuous. If owls will not be hooted at, let them keep close within the tree, and not perch upon the upper boughs. Solomon built his temple with the tallest cedars; and surely when God refused the defective and the maimed for sacrifice, we cannot think that he requires them for the priesthood. When learning,

abilities, and what is excellent in the world forsake the church, we may easily foretel its ruin without the gift of prophecy. And when ignorance succeeds in the place of learning, weakness in the room of judgment, we may be sure heresy and confusion will quickly come in the room of religion.—*Ibid.*

RELIGION NOT HOSTILE TO PLEASURE.

THAT pleasure is man's chiefest good (because, indeed, it is the perception of good that is properly pleasure), is an assertion most certainly true, though, under the common acceptance of it, not only false but odious. For, according to this, pleasure and sensuality pass for terms equivalent; and therefore he that takes it in this sense, alters the subject of the discourse. Sensuality is indeed a part, or rather one kind of pleasure, such an one as it is. For pleasure, in general, is the consequent apprehension of a suitable object suitably applied to a rightly disposed faculty; and so must be conversant both about the faculties of the body and of the soul respectively, as being the result of the fruitions belonging to both.

Now, amongst those many arguments used to press upon men the exercise of religion, I know none that are like to be so successful as those that answer and remove the prejudices that generally possess and bar up the hearts of men against it: amongst which there is none so prevalent in truth, though so little owned in pretence, as that it is an enemy to men's pleasures, that it bereaves them of all the sweets of converse, dooms them to an absurd and perpetual melancholy, designing to make the world nothing else but a great monastery; with which notion of religion nature and reason seem to have great cause to be dissatisfied. For since God never created any faculty, either in soul or body, but withal prepared for it a suitable object, and that in order to its gratification, can we think that religion was designed only for a contradiction to nature, and with the greatest

and most irrational tyranny in the world, to tantalise and tie men up from enjoyment, in the midst of all the opportunities of enjoyment? to place men with the furious affections of hunger and thirst in the very bosom of plenty, and then to tell them that the envy of Providence has sealed up everything that is suitable under the character of unlawful? For certainly first to frame appetites fit to receive pleasure, and then to interdict them with a Touch not, taste not, can be nothing else than only to give them occasion to devour and prey upon themselves, and so to keep men under the perpetual torment of an unsatisfied desire; a thing hugely contrary to the natural felicity of the creature, and consequently to the wisdom and goodness of the great Creator.

He, therefore, that would persuade men to religion both with art and efficacy, must found the persuasion of it upon this, that it interferes not with any rational pleasure, that it bids nobody quit the enjoyment of any one thing that his reason can prove to him ought to be enjoyed. 'Tis confessed, when, through the cross circumstances of a man's temper or condition, the enjoyment of a pleasure would certainly expose him to a greater inconvenience, then religion bids him quit it; that is, it bids him prefer the endurance of a lesser evil before a greater, and nature itself does no less. Religion, therefore, entrenches upon none of our privileges, invades none of our pleasures; it may, indeed, sometimes command us to change, but never totally to suppress them.—*Ibid.*

APPARENT IMPOSSIBILITIES.

IT is idleness that creates impossibilities; and where men care not to do a thing, they shelter themselves under a persuasion that it cannot be done. The shortest and the surest way to prove a work possible, is strenuously to set about it; and no wonder if that proves it possible that for the most part makes it so.—*Ibid.*

[DR. WILLIAM EIERLOCK. 1678—1761.]

LONGING AFTER IMMORTALITY.

LET us now consider the force of this argument; how far these natural desires of immortality prove that we are by nature immortal. For [say the objectors] is there anything in the world more extravagant than some men's desires are; and is this an argument, that we shall have whatever we desire, because we fondly and passionately, and, it may be, very unreasonably desire it? And therefore, to explain the force of this argument, I shall observe two things; 1st, That all natural passions and appetites are immediately implanted in our nature by God; and, 2ndly, That all natural passions have their natural objects.

As for the first, it is certain, as I have already shewn at large, that our passions and appetites are the life and sense of the soul, without which it would be dead and stupid, without any principle of vital sensation. For what is life without fear, and love, and hope, and desire, and such like passions, whereby we feel all things else, and feel ourselves? Now, whatever fancies men may have about our notions and ideas, that they may come into our minds from without, and be formed by external impressions, yet no man will be so absurd as to say, that external objects can put a principle of life into us; and then they can create no new passions in us, which are essential to our natures, and must be the work of that God who made us.

And therefore, secondly, every natural desire must have its natural object to answer that desire, or else the desire was made in vain; which is a reproach to our wise Maker, if he have laid a necessity on us of desiring that which is not in nature, and therefore cannot be had. We may as well suppose that God has made eyes without light, or ears without sounds, as that he has implanted any desires in us which he had made nothing to answer. There is no one example can be given of this in any kind whatsoever; for should any man be so extravagant as to desire to

fly in the air, to walk upon the sea, and the like, you would not call these the desires of nature, because our natures are not fitted for them; but all the desires which are founded in nature have their natural objects. And can we then think that the most natural and most necessary desire of all has nothing to answer it? that nature should teach us above all things to desire immortality, which is not to be had? especially when it is the most noble and generous desire of human nature, that which most of all becomes a reasonable creature to desire; nay, that which is the governing principle of all our actions, and must give laws to all our other passions, desires, and appetites. What a strange creature has God made man, if he deceive him in the most fundamental and most universal principle of action; which makes his whole life nothing else but one continued cheat and imposture!—*Sermos.*

HUMAN LIFE NOT TOO SHORT FOR ITS PURPOSES.

SUCH a long life as that of the antediluvians] is not reconcilable with the present state of the world. What the state of the world was before the flood, in what manner they lived, and how they employed their time, we cannot tell, for Moses has given no account of it; but taking the world as it is, and as we find it, I dare undertake to convince those men, who are most apt to complain of the shortness of life, that it would not be for the general happiness of mankind to have it much longer: for, 1st, The world is at present very unequally divided; some have a large share and portion of it, others have nothing but what they can earn by very hard labour, or extort from other men's charity by their restless importunities, or gain by more ungodly arts. Now, though the rich and prosperous, who have the world at command, and live in ease and pleasure, would be very well contented to spend some hundred years in this world, yet I should think

fifty or threescore years abundantly enough for slaves and beggars; enough to spend in hunger and want, in a jail and a prison. And those who are so foolish as not to think this enough, owe a great deal to the wisdom and goodness of God that he does. So that the greatest part of mankind have great reason to be contented with the shortness of life, because they have no temptation to wish it longer.

2dly, The present state of this world requires a more quick succession. The world is pretty well peopled, and is divided amongst its present inhabitants; and but very few, in comparison, as I observed before, have any considerable share in the division. Now, let us but suppose that all our ancestors, who lived a hundred or two hundred years ago, were alive still, and possessed their old estates and honours, what had become of this present generation of men, who have now taken their places, and make as great a show and bustle in the world as they did? And if you look back three, or four, or five hundred years, the case is still so much the worse; the world would be over-peopled; and where there is one poor miserable man now, there must have been five hundred; or the world must have been common, and all men reduced to the same level; which, I believe, the rich and happy people, who are so fond of long life, would not like very well. This would utterly undo our young prodigal heirs, were their hopes of succession three or four hundred years off, who, as short as life is now, think their fathers make very little haste to their graves. This would spoil their trade of spending their estates before they have them, and make them live a dull sober life, whether they would or no; and such a life, I know, they don't think worth having. And therefore, I hope at least they will not make the shortness of their fathers' lives an argument against providence; and yet such kind of sparks as these are commonly the wits that set up for atheism, and, when it is put into their heads, quarrel with every thing which they fondly conceive will weaken the belief of a God and a providence, and,

among other things, with the shortness of life ; which they have little reason to do, when they so often outlive their estates.

3dly, The world is very bad as it is ; so bad, that good men scarce know how to spend fifty or threescore years in it ; but consider how bad it would probably be, were the life of man extended to six, seven, or eight hundred years. If so near a prospect of the other world, as forty or fifty years, cannot restrain men from the greatest villanies, what would they do if they could as reasonably suppose death to be three or four hundred years off ? If men make such improvements in wickedness in twenty or thirty years, what would they do in hundreds ? And what a blessed place then would this world be to live in !

We see in the old world, when the life of men was drawn out to so great a length, the wickedness of mankind grew so insufferable, that it repented God he had made man ; and he resolved to destroy that whole generation, excepting Noah and his family. And the most probable account that can be given how they came to grow so universally wicked, is the long and prosperous lives of such wicked men, who by degrees corrupted others, and they others, till there was but one righteous family left, and no other remedy left but to destroy them all ; leaving only that righteous family as the seed and future hopes of the new world.

And when God had determined in himself, and promised to Noah never to destroy the world again by such an universal destruction, till the last and final judgment, it was necessary by degrees to shorten the lives of men, which was the most effectual means to make them more governable, and to remove bad examples out of the world, which would hinder the spreading of the infection, and people and reform the world again by new examples of piety and virtue. For when there are such wicked successions of men, there are few ages but have some great and brave examples, which give a new and better spirit to the world.—*On the Immortality of the Soul.*

[DR. JOHN TILLOTSON. 1630—1694.]

TRUTH ALWAYS CONSISTENT.

It is hard to personate and act a part long ; for where truth is not at the bottom, nature will always be endeavouring to return, and will peep out and betray herself one time or other. Therefore, if any man think it convenient to seem good, let him be so indeed, and then his goodness will appear to everybody's satisfaction ; so that, upon all accounts, sincerity is true wisdom. Particularly as to the affairs of this world, integrity hath many advantages over all the fine and artificial ways of dissimulation and deceit ; it is much the plainer and easier, much the safer and more secure way of dealing in the world ; it has less of trouble and difficulty, of entanglement and perplexity, of danger and hazard in it ; it is the shortest and nearest way to our end, carrying us thither in a straight line, and will hold out and last longest. The arts of deceit and cunning do continually grow weaker, and less effectual and serviceable to them that use them ; whereas integrity gains strength by use ; and the more and longer any man practiseth it, the greater service it does him, by confirming his reputation, and encouraging those with whom he has to do to repose the greatest trust and confidence in him, which is an unspeakable advantage in the business and affairs of life.

Truth is always consistent with itself, and needs nothing to help it out ; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware ; whereas a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation ; for sincerity is firm and substantial, and there is nothing hollow or unsound in it, and because it is plain and open, fears no dis-

covery; of which the crafty man is always in danger; and when he thinks he walks in the dark, all his pretences are so transparent, that he that runs may read them. He is the last man that finds himself to be found out; and whilst he takes it for granted that he makes fools of others, he renders himself ridiculous. . . .

And I have often thought that God hath, in his great wisdom, hid from men of false and dishonest minds the wonderful advantages of truth and integrity to the prosperity even of our worldly affairs. These men are so blinded by their covetousness and ambition, that they cannot look beyond a present advantage, nor forbear to seize upon it, though by ways never so indirect; they cannot see so far as to the remote consequences of a steady integrity, and the vast benefit and advantages which it will bring a man at last. Were but this sort of men wise and clear-sighted enough to discern this, they would be honest out of very knavery, not out of any love to honesty and virtue, but with a crafty design to promote and advance more effectually their own interests; and therefore the justice of the divine providence has hid this truest point of wisdom from their eyes, that bad men might not be upon equal terms with the just and upright and serve their own wicked designs by honest and lawful means.

Indeed, if a man were only to deal in the world for a day, and should never have occasion to converse more with mankind, never more need their good opinion or good word, it were then no great matter (speaking as to the concerns of this world) if a man spend his reputation all at once, and ventured it at one throw: but if he be to continue in the world, and would have the advantage of conversation whilst he is in it, let him make use of truth and sincerity in all his words and actions; for nothing but this will last and hold out to the end; all other arts will fail, but truth and integrity will carry a man through, and bear him out to the last.—*Sermons.*

IMMODERATE SELF-LOVE.

THERE is a love of ourselves which is founded in nature and reason, and is made the measure of our love to our neighbour; for we are to love our neighbour as ourselves; and if there were no due love of ourselves, there could be none of our neighbour. But this love of ourselves, which is so consistent with the love of our neighbour, can be no enemy to our peace: for none can live more quietly and peaceably than those who love their neighbours as themselves. But there is a self-love which the Scripture condemns, because it makes men peevish and froward, uneasy to themselves and to their neighbours, filling them with jealousies and suspicions of others with respect to themselves, making them apt to mistrust the intentions and designs of others towards them, and so producing ill-will towards them; and where that hath once got into men's hearts, there can be no long peace with those they bear a secret grudge and ill-will to. The bottom of all is, they have a wonderful value for themselves and those opinions, and notions, and parties, and factions they happen to be engaged in, and these they make the measure of their esteem and love of others. As far as they comply and suit with them, so far they love them, and no farther. If we ask, Cannot good men differ about some things, and yet be good still? Yes. Cannot such love one another notwithstanding such difference? No doubt they ought. Whence comes it, then, that a small difference in opinion is so apt to make a breach in affection? In plain truth it is, every one would be thought to be infallible, if for shame they durst to pretend to it; and they have so good an opinion of themselves, that they cannot bear such as do not submit to them. From hence arise quarrellings and disputings, and ill language, not becoming men or Christians. But all this comes from their setting up themselves and their own notions and practices, which they would make a rule to the rest of the world; and if others have the same opinion of themselves, it is

impossible but there must be everlasting clashings and disputings, and from thence falling into different parties and factions; which can never be prevented till they come to more reasonable opinions of themselves, and more charitable and kind towards others.—*Ibid.*

[SIR GEORGE MACKENZIE. 1636—1691.]

AVARICE.

THE best plea that avarice can make, is, that it provides against those necessities which otherwise would have made us miserable; but the love of money deserves not the name of avarice, whilst it proceeds no farther. And it is then only to be abhorred, when it cheats and abuses us, by making us believe that our necessities are greater than they are, in which it treats us as fools, and makes us slaves. But it is indeed most ridiculous in this, that oftentimes, after it has persuaded men that a great estate is necessary, it does not allow them to make use of any suitable proportion of what they have gained; and since nothing can be called necessary but what we need to use, all that is laid up cannot be said to be laid up for necessity. And so this argument may have some weight when it is pressed by luxury, but it is ridiculous when it is alleged by avarice.

I have, therefore, oftentimes admired how a person that thought it luxury to spend two hundred pounds, toiled as a slave to get four hundred a year for his heirs. Either he thought an honest and virtuous man should not exceed two hundred pounds in his expense, or not; if he thought he should not, why did he bribe his heir to be luxurious, by leaving him more? If he thought his heir could not live upon so little, why should he who gained it defraud himself of the true use?

I know some who preserve themselves against avarice, by arguing often with their own heart that they have twice as much as they expected, and more than others who they think live very contentedly, and who did bound their designs in the beginning with moderate

hopes, and refuse obstinately to enlarge, lest they should thus launch out into an ocean that has no shore.

To meditate much upon the folly of others who are remarkable for this vice, will help somewhat to limit it; and to rally him who is ridiculous for it, may influence him and others to contemn it. I must here beg rich and avaricious men's leave, to laugh as much at their folly as I could do at a shepherd who would weep and grieve because his master would give him no more beasts to herd, or at a steward, because his lord gave him no more servants to feed. Nor can I think a man, who, having gained a great estate, is afraid to live comfortably upon it, less ridiculous than I would do him, who, having built a convenient, or it may be a stately house, should choose to walk in the rain, or expose himself to storms, lest he should defile and profane the floor of his almost idolised rooms. They who think that they are obliged to live as well as others of the same rank, do not consider that every man is only obliged to live according to his present estate. And, therefore, this necessity will also grow with our estates; and this temptation rather makes our necessities endless, than provides against them. And he who, having a paternal estate of a hundred pounds a year, will not be satisfied to live according to it, will meet with the same difficulty when he comes to an estate of ten thousand pounds; and, like the wounded deer, he flies not from the dart, but carries it along with him. We are but stewards, and the steward should not be angry that he has not more to manage; but should be careful to bestow what he has; and if he do so, neither his master nor the world can blame him.—*Moral Essays.*

[SIR WILLIAM TEMPLE. 1628—1699.]

DISSUASION AGAINST EXCESSIVE GRIEF.

I KNOW no duty in religion more generally agreed on, nor more justly required by God Almighty, than a perfect

submission to His will in all things ; nor do I think any disposition of mind can either please Him more, or become us better, than that of being satisfied with what He gives, and contented with all He takes away. None, I am sure, can be of more honour to God, nor of more ease to ourselves. For, if we consider Him as our Maker, we cannot contend with Him ; if as our Father, we ought not to distrust Him ; so that we may be confident, whatever He does is intended for good ; and whatever happens that we interpret otherwise, yet we can get nothing by repining, nor save anything by resisting.

But if it were for us to reason with God Almighty, and your ladyship's loss were acknowledged as great as it could have been to any one, yet, I doubt, you would have but ill grace to complain at the rate you have done, or rather as you do ; for the first emotions or passions may be pardoned ; it is only the continuance of them which makes them inexcusable. In this world, madam, there is nothing perfectly good ; and whatever is called so, is but either comparatively with other things of its kind, or else with the evil that is mingled in its composition ; so he is a good man who is better than men commonly are, or in whom the good qualities are more than the bad ; so, in the course of life, his condition is esteemed good, which is better than that of most other men, or in which the good circumstances are more than the evil. By this measure, I doubt, madam, your complaints ought to be turned into acknowledgments, and your friends would have cause to rejoice rather than to condole with you. When your ladyship has fairly considered how God Almighty has dealt with you in what he has given, you may be left to judge yourself how you have dealt with Him in your complaints for what he has taken away. It is true you have lost a child, and all that could be lost in a child of that age ; but you have kept one child, and you are likely to do so long ; you have the assurance of another, and the hopes of many more. You have kept a husband, great in employment, in fortune, and in the esteem of good men. You

have kept your beauty and your health, unless you have destroyed them yourself, or discouraged them to stay with you by using them ill. You have friends who are as kind to you as you can wish, or as you can give them leave to be. You have honour and esteem from all who know you ; or if it fails in any degree, it is only upon that point of your seeming to be fallen out with God and the whole world, and neither to care for yourself, nor anything else, after what you have lost. . . . Christianity teaches and commands us to moderate our passions ; to temper our affections towards all things below ; to be thankful for the possession, and patient under the loss, whenever HE who gave shall see fit to take away. Your extreme fondness was perhaps as displeasing to God before, as now your extreme affliction is ; and your loss may have been a punishment for your faults in the manner of enjoying what you had. It is at least pious to ascribe all the ill that befalls us to our own demerits, rather than to injustice in God. And it becomes us better to adore the issues of His providence in the effects, than to inquire into the causes ; for submission is the only way of reasoning between a creature and its Maker ; and contentment in His will is the greatest duty we can pretend to, and the best remedy we can apply to all our misfortunes.

But, madam, though religion were no party in your case, and for so violent and injurious a grief you had nothing to answer to God, but only to the world and yourself, yet I very much doubt how you would be acquitted. We bring into the world with us a poor, needy, uncertain life ; short at the longest, and uneasy at the best. All the imaginations of the witty and the wise have been perpetually busied to find out the ways to revive it with pleasures, or to relieve it with diversions ; to compose it with ease, and to settle it with safety. To these ends have been employed the institutions of lawgivers, the reasonings of philosophers, the inventions of poets, the pains of labouring, and the extravagances of voluptuous men. All the world is perpetually

At work, that our poor mortal lives may pass the easier and happier for that little time we possess them, or else end the better when we lose them. On this account riches and honours are coveted, friendship and love pursued, and the virtues themselves admired in the world. . . . Passions are perhaps the stings without which, it is said, no honey is made. Yet I think all sorts of men have ever agreed, they ought to be our servants and not our masters; to give us some agitation for entertainment or exercise, but never to throw our reason out of its seat. It is better to have no passions at all than to have them too violent; or such alone as, instead of heightening our pleasures, afford us nothing but vexation and pain.

In all such losses as your ladyship's has been, there is something that common nature cannot be denied; there is a great deal that good nature may be allowed. But all excessive and outrageous grief or lamentation for the dead was accounted among the ancient Christians to have something heathenish; and, among the civil nations of old, to have something barbarous: and therefore it has been the care of the first to moderate it by their precepts, and of the latter to restrain it by their laws. . . . Yet, after all, madam, I think your loss so great, and some measure of your grief so deserved, that, would all your passionate complaints, all the anguish of your heart, do anything to retrieve it; could tears water the lovely plant, so as to make it grow again after once it is cut down; could sighs furnish new breath, or could it draw life and spirits from the wasting of yours, I am sure your friends would be so far from accusing your passion, that they would encourage it as much, and share it as deeply as they could. But alas! the eternal laws of creation extinguish all such hopes, forbid all such designs; Nature gives us many children and friends to take them away, but takes none away to give them to us again. And this makes the excesses of grief to be universally condemned as unnatural, because so much in vain; whereas Nature does nothing in vain: as unreasonable, because

so contrary to our own designs; for we all design to be well and at ease, and by grief we make ourselves troubles most properly out of the dust, whilst our ravings and complaints are but like arrows shot up into the air at no mark, and so to no purpose, but only to fall back upon our own heads and destroy ourselves. — *Essays*.

[JOHN LOCKE. 1632—1704.]

PRACTICE AND HABIT.

WE are born with faculties and powers capable almost of anything, such at least as would carry us farther than can be easily imagined; but it is only the exercise of those powers which gives us ability and skill in anything, and leads us towards perfection.

A middle-aged ploughman will scarce ever be brought to the carriage and language of a gentleman, though his body be as well proportioned, and his joints as supple, and his natural parts not any way inferior. The legs of a dancing-master, and the fingers of a musician, fall, as it were, naturally, without thought or pains, into regular and admirable motions. Bid them change their parts, and they will in vain endeavour to produce like motions in the members not used to them, and it will require length of time and long practice to attain but some degrees of a like ability. What incredible and astonishing actions do we find rope-dancers and tumblers bring their bodies to! not that but sundry in almost all manual arts are as wonderful; but I name those which the world takes notice of for such, because, on that very account, they give money to see them. All these admired motions, beyond the reach and almost the conception of unpractised spectators, are nothing but the mere effects of use and industry in men, whose bodies have nothing peculiar in them from those of the amazed lookers-on.

As it is in the body, so it is in the mind; practice makes it what it is; and most even of those excellencies which

are looked on as natural endowments will be found, when examined into more narrowly, to be the product of exercise, and to be raised to that pitch only by repeated act.

Some men are remarked for pleasantness in raillery, others for apologies and apposite diverting stories. This is apt to be taken for the effect of pure nature, and that the rather, because it is not got by rules, and those who excel in either of them, never purposely set themselves to the study of it as an art to be learnt. But yet it is true, that at first some lucky hit which took with somebody, and gained him commendation, encouraged him to try again, inclined his thoughts and endeavours that way, till at last he insensibly got a facility in it without perceiving how; and that is attributed wholly to nature, which was much more the effect of use and practice. I do not deny that natural disposition may often give the first rise to it; but that never carries a man far without use and exercise, and it is practice alone that brings the powers of the mind as well as those of the body to their perfection. Many a good poetic vein is buried under a trade, and never produces anything for want of improvement. We see the ways of discourse and reasoning are very different, even concerning the same matter, at court and in the university. And he that will go but from Westminster-hall to the Exchange, will find a different genius and turn in their ways of talking; and one cannot think that all whose lot fell in the city were born with different parts from those who were bred at the university or inns of court.

To what purpose all this, but to show that the difference, so observable in men's understandings and parts, does not arise so much from the natural faculties, as acquired habits? He would be laughed at that should go about to make a fine dancer out of a country hedger, at past fifty. And he will not have much better success who shall endeavour at that age to make a man reason well, or speak handsomely, who has never been used to it, though you should lay before him a collection of all the best precepts of logic

or oratory. Nobody is made anything by hearing of rules, or laying them up in his memory; practice must settle the habit of doing without reflecting on the rule; and you may as well hope to make a good painter or musician extempore by a lecture and instruction in the arts of music and painting, as a coherent thinker, or strict reasoner, by a set of rules, show him wherein right reasoning consists.

This being so, that defects and weakness in men's understandings, as well as other faculties, come from want of a right use of their own minds, I am apt to think the fault is generally mislaid upon nature, and there is often a complaint of want of parts, when the fault lies in a want of a due improvement of them. We see men frequently dexterous and sharp enough in making a bargain, who, if you reason with them about matters of religion, appear perfectly stupid.

THE UNWELCOMENESS OF NEW TRUTHS.

THE imputation of novelty is a terrible charge amongst those who judge of men's heads, as they do of their perukes, by the fashion, and can allow none to be right but the received doctrines. Truth scarce ever yet carried it by vote anywhere at its first appearance: new opinions are always suspected, and usually opposed, without any other reason but because they are not already common. But truth, like gold, is not the less so for being newly brought out of the mine. It is trial and examination must give it price, and not any antique fashion: and though it be not yet current by the public stamp, yet it may, for all that, be as old as nature, and is certainly not the less genuine.

THE DUTY OF PRESERVING HEALTH.

IF by gaining knowledge we destroy our health, we labour for a thing that will be useless in our hands; and if, by harassing our bodies (though with a

design to render ourselves more useful, we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us, by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbour of all that help which, in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold, and silver, and precious stones, will give his owner but an ill account of his voyage.

~~~~~ PREJUDICES.

EVERY one is forward to complain of the prejudices that mislead other men or parties, as if he were free, and had none of his own. This being objected to on all sides, it is agreed that it is a fault, and a hindrance to knowledge. What, now, is the cure? No other but this, that every man should let alone others' prejudices, and examine his own. Nobody is convinced of his by the accusation of another: he recriminates by the same rule, and is clear. The only way to remove this great cause of ignorance and error out of the world, is for every one impartially to examine himself. If others will not deal fairly with their own minds, does that make my errors truths, or ought it to make me in love with them, and willing to impose on myself. If others love cataracts on their eyes, should that hinder me from couching of mine as soon as I could? Every one declares against blindness, and yet who almost is not fond of that which dims his sight, and keeps the clear light out of his mind, which should lead him into truth and knowledge? False or doubtful positions, relied upon as unquestionable maxims, keep those in the dark from truth who build on them. Such are usually the prejudices imbibed from education, party, reverence, fashion, interest, &c. This is the more which

every one sees in his brother's eye, but never regards the beam in his own. For who is there almost that is ever brought fairly to examine his own principles, and see whether they are such as will bear the trial? But yet this should be one of the first things every one should set about, and be scrupulous in, who would rightly conduct his understanding in the search of truth and knowledge.

To those who are willing to get rid of this great hindrance of knowledge (for to such only I write); to those who would shake off this great and dangerous imposter Prejudice, who dresses up falsehood in the likeness of truth, and so dexterously hoodwinks men's minds, as to keep them in the dark, with a belief that they are more in the light than any that do not see with their eyes, I shall offer this one mark whereby prejudice may be known. He that is strongly of any opinion, must suppose (unless he be self-condemned) that his persuasion is built upon good grounds, and that his assent is no greater than what the evidence of the truth he holds forces him to; and that they are arguments, and not inclination or fancy, that make him so confident and positive in his tenets. Now if, after all his profession, he cannot bear any opposition to his opinion, if he cannot so much as give a patient hearing, much less examine and weigh the arguments on the other side, does he not plainly confess it is prejudice governs him? And it is not evidence of truth, but some lazy anticipation, some beloved presumption, that he desires to rest undisturbed in. For if what he holds be as he gives out, well fenced with evidence, and he sees it to be true, what need he fear to put it to the proof? If his opinion be settled upon a firm foundation, if the arguments that support it, and have obtained his assent, be clear, good, and convincing, why should he be shy to have it tried whether they be proof or not? He whose assent goes beyond his evidence, owes this excess of his adherence only to prejudice, and does, in effect, own it when he refuses to hear what is offered against it; declaring thereby, that it is not

evidence he seeks, but the quiet enjoyment of the opinion he is fond of, with a forward condemnation of all that may stand in opposition to it, unheard and unexamined.

[SIR MATTHEW HALE. 1609—1675.]

COUNSEL TO HIS CHILDREN.

DEAR CHILDREN—I thank God I came well to Farrington this day, about five o'clock. And as I have some leisure time at my inn, I cannot spend it more to my own satisfaction, and your benefit, than, by a letter, to give you some good counsel. The subject shall be concerning your speech; because much of the good or evil that befalls persons arises from the well or ill managing of their conversation. When I have leisure and opportunity, I shall give you my directions on other subjects.

Never speak anything for a truth which you know or believe to be false. Lying is a great sin against God, who gave us a tongue to speak the truth, and not falsehood. It is a great offence against humanity itself; for, where there is no regard to truth, there can be no safe society between man and man. And it is an injury to the speaker; for, besides the disgrace which it brings upon him, it occasions so much baseness of mind, that he can scarcely tell truth, or avoid lying, even when he has no colour of necessity for it; and, in time, he comes to such a pass, that as other people cannot believe he speaks truth, so he himself scarcely knows when he tells a falsehood.

As you must be careful not to lie, so you must avoid coming near it. You must not equivocate, nor speak anything positively for which you have no authority but report, or conjecture, or opinion.

Let your words be few, especially when your superiors, or strangers, are present, lest you betray your own weakness, and rob yourself of the opportunity, which you might otherwise have had, to gain knowledge, wisdom, and experience, by hearing

those whom you silence by your impertinent talking.

Be not too earnest, loud, or violent in your conversation. Silence your opponent with reason, not with noise.

Be careful not to interrupt another when he is speaking; hear him out, and you will understand him the better, and be able to give him the better answer.

Consider before you speak, especially when the business is of moment; weigh the sense of what you mean to utter, and the expressions you intend to use, that they may be significant, pertinent, and inoffensive. Inconsiderate persons do not think till they speak; or they speak, and then think.

Some men excel in husbandry, some in gardening, some in mathematics. In conversation, learn, as near as you can, where the skill or excellence of any person lies; put him upon talking on that subject, observe what he says, keep it in your memory, or commit it to writing. By this means you will glean the worth and knowledge of everybody you converse with; and, at an easy rate, acquire what may be of use to you on many occasions.

When you are in company with light, vain, impertinent persons, let the observing of their failings make you the more cautious both in your conversation with them and in your general behaviour, that you may avoid their errors.

If any one, whom you do not know to be a person of truth, sobriety, and weight, relates strange stories, be not too ready to believe or report them; and yet (unless he is one of your familiar acquaintance) be not too forward to contradict him. If the occasion requires you to declare your opinion, do it modestly and gently, not bluntly nor coarsely; by this means you will avoid giving offence, or being abused for too much credulity.

Be careful that you do not commend yourselves. It is a sign that your reputation is small and sinking, if your own tongue must praise you; and it is fulsome and unpleasing to others to hear such commendations.

Speak well of the absent whenever you

have a suitable opportunity. Never speak ill of them, or of anybody, unless you are sure they deserve it, and unless it is necessary for their amendment, or for the safety and benefit of others.

Avoid, in your ordinary communications, not only oaths, but all imprecations and earnest protestations.

Forbear scoffing and jesting at the condition or natural defects of any person. Such offences leave a deep impression; and they often cost a man dear.

Be very careful that you give no reproachful, menacing, or spiteful words to any person. Good words make friends; bad words make enemies. It is great prudence to gain as many friends as we honestly can, especially when it may be done at so easy a rate as a good word; and it is great folly to make an enemy by ill words, which are of no advantage to the party who uses them. When faults are committed, they may, and by a superior they must, be reproved: but let it be done without reproach or bitterness; otherwise it will lose its due end and use, and, instead of reforming the offence, it will exasperate the offender, and lay the reprover justly open to reproof.

If a person be passionate, and give you ill language, rather pity him than be moved to anger. You will find that silence, or very gentle words, are the most exquisite revenge for reproaches; they will either cure the distemper in the angry man, and make him sorry for his passion, or they will be a severe reproof and punishment to him.

Never utter any profane speeches, nor make a jest of any Scripture expressions. When you pronounce the name of God or of Christ, or repeat any passages or words of Holy Scripture, do it with reverence and seriousness, and not lightly, for that is "taking the name of God in vain."

I have little further to add at this time, but my wish and command that you will remember the former counsels that I have frequently given you. Begin and end the day with private prayer; read the Scriptures often and seriously; be attentive to the public worship of God.

Keep yourselves in some useful employment; for idleness is the nursery of vain and sinful thoughts, which corrupt the mind, and disorder the life. Be kind and loving to one another. Honour your minister. Be not bitter nor harsh to my servants. Be respectful to all. Bear my absence patiently and cheerfully. Behave as if I were present among you, and saw you. Remember, you have a greater Father than I am, who always, and in all places, beholds you, and knows your hearts and thoughts. Study to requite my love and care for you with dutifulness, observance, and obedience; and account it an honour that you have an opportunity, by your attention, faithfulness, and industry, to pay some part of that debt which, by the laws of nature and of gratitude, you owe to me. Be frugal in my family, but let there be no want; and provide conveniently for the poor.

I pray God to fill your hearts with his grace, fear, and love, and to let you see the comfort and advantage of serving him; and that his blessing, and presence, and direction, may be with you, and over you all. I am your ever loving father.—*Sir Matthew Hale.*

[ABRAHAM COWLEY. 1618—1667.]

A LOWLY LIFE.

WHAT a brave privilege is it to be free from all contentions, from all envying or being envied, from receiving and from paying all kinds of ceremonies! It is, in my mind, a very delightful pastime for two good and agreeable friends to travel up and down together, in places where they are by nobody known, nor know anybody. It was the case of Æneas and his Achates, when they walked invisibly about the fields and streets of Carthage. Venus herself

"A veil of thicken'd air around them cast,
That none might know, or see them, as they pass'd."

The common story of Demosthenes' confession, that he had taken great pleasure in hearing of a tinker-woman say, as he passed, "This is that Demosthenes," is

wonderfully ridiculous from so solid an orator. I myself have often met with that temptation to vanity (if it were any); but am so far from finding it any pleasure, that it only makes me run faster from the place, till I get, as it were, out of sight-shot. Democritus relates, and in such a manner as if he gloried in the good fortune and commodity of it, that, when he came to Athens, nobody there did so much as take notice of him; and Epicurus lived there very well, that is, lay hid many years in his gardens, so famous since that time, with his friend Metrodorus: after whose death, making, in one of his letters, a kind commemoration of the happiness which they two had enjoyed together, he adds at last, that he thought it no disparagement to those great felicities of their life, that, in the midst of the most talked-of and talking country in the world, they had lived so long, not only without fame, but almost without being heard of; and yet, within a very few years afterwards, there were no two names of men more known or more generally celebrated. If we engage into a large acquaintance and various familiarities, we set open our gates to the invaders of most of our time; we expose our life to a quotidian ague of frigid impertinences, which would make a wise man tremble to think of. Now, as for being known much by sight, and pointed at, I cannot comprehend the honour that lies in that; whatsoever it be, every mountebank has it more than the best doctor, and the hangman more than the lord-chief-justice of a city. Every creature has it, both of nature and art, if it be any ways extraordinary. It was as often said, "This is that Bucephalus," or "This is that Incitatus," when they were led prancing through the street, as, "This is that Alexander," or, "This is that Domitian;" and truly, for the latter, I take Incitatus to have been a much more honourable beast than his master, and more deserving the consulship than he the empire.

I love and commend a true good fame, because it is the shadow of virtue: not that it doeth any good to the body which

it accompanies, but it is an efficacious shadow, and like that of St. Petre, cures the diseases of others. The best kind of glory, no doubt, is that which is reflected from honesty, such as was the glory of Cato and Aristides; but it was harmful to them both, and is seldom beneficial to any man whilst he lives; what is it to him after his death I cannot say, because I love not philosophy merely notional and conjectural, and no man who has made the experiment has been so kind as to come back to inform us. Upon the whole matter, I account a person who has a moderate mind and fortune, and lives in the conversation of two or three agreeable friends, with little commerce in the world besides, who is esteemed well enough by his few neighbours that know him, and is truly irreproachable by anybody; and so, after a healthful, quiet life, before the great inconveniences of old age, goes more silently out of it than he came in (for I would not have him so much as cry in the exit): this innocent deceiver of the world, as Horace calls him, this *mula persona*, I take to have been more happy in his part, than the greatest actors that fill the stage with show and noise; nay, even than Augustus himself, who asked with his last breath, whether he had not played his farce very well.

OF PROCRASTINATION.

I AM glad that you approve and applaud my design of withdrawing myself from all tumult and business of the world, and consecrating the little rest of my time to those studies to which nature had so motherly inclined me, and from which fortune, like a stepmother, has so long detained me. But, nevertheless (you say, which *but* is *arugo mera*, a rust which spoils the good metal it grows upon. But you say) you would advise me not to precipitate that resolution, but to stay a while longer with patience and complaisance, till I had gotten such an estate as might afford me (according to the saying of that person, whom you and I love very much, and would believe as soon as another

man) *cum dignitate otium*. This was excellent advice to Joshua, who could bid the sun stay too. But there is no fooling with life, when it is once turned beyond forty: the seeking for a fortune then is but a desperate after-game; it is a hundred to one if a man fling two sixes, and recover all; especially if his hand be no luckier than mine.

There is some help for all the defects of fortune; for if a man cannot attain to the length of his wishes, he may have his remedy by cutting of them shorter. Epicurus writes a letter to Idomeneus (who was then a very powerful, wealthy, and, it seems, bountiful person), to recommend to him, who had made so many men rich, one Pythocles, a friend of his, whom he desired might be made a rich man too, "but I entreat you that you would not do it just the same way as you have done to many less deserving persons; but in the most gentlemanly manner of obliging him, which is, not to add anything to his estate, but to take something from his desires."

The sum of this is, that for the uncertain hopes of some conveniences, we ought not to defer the execution of a work that is necessary; especially when the use of those things which we would stay for may otherwise be supplied, but the loss of time never recovered; nay, farther yet, though we were sure to obtain all that we had a mind to, though we were sure of getting never so much by continuing the game, yet, when the light of life is so near going out, and ought to be so precious, "*le jeu ne vaut pas la chandelle*"—[the play is not worth the expense of the candle]; after having been long tossed in a tempest, if our masts be standing, and we have still sail and tackling enough to carry us to our port, it is no matter for the want of streamers and top-gallants:

"... utere velis,
Totos pande sinus."

A gentleman, in our late civil wars, when his quarters were beaten up by the enemy, was taken prisoner, and lost his life afterwards, only by staying to put on a band and adjust his periwig: he would escape like a person of quality, or not at all, and

died the noble martyr of ceremony and gentility.—*Essays*.

[WILLIAM PENN. 1644—1718.]

PRIDE OF BIRTH.

WHAT matter is it of whom any one is descended, that is not of ill fame; since 'tis his own virtue that must raise, or vice depress him? An ancestor's character is no excuse to a man's ill actions, but an aggravation of his degeneracy; and, since virtue comes not by generation, I neither am the better nor the worse for my forefather: to be sure, not in God's account; nor should it be in man's. Nobody would endure injuries the easier, or reject favours the more, for coming by the hand of a man well or ill descended. I confess it were greater honour to have had no blots, and with an hereditary estate to have had a lineal descent of worth: but that was never found; no, not in the most blessed of families upon earth; I mean Abraham's. To be descended of wealth and titles, fills no man's head with brains, or heart with truth; those qualities come from a higher cause. 'Tis vanity, then, and most condemnable pride, for a man of bulk and character to despise another of less size in the world, and of meaner alliance, for want of them; because the latter may have the merit, where the former has only the effects of it in an ancestor: and though the one be great by means of a forefather, the other is so too, but 'tis by his own; then, pray, which is the bravest man of the two?

"O," says the person proud of blood, "it was never a good world since we have had so many upstart gentlemen!" But what should others have said of that man's ancestor, when he started first up into the knowledge of the world? For he, and all men and families, ay, and all states and kingdoms too, have had their upstarts, that is, their beginnings. This is like being the True Church, because old; not because good; for families to be noble by being old, and not by being virtuous. No such matter: it must be age in virtue, or else virtue before age; for otherwise a

man should be noble by means of his predecessor, and yet the predecessor less noble than he, because he was the acquirer; which is a paradox that will puzzle all their heraldry to explain. Strange! that they should be more noble than their ancestor, that got their nobility for them! But if this be absurd, as it is, then the upstart is the noble man; the man that got it by his virtue: and those only are entitled to his honour that are imitators of his virtue; the rest may bear his name from his blood, but that is all. If virtue, then, give nobility, which heathens themselves agree, then families are no longer truly noble than they are virtuous. And if virtue go not by blood, but by the qualifications of the descendants, it follows, blood is then of more than ordinary virtue, whose examples have given light to their families. And it has been something natural for some of their descendants to endeavour to keep up the credit of their houses in proportion to the merit of their founder. And, to say true, if there be any advantage in such descent, 'tis not from blood, but education; for blood has no intelligence in it, and is often spurious and uncertain; but education has a mighty influence and strong bias upon the affections and actions of men.—*No Cross, no Crown.*

[ISAAC WALTON. 1593—1683.]

PISCATOR'S THANKFULNESS FOR WORLDLY BLESSINGS.

"WELL, scholar, having now taught you to paint your rod, and we having still a mile to Tottenham High Cross, I will, as we walk towards it in the cool shade of this sweet honeysuckle hedge, mention to you some of the thoughts and joys that have possessed my soul since we met together. And these thoughts shall be told you, that you also may join with me in thankfulness to the Giver of every good and perfect gift for our happiness. And that our present happiness may appear to be the greater, and we the more thankful for it, I will beg you to

consider with me how many do, even at this very time, lie under the torment of the stone, the gout, and toothache; and this we are free from. And every misery that I miss is a new mercy; and therefore let us be thankful. There have been, since we met, others that have met disasters of broken limbs; some have been blasted, others thunder-stricken; and we have been freed from these and all those many other miseries that threaten human nature: let us therefore rejoice and be thankful. Nay, which is a far greater mercy, we are free from the insupportable burden of an accusing, tormenting conscience—a misery that none can bear; and therefore let us praise Him for His preventing grace, and say, Every misery that I miss is a new mercy. Nay, let me tell you, there be many that have forty times our estates, that would give the greatest part of it to be healthful and cheerful like us, who, with the expense of a little money, have ate and drank, and laughed, and angled, and sung, and slept securely; and rose next day, and cast away care, and sung, and laughed, and angled again, which are blessings rich men cannot purchase with all their money. Let me tell you, scholar, I have a rich neighbour that is always so busy that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more and more money; he is still drudging on, and says that Solomon says, "The hand of the diligent maketh rich;" and it is true indeed: but he considers not that it is not in the power of riches to make a man happy: for it was wisely said by a man of great observation, "That there be as many miseries beyond riches as on this side them." And yet God deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful! Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches, when as God knows the cares that are the keys that keep those riches hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep

quietly. We see but the outside of the rich man's happiness; few consider him to be like the silkworm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself; and this many rich men do, loading themselves with corroding cares, to keep what they have probably unconsciously got. Let us therefore be thankful for health and competence, and, above all, for a quiet conscience. . . .

Let not the blessings we receive daily from God make us not to value, or not praise Him, because they be common; let us not forget to praise Him for the innocent birth and pleasure we have met with since we met together. What would a blind man give to see the pleasant rivers, and meadows, and flowers, and fountains that we have met with since we met together? I have been told, that if a man that was born blind could obtain to have his sight for but only one hour during his whole life, and should, at the first opening of his eyes, fix his sight upon the sun when it was in his full glory, either at the rising or setting of it, he would be so transported and amazed, and so admire the glory of it, that he would not willingly turn his eyes from that first ravishing object to behold all the other various beauties this world could present to him. And this, and many other like blessings, we enjoy daily. And for most of them because they be so common, most men forget to pay their praises; but let not us, because it is a sacrifice so pleasing to Him that made that sun and us, and still protects us, and gives us flowers and showers, and stomachs, and meat, and content, and leisure to go a-fishing.--
The Complete Angler.

[WILLIAM CHILLINGWORTH. 1602—1644.]

THE WISDOM OF TOLERATION.

I HAVE learned from the ancient fathers of the church, that nothing is more against religion than to force religion; and of St. Paul, the weapons of the Christian warfare are not carnal. And great reason; for human violence may

make men counterfeit, but cannot make them believe, and is therefore fit for nothing but to breed form without and atheism within. Besides, if this means of bringing men to embrace any religion were generally used (as, if it may be justly used in any place by those that have power, and think they have truth, certainly they cannot with reason deny, but that it may be used in every place by those that have power as well as they, and think they have truth as well as they), what could follow but the maintenance, perhaps, of truth, but perhaps only the profession of it, in one place, and the oppression of it in a hundred? What will follow from it but the preservation, peradventure of unity, but, peradventure, only of uniformity, in particular states and churches; but the immortalising the greater and more lamentable divisions of Christendom and the world? And, therefore, what can follow from it but, perhaps, in the judgment of carnal policy, the temporal benefit and tranquillity of temporal states and kingdoms, but the infinite prejudice, if not the desolation, of the kingdom of Christ? . . . But they that know there is a King of kings, and Lord of lords, by whose will and pleasure kings and kingdoms stand and fall, they know that to no king or state anything can be profitable which is unjust; and that nothing can be more evidently unjust than to force weak men, by the profession of a religion which they believe not, to lose their own eternal happiness, out of a vain and needless fear lest they may possibly disturb their temporal quietness. There is no danger to any state from any man's opinion, unless it be such an opinion, by which disobedience to authority, or impiety, is taught or licensed (which sort, I confess, may justly be punished as well as other faults), or unless this sanguinary doctrine be joined with it, that it is lawful for him by human violence to enforce others to it. Therefore, if Protestants did offer violence to other men's consciences, and compel them to embrace their reformation I exouse them not.—*The Religion of the Protestants a safe Way to Salvation.*

AGAINST DUELLING.

BUT how is this doctrine [of the forgiveness of injuries] received in the world? What counsel would men, and those none of the worst sort, give thee in such a case? How would the soberest, discreetest, well-bred Christian advise thee? Why, thus: If thy brother or thy neighbour have offered thee an injury, or an affront, forgive him? By no means; thou art utterly undone, and lost in reputation with the world, if thou dost forgive him. What is to be done, then? Why, let not thy heart take rest, let all other business and employment be laid aside, till thou hast his blood. How! A man's blood for an injurious, passionate speech—for a disdainful look? Nay, that is not all: that thou mayest gain among men the reputation of a discreet, well-tempered murderer, be sure thou killest him not in passion, when thy blood is hot and boiling with the provocation; but proceed with as great temper and settledness of reason, with as much discretion and preparedness, as thou wouldest to the communion: after several days' respite, that it may appear it is thy reason guides thee, and not thy passion, invite him kindly and courteously into some retired place, and there let it be determined whether his blood or thine shall satisfy the injury.

Oh, thou holy Christian religion! Whence is it that thy children have sucked this inhuman poisonous blood, these raging fiery spirits? For if we shall inquire of the heathen, they will say, They have not learned this from us; or of the Mahometans, they will answer, We are not guilty of it. Blessed God! that it should become a most sure settled course for a man to run into danger and disgrace with the world, if he shall dare to perform a commandment of Christ, which is as necessary for him to do, if he have any hopes of attaining heaven, as meat and drink is for the maintaining of life! That ever it should enter into Christian hearts to walk so curiously and exactly contrary unto the ways of God.—*Sermon, preached before King Charles I.*

[BISHOP HALL 1574—1636.]

THOUGHTS IN A GREAT LIBRARY.

WHAT a world of wit is here packed up together! I know not whether this sight doth more dismay or comfort me; it dismays me to think, that here is so much that I cannot know; it comforts me to think that this variety yields so good helps to know what I should. There is no truer word than that of Solomon—there is no end of making many books; this sight verifies it—there is no end; indeed, it were pity there should. God hath given to man a busy soul, the agitation whereof cannot but through time and experience work out many hidden truths; to suppress these would be no other than injurious to mankind, whose minds, like unto so many candles, should be kindled by each other. The thoughts of our deliberation are most accurate; these we vent into our papers; what a happiness is it, that without all offence of necromancy, I may here call up any of the ancient worthies of learning, whether human or divine, and confer with them of all my doubts!—that I can at pleasure summon whole synods of reverend fathers, and acute doctors, from all the coasts of the earth, to give their well-studied judgments in all points of question which I propose! Neither can I cast my eye casually upon any of these silent masters, but I must learn somewhat: it is a wantonness to complain of choice.

No law binds me to read all; but the more we can take in and digest, the better liking must the mind's needs be. Blessed be God that hath set up so many clear lamps in his church.

Now, none but the wilfully blind can plead darkness; and blessed be the memory of those his faithful servants, that have left their blood, their spirits, their lives, in these precious papers, and have willingly wasted themselves into these during monuments, to give light unto others.—*Occasional Meditations.*

[OWEN FELTHAM. 16 —16.]

THE LIMITATIONS OF KNOWLEDGE.

LEARNING is like a river, whose head being far in the land, is, at first rising, little, and easily viewed; but, still as you go, it gapeth with a wider bank; not without pleasure and delightful winding, while it is on both sides set with trees, and the beauties of various flowers. But still the further you follow it, the deeper and the broader 'tis; till, at last, it in-waves itself in the unfathomed ocean; there you see more water, but no shore—no end of that liquid fluid vastness. In many things we may sound Nature, in the shallows of her revelations. We may trace her to her second causes; but, beyond them, we meet with nothing but the puzzle of the soul, and the dazzle of the mind's dim eyes. While we speak of things that are, that we may dissect and have power and means to find the causes, there is some pleasure, some certainty. But when we come to metaphysics, to long-buried antiquity, and unto unrevealed divinity, we are in a sea, which is deeper than the short reach of the line of man. Much may be gained by studious inquisition; but more will ever rest, which man cannot discover.—*Resolves.*

ON OVER-HASTINESS TO TAKE OFFENCE.

WE make ourselves more injuries than are offered us; they many times pass for wrongs in our own thoughts, that were never meant so by the heart of him that spoke them. The apprehension of wrong hurts more than the sharpest part of the wrong done. So, by falsely making ourselves patients of wrong, we become the true and first actors. It is not good, in matters of discourtesy, to dive into a man's mind, beyond his own comment; nor to stir upon a doubtful indignity without it, unless we have proofs that carry weight and conviction with them. Words do sometimes fly from the tongue that

the heart did neither hatch nor harbour. While we think to revenge an injury, we many times begin one; and, after that, repent our misconceptions. In things that may have a double sense, it is good to think the better was intended; so shall we still both keep our friends and quietness.—*Idem.*

[THOMAS HOBBES. 1588—1679.]

THE PHILOSOPHY OF LAUGHTER.

THERE is a passion that hath no name; but the sign of it is that distortion of the countenance which we call laughter, which is always joy: but what joy, what we think, and wherein we triumph, when we laugh, is not hitherto declared by any. That it consisteth in wit, or, as they call it, in the jest, experience confuteth; for men laugh at mischances and indecencies, wherein there lieth no wit nor jest at all. And forasmuch as the same thing is no more ridiculous when it groweth stale or usual, whatsoever it be that moveth laughter, it must be new and unexpected. Men laugh often (especially such as are greedy of applause from everything they do well) at their own actions performed never so little beyond their own expectations; as also at their own jests: and in this case it is manifest that the passion of laughter proceedeth from a sudden conception of some ability in himself that laugheth. Also, men laugh at the infirmities of others, by comparison wherewith their own abilities are set off and illustrated. Also men laugh at jests, the wit whereof always consisteth in the elegant discovering and conveying to our minds some absurdity of another; and in this case also the passion of laughter proceeded from the sudden imagination of our own odds and eminency; for what is else the recommending of ourselves to our own good opinion, by comparison with another man's infirmity or absurdity? For when a jest is broken upon ourselves, or friends, of whose dishonour we participate, we never laugh thereat. I may

therefore conclude, that the passion of laughter is nothing else but sudden glory arising from a sudden conception of some eminency in ourselves, by comparison with the infirmity of others, or with our own formerly; for men laugh at the follies of themselves past, when they come suddenly to remembrance, except they bring with them any present dishonour. It is no wonder, therefore, that men take heinously to be laughed at or derided; that is, triumphed over. Laughing without offence, must be at absurdities and infirmities abstracted from persons, and when all the company may laugh together; for laughing to one's self putteth all the rest into jealousy, and examination of themselves. Besides, it is vain glory, and an argument of little worth, to think the infirmity of another sufficient matter for his triumph.

CURIOSITY AND THE DESIRE OF KNOWLEDGE.

FORASMUCH as all knowledge beginneth from experience, therefore also new experience is the beginning of new knowledge, and the increase of experience the beginning of the increase of knowledge. Whatsoever, therefore, happeneth new to a man, giveth him matter of hope of knowing somewhat that he knew not before. And this hope and expectation of future knowledge from anything that happeneth new and strange, is that passion which we commonly call admiration; and the same considered as appetite, is called curiosity, which is appetite of knowledge. As in the discerning of faculties, man leaveth all community with beasts at the faculty of imposing names, so also doth he surmount their nature at this passion of curiosity. For when a beast seeth anything new and strange to him, he considereth it so far only as to discern whether it be likely to serve his turn or hurt him, and accordingly approacheth nearer to it, or fleeth from it: whereas man, who in most events remembereth in what manner they were caused and begun, looketh for the cause

and beginning of everything that ariseth new unto him. And from this passion of admiration and curiosity, have arisen not only the invention of names, but also supposition of such causes of all things as they thought might produce them. And from this beginning is derived all philosophy, as astronomy from the admiration of the course of heaven; natural philosophy from the strange effects of the elements and other bodies. And from the degrees of curiosity proceed also the degrees of knowledge amongst men; for, to a man in the chase of riches or authority (which in respect of knowledge are but sensuality), it is a diversity of little pleasure, whether it be the motion of the sun or the earth that maketh the day: or to enter into other contemplations of any strange accident, otherwise than whether it conduce or not to the end he pursueth. Because curiosity is delight, therefore also novelty is so; but especially that novelty from which a man conceiveth an opinion, true or false, of bettering his own estate; for, in such case, they stand affected with the hope that all gamblers have while the cards are shuffling.

[JOSEPH ADDISON. 1672—1719.]

SIR ROGER DE COVERLEY.

THE first of our society is a gentle man of Worcestershire, of an ancient descent, a baronet, his name Sir Roger de Coverley. His great grandfather was inventor of that famous country-dance which is called after him. All who know that shire are very well acquainted with the parts and merits of Sir Roger. He is a gentleman that is very singular in his behaviour, but his singularities proceed from his good sense, and are contradictions to the manners of the world, only as he thinks the world is in the wrong. However, this humour creates him no enemies, for he does nothing with sourness or obstinacy, and his being unconfined to modes and forms makes him but the readier and more capable to please and oblige all who know him. When he

is in town he lives in Soho Square. It is said he keeps himself a bachelor by reason he was crossed in love by a perverse beautiful widow of the next county to him. Before this disappointment, Sir Roger was what you call a fine gentleman, had often supped with my Lord Rochester and Sir George Etherege, fought a duel upon his first coming to town, and kicked bully Dawson in a public coffee-house for calling him youngster; but being ill used by the above-mentioned widow, he was very serious for a year and a half; and though, his temper being naturally jovial, he at last got over it, he grew careless of himself, and never dressed afterward. He continues to wear a coat and doublet of the same cut that were in fashion at the time of his repulse, which, in his merry humours, he tells us has been in and out twelve times since he first wore it. He is now in his fifty-sixth year, cheerful, gay, and hearty; keeps a good house both in town and country; a great lover of mankind; but there is such a mirthful cast in his behaviour, that he is rather beloved than esteemed.

His tenants grow rich, his servants look satisfied, all the young women profess love to him, and the young men are glad of his company. When he comes into a house he calls the servants by their names, and talks all the way upstairs to a visit. I must not omit that Sir Roger is a justice of the quorum, that he fills the chair at a quarter-sessions with great abilities, and three months ago gained universal applause by explaining a passage in the Game Act.

Having often received an invitation from my friend Sir Roger de Coverley, to pass away a month with him in the country, I last week accompanied him thither, and am settled with him for some time at his country-house, where I intend to form several of my ensuing speculations. Sir Roger, who is very well acquainted with my humour, lets me rise and go to bed when I please, dine at his own table or in my chamber, as I think fit, sit still and say nothing without bidding me be merry. When the gentlemen of the country come to see him, he shows

me at a distance. As I have been walking in his fields I have observed them stealing a sight of me over a hedge, and have heard the knight desiring them not to let me see them, for that I hated to be stared at.

I am the more at ease in Sir Roger's family, because it consists of sober, staid persons; for as the knight is the best master in the world, he seldom changes his servants; and as he is beloved by all about him, his servants never care for leaving him; by this means his domestics are all in years, and grown old with their master. You would take his valet-de-chambre for his brother; his butler is grey-headed, his groom is one of the gravest men that I have ever seen, and his coachman has the looks of a privy councillor. You see the goodness of the master even in his old house-dog, and in a grey pad that is kept in the stable with great care and tenderness, out of regard for his past services, though he has been useless for several years.

I could not but observe, with a great deal of pleasure, the joy that appeared in the countenances of these ancient domestics upon my friend's arrival at his country-seat. Some of them could not refrain from tears at the sight of their old master; every one of them pressed forward to do something for him, and seemed discouraged if they were not employed. At the same time the good old knight, with a mixture of the father and the master of the family, tempered the inquiries after his own affairs with several kind questions relating to themselves. This humanity and good nature engages everybody to him, so that when he is pleasant upon any of them, all his family are in good humour, and none so much as the person whom he diverts himself with: on the contrary, if he coughs, or betrays any infirmity of old age, it is easy for a stander-by to observe a secret concern in the looks of all his servants.

My worthy friend has put me under the particular care of his butler, who is a very prudent man, and, as well as the rest of his fellow-servants, wonderfully desirous of pleasing me, because they

have often heard their master talk of me as of his particular friend.

My chief companion, when Sir Roger is diverting himself in the woods or the fields, is a venerable man who is ever with Sir Roger, and has lived at his house in the nature of a chaplain above thirty years. This gentleman is a person of good sense and some learning, of a very regular life and obliging conversation; he heartily loves Sir Roger, and knows that he is very much in the old knight's esteem, so that he lives in the family rather as a relation than a dependent.

I have observed in several of my papers that my friend Sir Roger, amidst all his good qualities, is something of a humourist; and that his virtues as well as imperfections are, as it were, tinged by a certain extravagance which makes them particularly his, and distinguishes them from those of other men. This cast of mind, as it is generally very innocent in itself, so it renders his conversation highly agreeable and more delightful than the same degree of sense and virtue would appear in their common and ordinary colours. As I was walking with him last night, he asked me how I liked the good man whom I have just now mentioned: and without staying for my answer, told me that he was afraid of being insulted with Latin and Greek at his own table; for which reason he desired a particular friend of his at the university to find him out a clergyman rather of plain sense than much learning, of a good aspect, a clear voice, a sociable temper, and, if possible, a man that understood a little of back-gammon. "My friend," says Sir Roger, "found me out this gentleman, who, besides the endowments required of him, is, they tell me, a good scholar, though he does not show it. I have given him the parsonage of the parish; and, because I know his value, have set upon him a good annuity for life. If he outlives me, he shall find that he was higher in my esteem than perhaps he thinks he is. He has now been with me thirty years; and though he does not know, I have taken notice of it, has never

in all that time asked anything of me for himself, though he is every day soliciting me for something in behalf of one or other of my tenants, his parishioners. There has not been a lawsuit in the parish since he has lived among them; if any dispute arises, they apply themselves to him for the decision; if they do not acquiesce in his judgment, which I think never happened above once or twice at most, they appeal to me. At his first settling with me, I made him a present of all the good sermons which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the pulpit. Accordingly he has digested them into such a series that they follow one another naturally, and make a continued system of practical divinity.—*The Spectator*.

A SUNDAY IN THE COUNTRY

I AM always very well pleased with a country Sunday, and think, if keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilising of mankind. It is certain the country people would soon degenerate into a kind of savages and barbarians, were there not such frequent returns of a stated time, in which the whole village meet together with their best faces, and in their cleanliest habits, to converse with one another upon different subjects, hear their duties explained to them, and join together in adoration of the Supreme Being. Sunday clears away the rust of the whole week, not only as it refreshes in their minds the notions of religion, but as it puts both the sexes upon appearing in their most agreeable forms, and exerting all such qualities as are apt to give them a figure in the eye of the village. A country fellow distinguishes himself as much in the churchyard, as a citizen does upon the 'Change, the whole parish politics being generally discussed in that place, either after sermon or before the bell rings.

My friend Sir Roger, being a good

churchman, has beautified the inside of his church with several texts of his own choosing. He has likewise given a handsome pulpit-cloth, and railed in the communion-table at his own expense. He has often told me, that at his coming to his estate, he found his parishioners very irregular: and that in order to make them kneel, and join in the responses, he gave every one of them a hassock and a Common Prayer Book; and at the same time employed an itinerant singing-master, who goes about the country for that purpose, to instruct them rightly in the tunes of the Psalms, upon which they now very much value themselves, and indeed outdo most of the country churches that I have ever heard.

As Sir Roger is landlord to the whole congregation, he keeps them in very good order, and will suffer nobody to sleep in it besides himself; for if by chance he has been surprised into a short nap at sermon, upon recovering out of it, he stands up and looks about him, and if he sees anybody else nodding, either wakes them himself, or sends his servants to them. Several other of the old knight's particularities break out upon these occasions. Sometimes he will be lengthening out a verse in the singing Psalms, half a minute after the rest of the congregation have done with it; sometimes, when he is pleased with the matter of his devotion, he pronounces Amen three or four times in the same prayer; and sometimes stands up when everybody else is upon their knees, to count the congregation, or see if any of his tenants are missing.

I was yesterday very much surprised to hear my old friend, in the midst of the service, calling out to one John Matthews to mind what he was about, and not disturb the congregation. This John Matthews, it seems, is remarkable for being an idle fellow, and at that time was kicking his heels for his diversion. This authority of the knight, though exerted in that odd manner which accompanies him in all the circumstances of life, has a very good effect upon the parish who are not polite enough to see anything ridiculous in his behaviour; besides that the

general good sense and worthiness of his character make his friends observe these little singularities as foils that rather set off than blemish his good qualities.

As soon as the sermon is finished, nobody presumes to stir till Sir Roger is gone out of the church. The knight walks down from his seat in the chancel between a double row of his tenants, that stand bowing to him on each side; and every now and then inquires how such a one's wife, or mother, or son, or father do, whom he does not see at church; which is understood as a secret reprimand to the person that is absent.

The chaplain has often told me, that upon a catechising day, when Sir Roger has been pleased with a boy that answers well, he has ordered a Bible to be given to him next day for his encouragement, and sometimes accompanies it with a flitch of bacon to his mother. Sir Roger has likewise added five pounds a year to the clerk's place; and, that he may encourage the young fellows to make themselves perfect in the church service, has promised upon the death of the present incumbent, who is very old, to bestow it according to merit.

The fair understanding between Sir Roger and his chaplain, and their mutual concurrence in doing good, is the more remarkable, because the very next village is famous for the differences and contentions that arise between the parson and the 'squire who live in a perpetual state of war. The parson is always preaching at the 'squire, and the 'squire, to be revenged on the parson, never comes to church. The 'squire has made all his tenants atheists and tithe-stealers, while the parson instructs them every Sunday in the dignity of his order, and insinuates to them, in almost every sermon, that he is a better man than his patron. In short, matters are come to such an extremity, that the 'squire has not said his prayers, either in public or private this half-year; and the parson threatens him, if he does not mend his manners, to pray for him in the face of the whole congregation.

Feuds of this nature, though too frequent in the country, are very fatal to the

ordinary people; who are so used to be dazzled with riches, that they pay as much deference to the understanding of a man of an estate as to a man of learning; and are very hardly brought to regard any truth, how important soever it may be, that is preached to them, when they know there are several men of five hundred a year who do not believe it.—*The Spectator*.

THE MOUNTAIN OF MISERIES.

It is a celebrated thought of Socrates, that if all the misfortunes of mankind were cast into a public stock, in order to be equally distributed among the whole species, those who now think themselves the most unhappy, would prefer the share they are already possessed of, before that which would fall to them by such a division. Horace has carried this thought a great deal further (*Sat. i. l. 1, ver. 1*), which implies, that the hardships or misfortunes we lie under are more easy to us than those of any other person would be, in case we could change conditions with him.

As I was ruminating upon these two remarks, and seated in my elbow chair, I insensibly fell asleep; when on a sudden methought there was a proclamation made by Jupiter, that every mortal should bring in his griefs and calamities, and throw them together in a heap. There was a plain appointed for this purpose. I took my stand in the centre of it, and saw, with a great deal of pleasure, the whole human species marching one after another, and throwing down their several loads, which immediately grew up into a prodigious mountain, that seemed to rise above the clouds.

There was a certain lady of a thin airy shape, who was very active in this solemnity. She carried a magnifying glass in one of her hands, and was clothed in a loose flowing robe, embroidered with several figures of fiends and spectres, that discovered themselves in a thousand chimerical shapes, as her garments hovered in the wind. There was something wild and distracted in her looks. Her name was Fancy. She led up every mortal to

the appointed place, after having very officiously assisted him in making up his pack, and laying it upon his shoulders.

There were, however, several persons who gave me great diversion. Upon this occasion, I observed one bringing in a fardel, very carefully concealed under an old embroidered cloak, which, upon his throwing it into the heap, I discovered to be poverty. Another, after a great deal of puffing, threw down his luggage, which, upon examining, I found to be his wife.

There were multitudes of lovers, saddled with very whimsical burdens, composed of darts and flames; but, what was very odd, though they sighed as if their hearts would break under these bundles of calamities, they could not persuade themselves to cast them into the heap when they came up to it; but, after a few vain efforts, shook their heads, and marched away as heavily laden as they came. The truth of it is, I was surprised to see the greatest part of the mountain made up of bodily deformities. But what most of all surprised me, was a remark I made, that there was not a single vice or folly thrown into the whole heap; at which I was very much astonished, having concluded within myself that every one would take this opportunity of getting rid of his passions, prejudices, and frailties.

I took notice in particular of a very profligate fellow, who, I did not question, came laden with his crimes; but upon searching into his bundle, I found that, instead of throwing his guilt from him, he had only laid down his memory. He was followed by another worthless rogue, who flung away his modesty instead of his ignorance.

When the whole race of mankind had thus cast their burdens, the phantom which had been so busy on this occasion, seeing me an idle spectator of what passed, approached towards me. I grew uneasy at her presence, when of a sudden she held her magnifying glass full before my eyes. I no sooner saw my face in it, but was startled at the shortness of it, which now appeared to me in its utmost aggravation. The immoderate breadth of the features made me very much out of humour with

my own countenance, upon which I threw it from me like a mask. It happened very luckily that one who stood by me had just before thrown down his visage, which it seems was too long for him. It was indeed extended to a most shameful length, I believe the very chin was, modestly speaking, as long as my whole face.

I saw with unspeakable pleasure the whole species thus delivered from its sorrows; though at the same time, as we stood round the heap, and surveyed the several materials of which it was composed, there was scarce a mortal in this vast multitude who did not discover what he thought pleasures and blessings of life, and wondered how the owners of them ever came to look upon them as burdens and grievances.

As we were regarding very attentively this confusion of miseries, this chaos of calamity, Jupiter issued out a second proclamation, that every one was now at liberty to exchange his affliction, and to return to his habitation with any such bundle as should be allotted to him.

Upon this Fancy began again to bestir herself, and, parcelling out the whole heap with incredible activity, recommended to every one his particular packet. The hurry and confusion at this time was not to be expressed. Some observations which I made upon the occasion I shall communicate to the public. A venerable grey-headed man, who had laid down the cholic, and who, I found, wanted an heir to his estate, snatched up an undutiful son, who had been thrown into the heap by his angry father. The graceless youth, in less than a quarter of an hour, pulled the old gentleman by the beard, and had like to have knocked his brains out; so that, meeting the true father, who came towards him with a fit of the gripes, he begged him to take his son again and give him back his cholic; but they were incapable either of them to recede from the choice they had made.

The female world were very busy among themselves in bartering for features: one was trucking a lock of grey hairs for a carbuncle; another was making over a

short waist for a pair of round shoulders; and a third cheapening a bad face for a lost reputation: but on all these occasions there was not one of them who did not think the new blemish, as soon as she got it into her possession, much more disagreeable than the old one. I made the same observation on every other misfortune or calamity which every one in the assembly brought upon himself in lieu of what he had parted with; whether it be that all the evils which befall us are in some measure suited and proportioned to our strength, or that every evil becomes more supportable by our being accustomed to it, I shall not determine.

I must not omit my own particular adventure. My friend with a long visage had no sooner taken upon him my short face, but he made such a grotesque figure in it, that as I looked upon him I could not forbear laughing at myself, insomuch that I put my own face out of countenance. The poor gentleman was so sensible of the ridicule, that I found he was ashamed of what he had done; on the other side I found that I myself had no great reason to triumph, for as I went to touch my forehead, I missed the place, and clapped my finger upon my upper lip. Besides, as my nose was exceedingly prominent, I gave it two or three unlucky knocks, as I was playing my hand about my face, and aiming at some other part of it. I saw two other gentlemen by me, who were in the same ridiculous circumstances. These had made a foolish swap between a couple of thick bandy legs and two long trapsticks that had no calves to them. One of these looked like a man walking upon stilts, and was so lifted up into the air, above his ordinary height, that his head turned round with it; while the other made such awkward circles, as he attempted to walk, that he scarcely knew how to move forward upon his new supporters. Observing him to be a pleasant kind of fellow, I stuck my cane in the ground, and told him I would lay him a bottle of wine that he did not march up to it on a line that I drew for him in a quarter of an hour.

The heap was at last distributed among

the two sexes, who made a most piteous sight as they wandered up and down under the pressure of their several burdens. The whole plain was filled with murmurs and complaints, groans and lamentations. Jupiter at length, taking compassion on the poor mortals, ordered them a second time to lay down their loads, with a design to give every one his own again. They discharged themselves with a great deal of pleasure: after which, the phantom who had led them into such gross delusions was commanded to disappear. There was sent in her stead a goddess of a quite different figure; her motions were steady and composed, and her aspect serious but cheerful. She every now and then cast her eyes towards heaven, and fixed them upon Jupiter. Her name was Patience. She had no sooner placed herself by the mount of sorrows, but, what I thought very remarkable, the whole heap sunk to such a degree, that it did not appear a third part so big as it was before. She afterwards returned every man his own proper calamity, and teaching him how to bear it in the most commodious manner, he marched off with it contentedly, being very well pleased that he had not been left to his own choice as to the kind of evils which fell to his lot.

Besides the several pieces of morality to be drawn out of this vision, I learned from it never to repine at my own misfortunes, or to envy the happiness of another, since it is impossible for any man to form a right judgment of his neighbour's sufferings; for which reason also I have determined never to think too lightly of another's complaints, but to regard the sorrows of my fellow-creatures with sentiments of humanity and compassion.—
The Spectator.

REFLECTIONS IN WESTMINSTER ABBEY.

• WHEN I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I

meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.—*The Spectator.*

ON CHEERFULNESS.

I HAVE always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Cheerfulness of mind is of a serious and composed nature; it does not throw the mind into a condition improper for the present state of humanity, and is very conspicuous in the characters of those who are looked upon as the greatest philosophers among the heathens, as well as among those who have been deservedly esteemed as saints and holy men among Christians.

If we consider cheerfulness in three lights, with regard to ourselves, to those we converse with, and to the great Author of our being, it will not a little recom-

mend itself on each of these accounts. The man who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul: his imagination is always clear, and his judgment undisturbed: his temper is even and unruffled, whether in action or in solitude. He comes with a relish to all those goods which nature has provided for him, tastes all the pleasures of the creation which are poured upon him, and does not feel the full weight of those accidental evils which may befall him.

When I consider this cheerful state of mind in its third relation, I cannot but look upon it as a constant habitual gratitude to the Author of nature. An inward cheerfulness is an implicit praise and thanksgiving to Providence under all its dispensations. It is a kind of acquiescence in the state wherein we are placed, and a secret approbation of the Divine will in his conduct towards man.

A man who uses his best endeavours to live according to the dictates of virtue and right reason, has two perpetual sources of cheerfulness, in the consideration of his own nature, and of that Being on whom he has a dependence. If he looks into himself, he cannot but rejoice in that existence, which is so lately bestowed upon him, and which, after millions of ages, will be still new, and still in its beginning. How many self-congratulations naturally rise in the mind, when it reflects on this its entrance into eternity, when it takes a view of those improvable faculties, which, in a few years, and even at its first setting out, have made so considerable a progress, and which will be still receiving an increase of perfection, and consequently an increase of happiness?

The second source of cheerfulness to a good mind, is its consideration of that Being on whom we have our dependence, and in whom, though we behold him as yet but in the first faint discoveries of his perfections, we see every thing that we can imagine as great, glorious, or amiable. We find ourselves everywhere upheld by his goodness, and surrounded

with an immensity of love and mercy. In short, we depend upon a Being, whose power qualifies him to make us happy by an infinity of means, whose goodness and truth engage him to make those happy who desire it of him, and whose unchangeableness will secure us in this happiness to all eternity.

Such considerations, which every one should perpetually cherish in his thoughts, will banish from us all that secret heaviness of heart which unthinking men are subject to when they lie under no real affliction, all that anguish which we may feel from any evil that actually oppresses us; to which I may likewise add those little cracklings of mirth and folly, that are apter to betray virtue than support it; and establish in us such an even and cheerful temper, as makes us pleasing to ourselves, to those with whom we converse, and to him whom we were made to please.—*The Spectator.*

THE VISION OF MIRZA.

WHEN I was at Grand Cairo, I picked up several oriental manuscripts, which I have still by me. Among others I met with one entitled "The Visions of Mirza," which I have read over with great pleasure. I intend to give it to the public when I have no other entertainment for them, and shall begin with the first vision, which I have translated word for word as follows:—

On the 5th day of the moon, which, according to the custom of my forefathers, I always keep holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, Surely, said I, man is but a shadow, and life a dream. Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a little musical instru-

ment in his hand. As I looked upon him, he applied it to his lips, and began to play upon it. The sound of it was exceedingly sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from anything I had ever heard. They put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in paradise, to wear out the impressions of the last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

I had been often told that the rock before me was the haunt of a genius, and that several had been entertained with music who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me, and by the waving of his hand, directed me to approach the place where he sat. I drew near with that reverence which is due to a superior nature; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarised him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, "Mirza," said he, "I have heard thee in thy soliloquies; follow me."

He then led me to the highest pinnacle of the rock, and placing me on the top of it, "Cast thine eyes eastward," said he, "and tell me what thou seest." "I see," said I, "a huge valley, and a prodigious tide of water rolling through it." "The valley that thou seest," said he, "is the vale of misery, and the tide of water that thou seest is part of the great tide of eternity." "What is the reason," said I, "that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other?" "What thou seest," said he, "is that portion of eternity which is called Time. measured out by

the sun, and reaching from the beginning of the world to its consummation. Examine now," said he, "this sea that is bounded with darkness at both ends, and tell me what thou discoverest in it." "I see a bridge," said I, "standing in the midst of the tide." "The bridge thou seest," said he, "is Human Life; consider it attentively." Upon a more leisurely survey of it, I found that it consisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number to about a hundred. As I was counting the arches, the genius told me that this bridge consisted at first of a thousand arches, but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it. "But tell me further," said he, "what thou discoverest on it." I see multitudes of people passing over it," said I, "and a black cloud hanging on each end of it." As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it; and upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon, but they fell through them into the tide, and immediately disappeared. These hidden pitfalls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, but many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent with so long a walk.

I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at everything that stood by them to save themselves. Some were looking

up towards the heavens in a thoughtful posture, and, in the midst of a speculation, stumbled, and fell out of sight. Multitudes were very busy in the pursuit of bubbles that glittered in their eyes and danced before them; but often when they thought themselves within the reach of them, their footing failed, and down they sank.

The genius seeing me indulge myself on this melancholy prospect, told me I had dwelt long enough upon it. "Take thine eyes off the bridge," said he, "and tell me if thou yet seest anything thou dost not comprehend." Upon looking up, "What mean," said I, "those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and, among many other feathered creatures, several little winged boys, that perch in great numbers upon the middle arches." "These," said the genius, "are Envy, Avarice, Superstition, Despair, Love, with the like cares and passions that infest Human Life."

I here fetched a deep sigh. "Alas," said I, "man was made in vain!—how is he given away to misery and mortality!—tortured in life, and swallowed up in death!" The genius being moved with compassion towards me, bade me quit so uncomfortable a prospect. "Look no more," said he, "on man in the first stage of his existence, in his setting out for eternity, but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it." I directed my sight as I was ordered, and (whether or no the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, inasmuch that I could discover nothing in it; but the other appeared to me a vast ocean planted with innumerable islands that were covered

with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among the trees, lying down by the sides of fountains, or resting on beds of flowers, and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle that I might fly away to those happy seats, but the genius told me there was no passage to them except through the Gates of Death that I saw opening every moment upon the bridge. "The islands," said he, "that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sands on the sea-shore; there are myriads of islands behind those which thou here discoverest, reaching farther than thine eye, or even thine imagination, can extend itself. These are the mansions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them. Every island is a paradise accommodated to its respective inhabitants. Are not these, O Mirza! habitations worth contending for? Does life appear miserable, that gives thee opportunities of earning such a reward? Is death to be feared, that will convey thee to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him." I gazed with inexpressible pleasure on these happy islands. At length, said I, "Show me now, I beseech thee, the secrets that lie hid under those dark clouds which cover the ocean on the other side of the rock of adamant." The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me. I then turned again to the vision which I had been so long contemplating, but instead of the rolling tide, the arched

ridge, and the happy islands, I saw nothing but the long hollow valley of Bagdat, with oxen, sheep, and camels grazing upon the sides of it.—*The Spectator*.

THE WONDERS OF CREATION.

I WAS yesterday about sunset walking in the open fields, until the night insensibly fell upon me. I at first amused myself with all the richness and variety of colours which appeared in the western parts of heaven. In proportion as they faded away and went out, several stars and planets appeared one after another, until the whole firmament was in a glow. The blueness of the ether was exceedingly heightened and enlivened by the season of the year, and by the rays of all those luminaries that passed through it. The galaxy appeared in its most beautiful white. To complete the scene, the full moon rose at length in that clouded majesty, which Milton takes notice of, and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights, than that which the sun had before discovered to us.

As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought rose in me which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it in that reflection: "When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou regardest him?" In the same manner, when I considered that infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me, with those innumerable sets of planets or worlds which were moving round their respective suns—when I still enlarged the idea, and supposed another heaven of suns and worlds rising still above this which we discovered, and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the

former as the stars do to us—in short, while I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

Were the sun which enlightens this part of the creation, with all the host of planetary worlds that move about him, utterly extinguished and annihilated, they would not be missed more than a grain of sand upon the sea-shore. The space they possess is so exceedingly little in comparison of the whole, that it would scarce make a blank in the creation. The chasm would be imperceptible to an eye that could take in the whole compass of nature, and pass from one end of the creation to the other; as it is possible there may be such a sense in ourselves hereafter, or in creatures which are at present more exalted than ourselves. We see many stars by the help of glasses which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries. Huygenius carries this thought so far, that he does not think it impossible there may be stars whose light has not yet travelled down to us since their first creation. There is no question but the universe has certain bounds set to it; but when we consider that it is the work of infinite power prompted by infinite goodness, with an infinite space to exert itself in, how can our imagination set any bounds to it?

To return, therefore, to my first thought; I could not but look upon myself with secret horror as a being that was not worth the smallest regard of one who had so great a work under his care and superintendency. I was afraid of being overlooked amidst the immensity of nature, and lost among that infinite variety of creatures which in all probability swarm through all these immeasurable regions of matter.

In order to recover myself from this mortifying thought, I considered that it took its rise from those narrow conceptions which we are apt to entertain of the divine nature. We ourselves cannot attend to many different objects at the same time. If we are careful to inspect

some things, we must of ~~course~~ neglect others. This imperfection which we observe in ourselves is an imperfection that cleaves in some degree to creatures of the highest capacities, as they are creatures; that is, beings of finite and limited natures. The presence of every created being is confined to a certain measure of space, and consequently his observation is stunted to a certain number of objects. The sphere in which we move, and act, and understand, is of a wider circumference to one creature than another, according as we rise one above another in the scale of existence. But the widest of these our spheres has its circumference. When, therefore, we reflect on the divine nature, we are so used and accustomed to this imperfection in ourselves, that we cannot forbear in some measure ascribing it to Him in whom there is no shadow of imperfection. Our reason indeed assures us that his attributes are infinite; but the poorness of our conceptions is such, that it cannot forbear setting bounds to everything it contemplates, until our reason comes again to our succour, and throws down all those little prejudices which rise in us unawares, and are natural to the mind of man.

We shall, therefore, utterly extinguish this melancholy thought of our being overlooked by our Maker, in the multiplicity of his works and the infinity of those objects among which he seems to be incessantly employed, if we consider, in the first place, that he is omnipresent; and, in the second, that he is omniscient.

If we consider him in his omnipresence, his being passes through, actuates, and supports the whole frame of nature. His creation, and every part of it, is full of him. There is nothing he has made that is either so distant, so little, or so inconsiderable, which he does not essentially inhabit. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it as that being is to itself. It would be an imperfection in him were he able to remove out of one place into another, or to withdraw himself from anything he has created, or from any part of that space

which is diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosopher, he is a being whose centre is everywhere, and his circumference nowhere.

In the second place, he is omniscient as well as omnipresent. His omniscience, indeed, necessarily and naturally flows from his omnipresence: he cannot but be conscious of every motion that arises in the whole material world, which he thus essentially pervades; and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Several moralists have considered the creation as the temple of God, which he has built with his own hands, and which is filled with his presence. Others have considered infinite space as the receptacle, or rather the habitation, of the Almighty. But the noblest and most exalted way of considering this infinite space is that of Sir Isaac Newton, who calls it the *sensorium* of the Godhead. Brutes and men have their *sensoriola*, or little sensoriums, by which they apprehend the presence and perceive the actions of a few objects that lie contiguous to them. Their knowledge and observation turn within a very narrow circle. But as God Almighty cannot but perceive and know everything in which he resides, infinite space gives room to infinite knowledge, and is, as it were, an organ to omniscience.

Were the soul separate from the body, and with one glance of thought should start beyond the bounds of the creation—should it for millions of years continue its progress through infinite space with the same activity—it would still find itself within the embrace of its Creator, and encompassed round with the immensity of the Godhead. While we are in the body, he is not less present with us because he is concealed from us. "Oh that I knew where I might find him!" says Job. "Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he does work, but I cannot behold him: he hideth himself on the right hand that I cannot see him." In short, reason

as well as revelation assures us that he cannot be absent from us, notwithstanding he is undiscovered by us.

In this consideration of God Almighty's omnipresence and omniscience, every uncomfortable thought vanishes. He cannot but regard everything that has being, especially such of his creatures who fear they are not regarded by him. He is privy to all their thoughts, and to that anxiety of heart in particular which is apt to trouble them on this occasion: for as it is impossible he should overlook any of his creatures, so we may be confident that he regards with an eye of mercy those who endeavour to recommend themselves to his notice, and in an unfeigned humility of heart think themselves unworthy that he should be mindful of them.—*The Spectator*.

[SIR RICHARD STEELE. 1671—1729.]

FLATTERERS AND THE LOVE OF FLATTERY.

AN old acquaintance who met me this morning, seemed overjoyed to see me, and told me I looked as well as he had known me do these forty years; but, continued he, not quite the man you were when we visited together at Lady Brightly's. Oh! Isaac, those days are over. Do you think there are any such fine creatures now living as we then conversed with? He went on with a thousand incoherent circumstances, which, in his imagination, must needs please me; but they had the quite contrary effect. The flattery with which he began, in telling me how well I wore, was not disagreeable; but his indiscreet mention of a set of acquaintance we had outlived, recalled ten thousand things to my memory, which made me reflect upon my present condition with regret. Had he indeed been so kind, after a long absence, to felicitate me upon an indolent and easy old age, and mentioned how much he and I had to thank for, who at our time of day could walk firmly, eat heartily, and converse cheerfully, he had

kept up my pleasure in myself. But of all mankind, there are none so shocking as these injudicious civil people. They ordinarily begin upon something that they know must be a satisfaction; but then, for fear of the imputation of flattery, they follow it with the last thing in the world of which you would be reminded. It is this that perplexes civil persons. The reason that there is such a general outcry among us against flatterers, is, that there are so very few good ones. It is the nicest art in this life, and is a part of eloquence which does not want the preparation that is necessary to all other parts of it, that your audience should be your well-wishers; for praise from an enemy is the most pleasing of all commendations.

It is generally to be observed, that the person most agreeable to a man for a constancy, is he that has no shining qualities, but is a certain degree above great imperfections, whom he can live with as his inferior, and who will either overlook or not observe his little defects. Such an easy companion as this, either now and then throws out a little flattery, or lets a man silently flatter himself in his superiority to him. If you take notice, there is hardly a rich man in the world who has not such a led friend of small consideration, who is a darling for his insignificance. It is a great ease to have one in our own shape a species below us, and who, without being listed in our service, is by nature of our retinue. These dependents are of excellent use on a rainy day, or when a man has not a mind to dress; or to exclude solitude, when one has neither a mind to that or to company. There are of this good-natured order who are so kind to divide themselves, and do these good offices to many. Five or six of them visit a whole quarter of the town, and exclude the spleen, without fees, from the families they frequent. If they do not prescribe physic, they can be company when you take it. Very great benefactors to the rich, or those whom they call people at their ease, are your persons of no consequence. I have known some of them, by the help of a little cunning,

make delicious flatterers. They know the course of the town, and the general characters of persons; by this means they will sometimes tell the most agreeable falsehoods imaginable. They will acquaint you that such one of a quite contrary party said, that though you were engaged in different interests, yet he had the greatest respect for your good sense and address. When one of these has a little cunning, he passes his time in the utmost satisfaction to himself and his friends; for his position is never to report or speak a displeasing thing to his friend. As for letting him go on in an error, he knows advice against them is the office of persons of greater talents and less discretion.

The Latin word for a flatterer (*assentator*) implies no more than a person that barely consents; and indeed such a one, if a man were able to purchase or maintain him, cannot be bought too dear. Such a one never contradicts you, but gains upon you, not by a fulsome way of commending you in broad terms, but liking whatever you propose or utter; at the same time he is ready to beg your pardon, and gainsay you, if you chance to speak ill of yourself. An old lady is very seldom without such a companion as this, who can recite the names of all her lovers, and the matches refused by her in the days when she minded such vanities (as she is pleased to call them, though she so much approves the mention of them). It is to be noted, that a woman's flatterer is generally elder than herself, her years serving to recommend her patroness's age, and to add weight to her complaisance in all other particulars.

We gentlemen of small fortunes are extremely necessitous in this particular. I have, indeed, one who smokes with me often; but his parts are so low, that all the incense he does me is to fill his pipe with me, and to be out at just as many whiffs as I take. This is all the praise or assent that he is capable of, yet there are more hours when I would rather be in his company than that of the brightest man I know. It would be a hard matter to give an account of this inclination to be

flattered; but if we go to the bottom of it, we shall find that the pleasure in it is something like that of receiving money which lay out. Every man thinks he has an estate of reputation, and is glad to see one that will bring any of it home to him; it is no matter how dirty a bag it is conveyed to him in, or by how clownish a messenger, so the money is good. All that we want to be pleased with flattery, is to believe that the man is sincere who gives it us. It is by this one accident that absurd creatures often outrun the most skilful in this art. Their want of ability is here an advantage, and their bluntness, as it is the seeming effect of sincerity, is the best cover to artifice.

Terence introduces a flatterer talking to a coxcomb, whom he cheats out of a livelihood, and a third person on the stage makes on him this pleasant remark, "This fellow has an art of making fools madmen." The love of flattery is indeed sometimes the weakness of a great mind; but you see it also in persons who otherwise discover no manner of relish of anything above mere sensuality. These latter it sometimes improves, but always debases the former. A fool is in himself the object of pity till he is flattered. By the force of that, his stupidity is raised into affectation, and he becomes of dignity enough to be ridiculous. I remember a droll, that upon one's saying the times are so ticklish that there must great care be taken what one says in conversation, answered with an air of surliness and honesty, If people will be free, let them be so in the manner that I am, who never abuse a man but to his face. He had no reputation for saying dangerous truths; therefore when it was repeated, You abuse a man but to his face? Yes, says he, I flatter him.

When flattery is practised upon any other consideration, it is the most abject thing in nature; nay, I cannot think of any character below the flatterer, except he that envies him. You meet with fellows prepared to be as mean as possible in their condescensions and expressions; but they want persons and talents to rise up to such a baseness. As a coxcomb is

a fool of parts, so a flatterer is a knave of parts.—*The Spectator*.

THE ART OF STORY-TELLING.

TOM LIZARD told us a story the other day, of some persons which our family know very well, with so much humour and life, that it caused a great deal of mirth at the tea-table. His brother Will, the Templar, was highly delighted with it; and the next day being with some of his Inns-of-court acquaintance, resolved (whether out of the benevolence or the pride of his heart, I will not determine) to entertain them with what he called "a pleasant humour enough." I was in great pain for him when I heard him begin; and was not at all surprised to find the company very little moved by it. Will blushed, looked round the room, and with a forced laugh, "Faith, gentlemen," said he, "I do not know what makes you look so grave: it was an admirable story when I heard it."

When I came home, I fell into a profound contemplation upon story-telling, and, as I have nothing so much at heart as the good of my country, I resolved to lay down some precautions upon this subject.

I have often thought that a story-teller is born, as well as a poet. It is, I think, certain that some men have such a peculiar cast of mind, that they see things in another light than men of grave dispositions. Men of a lively imagination and a mirthful temper will represent things to their hearers in the same manner as they themselves were affected with them. Story-telling is not an art, but what we call a "knack;" it doth not so much subsist upon wit as upon humour; and I will add, that it is not perfect without proper gesticulations of the body, which naturally attend such merry emotions of the mind. I know very well that a certain gravity of countenance sets some stories off to advantage, where the hearer is to be surprised in the end. But this is by no means a general rule; for it is frequently convenient to aid and assist by cheerful looks and whimsical agitations. I will go yet

further, and affirm that the success of a story very often depends upon the make of the body, and the formation of the features "in who relates it."

Those who are thus adorned with the gifts of nature, are apt to show their parts with too much ostentation. I would therefore advise all the professors of this art never to tell stories but as they seem to grow out of the subject-matter of the conversation, or as they serve to illustrate or enliven it. Stories that are very common are generally irksome; but may be aptly introduced, provided they be only hinted at and mentioned by way of allusion. Those that are altogether new, should never be ushered in without a short and pertinent character of the chief persons concerned, because, by that means, you may make the company acquainted with them; and it is a certain rule, that slight and trivial accounts of those who are familiar to us, administer more mirth than the brightest points of wit in unknown characters. A little circumstance in the complexion or dress of the man you are talking of, sets his image before the hearer, if it be chosen aptly for the story. Besides the marking distinct characters, and selecting pertinent circumstances, it is likewise necessary to leave off in time, and end smartly; so that there is a kind of drama in the forming of a story; and the manner of conducting and pointing it is the same as in an epigram.

As the choosing of pertinent circumstances is the life of a story, and that wherein humour principally consists, so the collectors of impertinent particulars are the very bane and opiates of conversation. Old men are great transgressors this way. Poor Ned Poppy—he's gone!—was a very honest man, but was so excessively tedious over his pipe, that he was not to be endured. He knew so exactly what they had for dinner when such a thing happened, in what ditch his bay horse had his sprain at that time, and how his man John—no, it was William—started a hare in the common field, that he never got to the end of his tale. Then he was extremely particular in marriages and intermarriages, and cousins twice or

thrice removed, and whether such a thing happened at the latter end of July or the beginning of August. He had a marvellous tendency likewise to digressions; insomuch, that if a considerable person was mentioned in his story, he would straightway launch out into an episode of him; and again, if in that person's story he had occasion to remember a third man, he broke off, and gave us his history, and so on. He always put me in mind of what Sir William Temple informs us of the tale-tellers in the north of Ireland, who are hired to tell stories of giants and enchanters to lull people asleep. These historians are obliged, by their bargain, to go on without stopping; so that after the patient hath, by this benefit, enjoyed a long nap, he is sure to find the operator proceeding in his work. Ned procured the like effect in me the last time I was with him. As he was in the third hour of his story, and very thankful that his memory did not fail him, I fairly nodded in the elbow chair. He was much affronted at this, till I told him, "Old friend, you have your infirmity, and I have mine."

But of all evils in story-telling, the humour of telling tales one after another in great numbers, is the least supportable. Sir Harry Pandolf and his son gave my Lady Lizard great offence in this particular. Sir Harry hath what they call a string of stories, which he tells over every Christmas.

As the telling of stories is a great help and life to conversation, I always encourage them, if they are pertinent and innocent, in opposition to those gloomy mortals who disdain everything but matter of fact. Those grave fellows are my aversion, who sift everything with the utmost nicety, and find the malignity of a lie in a piece of humour pushed a little beyond exact truth. I likewise have a poor opinion of those who have got a trick of keeping a steady countenance, that cock their hats and look glum when a pleasant thing is said, and ask, "Well, and what then!" Men of wit and parts should treat one another with benevolence; and I will lay it down as a maxim,

that if you seem to have a good opinion of another man's wit, he will allow you to have judgment.—*The Guardian*.

[EUSTACE BUDGELL. 1685—1737.]

HOW TO GROW RICH.

LUCIAN rallies the philosophers in his time, who could not agree whether they should admit riches into the number of real goods; the professors of the severer sects threw them quite out, while others as resolutely inserted them.

I am apt to believe, that, as the world grew more polite, the rigid doctrines of the first were wholly discarded; and I do not find any one so hardy at present as to deny that there are very great advantages in the enjoyment of a plentiful fortune. Indeed the best and wisest of men, though they may possibly despise a good part of those things which the world calls pleasures, can, I think, hardly be insensible of that weight and dignity which a moderate share of wealth adds to their characters, counsels, and actions.

We find it is a general complaint in professions and trades, that the richest members of them are chiefly encouraged, and this is falsely imputed to the ill-nature of mankind, who are ever bestowing their favours on such as least want them; whereas, if we fairly consider their proceedings in this case, we shall find them founded on undoubted reason; since, supposing both equal in their natural integrity, I ought, in common prudence, to fear foul play from an indigent person, rather than from one whose circumstances seem to have placed him above the bare temptation of money.

This reason also makes the commonwealth regard her richest subjects as those who are most concerned for her quiet and interest, and consequently fitted to be intrusted with her highest employments. On the contrary, Catiline's saying to those men of desperate fortunes who applied themselves to him, and of whom he afterwards composed his army, "that they had nothing to hope for but a civil war," was too true not to make the impressions he desired.

"I believe I need not fear but that what I have said in praise of money will be more than sufficient with most of my readers to excuse the subject of my present paper, which I intend as an essay on "The ways to raise a man's fortune, or the art of growing rich."

The first and most infallible method towards the attaining of this end is thrift: all men are not equally qualified for getting money, but it is in the power of every one alike to practise this virtue; and I believe there are few persons who, if they please to reflect on their past lives, will not find, that had they saved all those little sums which they have spent unnecessarily, they might at present have been masters of a competent fortune. Diligence justly claims the next place to thrift; I find both these excellently well recommended to common use in the three following Italian proverbs:—

"Never do that by proxy which you can do yourself."

"Never defer that until to-morrow which you can do to-day."

"Never neglect small matters and expenses."

A third instrument in growing rich is method in business, which, as well as the two former, is also attainable by persons of the meanest capacities.

The famous De Witt, one of the greatest statesmen of the age in which he lived, being asked by a friend how he was able to despatch that multitude of affairs in which he was engaged? replied, That his whole art consisted in doing one thing at once.

In short, we often see men of dull and phlegmatic tempers arriving to great estates, by making a regular and orderly disposition of their business; and that, without it, the greatest parts and most lively imaginations rather puzzle their affairs, than bring them to a happy issue.

From what has been said, I think I may lay it down as a maxim, that every man of good common sense may, if he pleases, in his particular station of life, most certainly be rich. The reason why we sometimes see that men of the greatest capacities are not so, is either because they despise wealth in comparison of

something else, or, at least, are not content to be getting an estate, unless they may do it their own way, and at the same time enjoy all the pleasures and gratifications of life.

But besides these ordinary forms of growing rich, it must be allowed that there is room for genius as well in this as in all other circumstances of life. . . .

We daily see methods put in practice by hungry and ingenious men, which demonstrate the power of invention in this particular.

I shall conclude these instances with the device of the famous Rabelais, when he was at a great distance from Paris, and without money to bear his expenses thither. This ingenious author being thus sharp set, got together a convenient quantity of brick-dust, and having disposed of it into several papers, writ upon one, "poison for monsieur," upon a second, "poison for the dauphin," and on a third, "poison for the king." Having made this provision for the royal family of France, he laid his papers so that his landlord, who was an inquisitive man, and a good subject, might get a sight of them.

The plot succeeded as he desired; the host gave immediate intelligence to the secretary of state. The secretary presently sent down a special messenger, who brought up the traitor to court, and provided him at the king's expense with proper accommodations on the road. As soon as he appeared, he was known to be the celebrated Rabelais; and his powder upon examination being found very innocent, the jest was only laughed at; for which a less eminent droll would have been sent to the galleys.

Trade and commerce might doubtless be still varied a thousand ways, out of which would arise such branches as have not yet been touched. . . .

I regard trade not only as highly advantageous to the commonwealth in general, but as the most natural and likely method of making a man's fortune, having observed, since my being a Spectator in the world, greater estates got about 'Ching than all Whitehall or St. James's.

I believe I may also add, that the first acquisitions are generally attended with more satisfaction, and as good a conscience.
—*The Spectator*.

[JAMES HARRIS, 1709-1780.]

VIRTUE OUR HIGHEST INTEREST.

I FIND myself existing upon a little spot, surrounded every way by an immense unknown expansion. Where am I? What sort of place do I inhabit? Is it exactly accommodated, in every instance, to my convenience? Is there no excess of cold, none of heat, to offend me? Am I never annoyed by animals, either of my own kind, or a different? Is everything subservient to me, as though I had ordered all myself? No—nothing like it—the farthest from it possible. The world appears not then originally made for the private convenience of me alone! It does not. But is it not possible to accommodate it, by my own particular industry? If to accommodate man and beast, heaven and earth; if this be beyond me, 'tis not possible. What consequence then follows? Or can there be any other than this—If I seek an interest of my own, detached from that of others, I seek an interest which is chimerical, and can never have existence.

How then must I determine? Have I no interest at all? If I have not, I am a fool for staying here. 'Tis a smoky house, and the sooner out of it the better. But why no interest? Can I be contented with none, but one separate and detached? Is a social interest joined with others such an absurdity, as not to be admitted? The bee, the beaver, and the tribes of herding animals, are enough to convince me, that the thing is, somewhere at least, possible. How then am I assured, that 'tis not equally true of man? Admit it; and what follows?—If so, then honour and justice are my interest—then the whole train of moral virtues are my interest; without some portion of which, not even thieves can maintain society.

But still further—I stop not here—I pursue this social interest, as far as I can

trace my several relations. I pass from my own stock, my own neighbourhood, my own nation, to the whole race of mankind, as dispersed throughout the earth. Am I not related to them all, by the mutual aids of commerce; by the general intercourse of arts and letters; by that common nature, of which we all participate? Again, I must have food and clothing. Without a proper genial warmth, I instantly perish. Am I not related, in this view, to the very earth itself? To the distant sun, from whose beams I derive vigour? To that stupendous course and order of the infinite host of heaven, by which the times and seasons ever uniformly pass on? Were this order once confounded, I could not probably survive a moment; so absolutely do I depend on this common general welfare.

What then have I to do, but to enlarge Virtue into piety? Not only honour and justice, and what I owe to man, is my interest; but gratitude also, acquiescence, resignation, adoration, and all I owe to this great polity, and its great Governor, our common Parent.

But if all these moral and divine habits be my interest, I need not surely seek for a better. I have an interest compatible with the spot on which I live—I have an interest which may exist, without altering the plan of Providence; without mending or marring the general order of events. I can bear whatever happens with manlike magnanimity; can be contented, and fully happy in the good which I possess; and can pass through this turbid, this fickle, fleeting period, without bewailings, or envyings, or murmurings, or complaints.

All men pursue Good, and would be happy, if they knew how; not happy for minutes, and miserable for hours, but happy, if possible, through every part of their existence. Either therefore there is a good of this steady durable kind, or there is none. If none, then all good must be transient and uncertain; and if so, an object of lowest value, which can little deserve either our attention or inquiry. But if there be a better good, such a good as we are seeking; like every

other thing, it must be derived from some cause; and that cause must be either external, internal, or mixed, in as much as except these three, there is no other possible. Now a steady, durable good, cannot be derived from an external cause, by reason all derived from externals must fluctuate as they fluctuate. By the same rule, not from a mixture of the two; because the part which is external will proportionally destroy its essence. What then remains but the cause internal; the very cause which we have supposed, when we place the Sovereign Good in Mind—in Rectitude of Conduct?

[LORD BOLINGBROKE. 1678—1751.]

THE TRUE PATRIOT.

NEITHER Montaigne in writing his essays, nor Descartes in building new worlds, nor Burnet in framing an antediluvian earth, no, nor Newton in discovering and establishing the true laws of nature on experiment and a sublimer geometry, felt more intellectual joys than he feels who is a real patriot, who bends all the force of his understanding, and directs all his thoughts and actions to the good of his country. When such a man forms a political scheme, and adjusts various and seemingly independent parts in it to one great and good design, he is transported by imagination, or absorbed in meditation, as much and as agreeably as they; and the satisfaction that arises from the different importance of these objects, in every step of the work is vastly in his favour. It is here that the speculative philosopher's labour and pleasure end. But he who speculates in order to act, goes on and carries his scheme into execution. His labour continues, it varies, it increases; but so does his pleasure too. The execution, indeed, is often traversed by unforeseen and untoward circumstances, by the perverseness or treachery of friends, and by the power or alliance of enemies; but the first and the last of these animate, and the docility and fidelity of some men make amends for the perverseness and treachery

of others. Whilst a great event is in suspense, the action warms, and the very suspense, made up of hope and fear, maintain no unpleasant agitation in the mind. If the event is decided successfully, such a man enjoys pleasure proportionable to the good he has done—a pleasure like to that which is attributed to the Supreme Being on a survey of His works. If the event is decided otherwise, and usurping courts or overbearing parties prevail, such a man has still the testimony of his conscience, and a sense of the honour he has acquired, to soothe his mind and support his courage. For although the course of state affairs be to those who meddle in them like a lottery, yet it is a lottery wherein no good man can be a loser; he may be reviled, it is true, instead of being applauded, and may suffer violence of many kinds. I will not say, like Seneca, that the noblest spectacle which God can behold is a virtuous man suffering, and struggling with afflictions; but this I will say, that the second Cato, driven out of the forum, and dragged to prison, enjoyed more inward pleasure, and maintained more outward dignity, than they who insulted him, and who triumphed in the ruin of their country.

[JAMES BEATTIE, LL.D. 1735—1803.]

THE LOVE OF NATURE AND OF SCENERY.

It is strange to observe the callousness of some men, before whom all the glories of heaven and earth pass in daily succession, without touching their hearts, elevating their fancy, or leaving any durable remembrance. Even of those who pretend to sensibility, how many are there to whom the lustre of the rising or setting sun, the sparkling concave of the midnight sky, the mountain forest tossing and roaring to the storm, or warbling with all the melodies of a summer evening; the sweet interchange of hill and dale, shade and sunshine, grove, lawn, and water, which an extensive landscape offers to the view; the scenery of the

ocean, so lovely, so majestic, and so tremendous, and the many pleasing varieties of the animal and vegetable kingdom, could never afford so much real satisfaction as the steams and noise of a ball-room, the insipid fiddling and squeaking of an opera, or the vexations and wranglings of a card-table!

But some minds there are of a different make, who, even in the early part of life, receive from the contemplation of nature a species of delight which they would hardly exchange for any other; and who, as avarice and ambition are not the infirmities of that period, would, with equal sincerity and rapture, exclaim:

"I care not, Fortune, what you me deny;
You cannot rob me of free nature's grace;
You cannot shut the windows of the sky,
Through which Aurora shows her brightening face;
You cannot bar my constant feet to trace
The woods and lawns by living streams at eve."

Such minds have always in them the seeds of true taste, and frequently of imitative genius. At least, though their enthusiastic or visionary turn of mind, as the man of the world would call it, should not always incline them to practise poetry or painting, we need not scruple to affirm that, without some portion of this enthusiasm, no person ever became a true poet or painter. For he who would imitate the works of nature, must first accurately observe them, and accurate observation is to be expected from those only who take great pleasure in it.

To a mind thus disposed, no part of creation is indifferent. In the crowded city and howling wilderness, in the cultivated province and solitary isle, in the flowery lawn and craggy mountain, in the murmur of the rivulet and in the uproar of the ocean, in the radiance of summer and gloom of winter, in the thunder of heaven and in the whisper of the breeze, he still finds something to rouse or to soothe his imagination, to draw forth his affections, or to employ his understanding. And from every mental energy that is not attended with pain, and even from some of those that are, as moderate terror and pity, a sound mind derives satisfaction;

exercise being equally necessary to the body and the soul, and to both equally productive of health and pleasure.—*Essays.*

[WILLIAM PALEY, D.D. 1743—1805.]

THE HAPPINESS OF CREATED THINGS.

It is a happy world after all. The air, the earth, the water, teem with delighted existence. In a spring noon or a summer evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. "The insect youth are on the wing." Swarms of new-born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place without use or purpose, testify their joy and the exultation which they feel in their lately discovered faculties. A bee amongst the flowers in spring is one of the most cheerful objects that can be looked upon. Its life appears to be all enjoyment; so busy and so pleased: yet it is only a specimen of insect life, with which, by reason of the animal being half domesticated, we happen to be better acquainted than we are with that of others. The whole winged insect tribe, it is probable, are equally intent upon their proper employments, and, under every variety of constitution, gratified, and perhaps equally gratified, by the offices which the Author of their nature has assigned to them. But the atmosphere is not the only scene of enjoyment for the insect race. Plants are covered with aphides, greedily sucking their juices, and constantly, as it should seem, in the act of sucking. It cannot be doubted but that this is a state of gratification: what else should fix them so close to the operation and so long? Other species are running about with an alacrity in their motions which carries with it every mark of pleasure. Large patches of ground are sometimes half covered with these brisk and sprightly natures. If we look to what the waters produce, shoals of the fry of fish frequent

the margins of rivers, of lakes, and of the sea itself. These are so happy that they know not what to do with themselves. Their attitudes, their vivacity, their leaps out of the water, their frolics in it—which I have noticed a thousand times with equal attention and amusement—all conduce to show their excess of spirits, and are simply the effects of that excess. Walking by the sea-side in a calm evening upon a sandy shore and with an ebbing tide, I have frequently remarked the appearance of a dark cloud, or rather a very thick mist, hanging over the edge of the water, to the height, perhaps, of half a yard, and of the breadth of two or three yards, stretching along the coast as far as the eye could reach, and always retiring with the water. When this cloud came to be examined, it proved to be nothing else than so much space filled with young shrimps in the act of bounding into the air from the shallow margin of the water, or from the wet sand. If any motion of a mute animal could express delight, it was this; if they had meant to make signs of their happiness, they could not have done it more intelligibly. Suppose then, what I have no doubt of, each individual of this number to be in a state of positive enjoyment; what a sum, collectively, of gratification and pleasure have we here before our view!

The young of all animals appear to me to receive pleasure simply from the exercise of their limbs and bodily faculties, without reference to any end to be attained, or any use to be answered by the exertion. A child, without knowing anything of the use of language, is in a high degree delighted with being able to speak. Its incessant repetition of a few articulate sounds, or perhaps of the single word which it has learned to pronounce, proves this point clearly. Nor is it less pleased with its first successful endeavours to walk, or rather to run—which precedes walking—although entirely ignorant of the importance of the attainment to its future life, and even without applying it to any present purpose. A child is delighted with speaking, without hav-

ing anything to say; and with walking, without knowing where to go. And, prior to both these, I am disposed to believe that the waking-hours of infancy are agreeably taken up with the exercise of vision, or perhaps, more properly speaking, with learning to see.

But it is not for youth alone that the great Parent of creation hath provided. Happiness is found with the purring cat no less than with the playful kitten; in the arm-chair of dozing age, as well as in either the sprightliness of the dance or the animation of the chase. To novelty to acuteness of sensation, to hope, to ardour of pursuit, succeeds what is, in no inconsiderable degree, an equivalent for them all, "perception of ease." Herein is the exact difference between the young and the old. The young are not happy but when enjoying pleasure; the old are happy when free from pain. And this constitution suits with the degrees of animal power which they respectively possess. The vigour of youth was to be stimulated to action by impatience of rest; whilst to the imbecility of age, quietness and repose become positive gratifications. In one important step the advantage is with the old. A state of ease is, generally speaking, more attainable than a state of pleasure. A constitution, therefore, which can enjoy ease, is preferable to that which can enjoy only pleasure. This same perception of ease oftentimes renders old age a condition of great comfort, especially when riding at its anchor after a busy or tempestuous life. It is well described by Rousseau to be the interval of repose and enjoyment between the hurry and the end of life. How far the same cause extends to other animal natures, cannot be judged of with certainty. The appearance of satisfaction with which most animals, as their activity subsides, seek and enjoy rest, affords reason to believe that this source of gratification is appointed to advanced life under all or most of its various forms. In the species with which we are best acquainted, namely, our own, I am far, even as an observer of human life, from thinking

that youth is its happiest season, much less the only happy one. — *Natural Theology.*

WHAT CONSTITUTES A LIE.

A LIE is a breach of promise; for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows the truth is expected. Or the obligation of veracity may be made out from the direct ill consequences of lying to social happiness. Which consequences consist either in some specific injury to particular individuals, or in the destruction of that confidence which is essential to the intercourse of human life; for which latter reason a lie may be pernicious in its general tendency, and therefore criminal, though it produce no particular or visible mischief to any one.

There are falsehoods which are not lies; that is, which are not criminal; as, 1. Where no one is deceived, which is the case in parables, fables, novels, jests, tales to create mirth, ludicrous embellishments of a story, where the declared design of the speaker is *not* to inform but to divert; compliments in the subscription of a letter; a servant's *denying* his master; a prisoner's pleading not guilty; an advocate asserting the justice, or his belief of the justice, of his client's cause. In such instances no confidence is destroyed, because none was reposed; no promise to speak the truth is violated, because none was given. 2. When the person to whom you speak has no right to know the truth, or, more properly, where little or no inconvenience results from the want of confidence in such cases; as where you tell a falsehood to a madman for his own advantage; to a robber, to conceal his property; to an assassin, to defeat or divert him from his purpose. The particular consequence is by the supposition beneficial; and as to the general consequence, the worst that can happen is, that the madman, the robber, the assassin will not trust you again, which is sufficiently compensated by the immediate benefit which you propose by

the falsehood. It is upon this principle that, by the laws of war, it is allowed to deceive an enemy by feints, false colours, spies, false intelligence, or the like; but by no means in treaties, truces, signals of capitulation or surrender: and the difference is, that the former supposes hostilities to *continue*, but the latter are calculated to *terminate* or suspend them. In the conduct of war there is no place for confidence between the contending parties; but in whatever relates to the termination of war, the most religious fidelity is expected, because without it wars could not cease, nor the victors be secure but by the destruction of the vanquished.

Many people indulge in serious discourse a habit of fiction and exaggeration, in the accounts they give of themselves, of their acquaintance, or of the extraordinary things which they have seen or heard; and so long as the facts they relate are indifferent, and their narratives though false are inoffensive, it may seem a superstitious regard for truth to censure them merely for truth's sake.

But this liberty in conversation defects its own end. Much of the pleasure, and all the benefit of conversation depends upon our own opinion of the speaker's veracity, for which this rule leaves no foundation. The faith, indeed, of a hearer must be extremely perplexed, who considers the speaker, or believes that the speaker considers himself, as under no obligation to adhere to truth, but according to the particular importance of what he relates.

But beside and above both these reasons, *while* lies always introduce others of a darker complexion. I have seldom known any one who deserted truth in trifles, that could be trusted in matters of importance. Nice distinctions are out of the question upon occasions like those of speech, which return every hour.

The habit, therefore, of lying, when once formed, is easily extended to, serve the designs of malice or interest; like all habits, it spreads indeed of itself. As there may be falsehoods which are not

lies, so there may be lies without literal or direct falsehood; as when the literal and grammatical signification of a sentence is different from the popular and customary meaning. It is the wilful deceit that makes the lie; and we wilfully deceive when our expressions are not true in the sense in which we believe the hearer to apprehend them: besides that, it is absurd to contend for any sense of words in opposition to usage; for all senses are founded upon usage, and upon nothing else. Or a man may *act* a lie, as by pointing his finger in a wrong direction when a traveller inquires of him his road; or when a tradesman shuts up his windows to induce his creditors to believe that he is abroad: for to all moral purposes, and therefore as to veracity, speech and action are the same; speech being only a mode of action.

Or, lastly, there may be lies of *omission*. A writer of English history, who, in his account of the reign of Charles the First, should wilfully suppress any evidence of that prince's despotic measures and designs, might be said to be a liar; for by entitling his book a History of England, he engages to tell the whole truth of the history, or at least all that he knows of it.—*Ibid.*

[SAMUEL JOHNSON, L.L.D. 1709—1784.]

CLASSIC GROUND.

WE were now treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible if it were endeavoured, and would be foolish if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has

been dignified by wisdom, bravery, or virtue. The man is little to be envied whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona.—*Journey to the Hebrides.*

[OLIVER GOLDSMITH. 1728—1774.]

THE LOVE OF LIFE.

AGE, that lessens the enjoyment of life, increases our desire of living. Those dangers which, in the vigour of youth, we had learned to despise, assume new terrors as we grow old. Our caution increasing as our years increase, fear becomes at last the prevailing passion of the mind, and the small remainder of life is taken up in useless efforts to keep off our end, or provide for a continued existence.

Strange contradiction in our nature, and to which even the wise are liable! If I should judge of that part of life which lies before me by that which I have already seen, the prospect is hideous. Experience tells me that my past enjoyments have brought no real felicity, and sensation assures me that those I have felt are stronger than those which are yet to come. Yet experience and sensation in vain persuade; hope, more powerful than either, dresses out the distant prospect in fancied beauty; some happiness, in long perspective, still beckons me to pursue; and, like a losing gamester, every new disappointment increases my ardour to continue the game. . . .

Our attachment to every object around us increases in general from the length of our acquaintance with it. "I would not choose," says a French philosopher, "to see an old post pulled up with which I had been long acquainted." A mind long habituated to a certain set of objects insensibly becomes fond of seeing them; visits them from habit, and parts from them with reluctance. From hence proceeds the avarice of the old in every kind of possession; they love the world and all that it produces; they love life and all its advantages, not because it gives

them pleasure, but because they have known it long.

Chinwang the Chaste, ascending the throne of China, commanded that all who were unjustly detained in prison during the preceding reigns should be set free. Among the number who came to thank their deliverer on this occasion there appeared a majestic old man, who, falling at the emperor's feet, addressed him as follows: "Great father of China, behold a wretch, now eighty-five years old, who was shut up in a dungeon at the age of twenty-two. I was imprisoned though a stranger to crime, or without being even confronted by my accusers. I have now lived in solitude and darkness for more than fifty years, and am grown familiar with distress. As yet, dazzled with the splendour of that sun to which you have restored me, I have been wandering the streets to find out some friend that would assist, or relieve, or remember me; but my friends, my family, and relations are all dead, and I am forgotten. Permit me then, O Chinwang, to wear out the wretched remains of life in my former prison; the walls of my dungeon are to me more pleasing than the most splendid palace; I have not long to live, and shall be unhappy except I spend the rest of my days where my youth was passed—in that prison from whence you were pleased to release me."

The old man's passion for confinement is similar to that we all have for life. We are habituated to the prison, we look round with discontent, are displeased with the abode, and yet the length of our captivity only increases our fondness for the cell. The trees we have planted, the houses we have built, or the posterity we have begotten, all serve to bind us closer to earth, and imbitter our parting. Life suits the young like a new acquaintance; the companion, as yet unexhausted, is at once instructive and amusing; its company pleases, yet for all this it is but little regarded. To us, who are declined in years, life appears like an old friend; its jests have been anticipated in former conversation; it has no new story to make us smile, no new improvement with

which to surprise, yet still we love it; destitute of every enjoyment, still we love it; husband the wasting treasure with increasing frugality, and feel all the poignancy of anguish in the fatal separation. —*Essays.*

[BISHOP BERKELEY. 1684—1753.]

LUXURY THE CAUSE OF NATIONAL DECAY.

FRUGALITY of manners is the nourishment and strength of bodies politic.* It is that by which they grow and subsist, until they are corrupted by luxury,—the natural cause of their decay and ruin. Of this we have examples in the Persians, Lacedæmonians, and Romans: not to mention many later governments which have sprung up, continued a while, and then perished by the same natural causes. But these are, it seems, of no use to us: and, in spite of them, we are in a fair way of becoming ourselves another useless example to future ages.

Simplicity of manners may be more easily preserved in a republic than a monarchy; but if once lost, may be sooner recovered in a monarchy, the example of a court being of great efficacy, either to reform or to corrupt a people; that alone were sufficient to discountenance the wearing of gold or silver, either in clothes or equipage, and if the same were prohibited by law, the saving so much bullion would be the smallest benefit of such an institution; there being nothing more apt to debase the virtue and good sense of our gentry of both sexes than the trifling vanity of apparel, which we have learned from France, and which hath had such visible ill consequences on the genius of that people. Wiser nations have made it their care to shut out this folly by severe laws and penalties, and its spreading among us can forebode no good, if there be any truth in the observation of one of the ancients, that the direct way to ruin a man is to dress him up in fine clothes.

But we are doomed to be undone. Neither the plain reason of the thing

nor the experience of past ages, nor the examples we have before our eyes, can restrain us from imitating, not to say surpassing, the most corrupt and ruined people in those very points of luxury that ruined them. Our gaming, our operas, our masquerades, are, in spite of our debts and poverty, become the wonder of our neighbours. If there be any man so void of all thought and common-sense, as not to see where this must end, let him but compare what Venice was at the league of Cambray, with what it is at present, and he will be convinced how truly those fashionable pastimes are calculated to depress and ruin a nation.

It is not to be believed, what influence public diversions have on the spirit and manners of a people. The Greeks wisely saw this, and made a very serious affair of their public sports. For the same reason, it will, perhaps, seem worthy the care of our legislature to regulate the public diversions, by an absolute prohibition of those which have a direct tendency to corrupt our morals, as well as by a reformation of the drama; which, when rightly managed, is such a noble entertainment, and gave those fine lessons of morality and good sense to the Athenians of old, and to our British gentry above a century ago; but for these last ninety years, hath entertained us, for the most part, with such wretched things as spoil, instead of improving, the taste and manners of the audience. Those who are attentive to such propositions only as may fill their pockets, will probably slight these things as trifles below the care of the legislature. But I am sure all honest, thinking men must lament to see their country run headlong into all those luxurious follies, which, it is evident, have been fatal to other nations, and will undoubtedly prove fatal to us also, if a timely stop be not put to them.—*Essays*.

[ROBERT DOUSLEY. 1703—1764.]

• A TRUE WOMAN.

Give ear, fair daughter of love, to the instructions of prudence, and let the pre-

cepts of truth sink deep in thy heart, so shall the charms of thy mind add lustre to the elegance of thy form; and thy beauty like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks; ah! hear with caution their seducing words; guard well thy heart, nor listen to their soft persuasions. Remember that thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and recompense his care with soft endearments. Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast? Lo! yonder she walketh in maiden sweetness, with innocence in her mind and modesty on her cheek. Her hand seeketh employment, her foot delighteth not in gadding abroad. She is clothed with neatness, she is fed with temperance: humility and meekness are as a crown of glory circling her head. On her tongue dwelleth music, the sweetness of honey floweth from her lips. Decency is in all her words; in her answers are mildness and truth. Submission and obedience are the lessons of her life, and peace and happiness are her reward. Before her steps walketh prudence, and virtue attendeth at her right hand. Her eyes speaketh softness and love; but discretion with a sceptre sitteth on her brow. The tongue of the licentious is dumb in her presence, the awe of her virtue keepeth him silent. When scandal is busy, and the fame of her neighbourhood is tossed from tongue to tongue; if charity and good-nature open not her mouth, the finger of silence resteth on her lips. Her breast is the mansion of goodness; and therefore she suspecteth no evil in others. Happy were the man that should make her his wife; happy the child that shall call her mother. She presideth in the house, and there is peace; she commandeth with judgment, and is obeyed. She ariseth in the morning, she

considers her affairs, and appointeth to every one their proper business. The care of her family is her whole delight, to that alone she applieth her study; and elegance with frugality is seen in her mansions. The prudence of her management is an honour to her husband, and he heareth her praise with a secret delight. She informeth the minds of her children with wisdom; she fashioneth their manners from the example of her own goodness. The word of her mouth is the law of their youth, the motion of her eye commandeth obedience. She speaketh, and her servants fly; she pointeth, and the thing is done; for the law of love is in their hearts, and her kindness addeth wings to their feet. In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience. The troubles of her husband are alleviated by her counsels, and sweetened by her endearments: he putteth his heart in her bosom, and receiveth comfort. Happy is the man that hath made her his wife; happy the child that calleth her mother.—*Economy of Human Life.*

[CHARLES LAMB. 1775--1834.]

POOR RELATIONS.

A POOR relation is the most irrelevant thing in nature, a piece of impertinent correspondency, an odious approximation, a haunting conscience, a preposterous shadow, lengthening in the noontide of your prosperity, an unwelcome remembrance, a perpetually recurring mortification, a drain on your purse, a more intolerable dun upon your pride, a drawback upon success, a rebuke to your rising, a stain in your blood, a blot on your escutcheon, a rent in your garment, a death's-head at your banquet, Agathocles's pot, a Mordecai in your gate, a Lazarus at your door, a lion in your path, a frog in your chamber, a fly in your ointment, a mote in your eye, a triumph to your enemy, an apology to your friends, the one thing not needful, the hail in harvest, the ounce of sour in a pound of sweet.

He is known by his knock. Your heart telleth you, "That is Mr. —." A rap between familiarity and respect, that demands, and at the same time seems to despair of, entertainment. He entereth smiling and embarrassed. He holdeth out his hand to you to shake, and draweth it back again. He casually looketh in about dinner-time, when the table is full. He offereth to go away, seeing you have company, but is induced to stay. He filleth a chair, and your visitor's two children are accommodated at a side-table. He never cometh upon open days, when your wife says with some complacency: "My dear, perhaps Mr. — will drop in to-day." He remembereth birth-days, and professeth he is fortunate to have stumbled upon one. He declareth against fish, the turbot being small, yet suffereth himself to be importuned into a slice against his first resolution. He sticketh by the port, yet will be prevailed upon to empty the remainder glass of claret, if a stranger press it upon him. He is a puzzle to the servants, who are fearful of being too obsequious, or not civil enough to him. The guests think "they have seen him before." Every one speculateth upon his condition; and the most part take him to be a tide-waiter. He calleth you by your Christian name, to imply that his other is the same with your own. He is too familiar by half, yet you wish he had less diffidence. With half the familiarity, he might pass for a casual dependent; with more boldness, he would be in no danger of being taken for what he is. He is too humble for a friend, yet taketh on him more state than befits a client. He is a worse guest than a country tenant, inasmuch as he bringeth up no rent; yet 'tis odds, from his garb and demeanour, that your guests take him for one. He is asked to make one at the whist-table; refuseth on the score of poverty, and resents being left out. When the company break up, he proffereth to go for a coach, and lets the servant go. He recollects your grandfather; and will thrust in some mean and quite unimportant anecdote of the family. He knew it when it was not quite so flourishing as "he is blest in seeing it now." He re-

viveth past situations, to institute what he calleth favourable comparisons. With a reflecting sort of congratulation he will inquire the price of your furniture: and insults you with a special commendation of your window-curtains. He is of opinion that the urn is the more elegant shape; but, after all, there was something more comfortable about the old tea-kettle, which you must remember. He dare say you must find a great convenience in having a carriage of your own, and appealeth to your lady if it is not so. Inquireth if you have had your arms done on vellum yet; and did not know till lately that such and such had been the crest of the family. His memory is unseasonable, his compliments perverse, his talk a trouble, his stay pertinacious; and when he goeth away, you dismiss his chair into a corner as precipitately as possible, and feel fairly rid of two nuisances.

There is a worse evil under the sun, and that is a female poor relation. You may do something with the other; you may pass him off tolerably well; but your indigent she-relative is hopeless. "He is an old humourist," you may say, "and affects to go thread-bare. His circumstances are better than folks would take them to be. You are fond of having a character at your table, and truly he is one." But in the indications of female poverty there can be no disguise. No woman dresses below herself from caprice. The truth must out without shuffling. "She is plainly related to the L——s, or what does she at their house!" She is, in all probability, your wife's cousin. Nine times out of ten, at least, this is the case. Her garb is something between a gentlewoman and a beggar, yet the former evidently predominates. She is most provokingly humble, and ostentatiously sensible to her inferiority. He may require to be repressed sometimes—*aliquando sufflaminandus erat*—but there is no raising her. You send her soup at dinner, and she begs to be helped after the gentlemen. Mr. — requests the honour of taking wine with her; she hesitates between port and Madeira, and chooses the former because he does. She calls the servant *sir*;

and insists on not troubling him to hold her plate. The housekeeper patronises her. The children's governess takes upon her to correct her when she has mistaken the piano for a harpsichord.

Richard Amlet, Esq., in the play, is a notable instance of the disadvantages to which this chimerical notion of affinity constituting a claim to acquaintance may subject the spirit of a gentleman. A little foolish blood is all that is betwixt him and a lady with a great estate. His stars are perpetually crossed by the malignant maternity of an old woman, who persists in calling him "her son Dick." But she has wherewithal in the end to recompense his indignities, and float him again upon the brilliant surface, under which it had been her seeming business and pleasure all along to sink him. All men, besides, are not of Dick's temperament. I knew an Amlet in real life, who, wanting Dick's buoyancy, sank indeed. Poor W—— was of my own standing at Christ's, a fine classic, and a youth of promise. If he had a blemish, it was too much pride; but its quality was inoffensive; it was not of that sort which hardens the heart and serves to keep inferiors at a distance; it only sought to ward off derogation from itself. It was the principle of self-respect carried as far as it could go, without infringing upon that respect which he would have every one else equally maintain for himself. He would have you to think alike with him on this topic. Many a quarrel have I had with him when we were rather older boys, and our tallness made us more obnoxious to observation in the blue clothes, because I would not thread the alleys and blind ways of the town with him to elude notice, when we have been out together on a holiday in the streets of this sneering and prying metropolis. W—— went, sore with these notions, to Oxford, where the dignity and sweetness of a scholar's life, meeting with the alloy of a humble introduction, wrought in him a passionate devotion to the place, with a profound aversion from the society. The servitor's gown—worse than his school array—clung to him with Nessian venom. He thought himself ridiculous in a garb under which Latimer

must have walked erect; and in which Hooker in his young days possibly flaunted in a vein of no discommendable vanity. In the depth of college shades, or in his lonely chamber, the poor student shrunk from observation. He found shelter among books which insult not, and studies that ask no questions of a youth's finances. He was lord of his library, and seldom cared for looking out beyond his domains. The healing influence of studious pursuits was upon him, to soothe and to abstract. He was almost a healthy man, when the waywardness of his fate broke out against him with a second and worse malignity. The father of W— had hitherto exercised the humble profession of house-painter at N—, near Oxford. A supposed interest with some of the heads of colleges had now induced him to take up his abode in that city, with the hope of being employed upon some public works which were talked of. From that moment I read in the countenance of the young man the determination which at length tore him from academical pursuits for ever. To a person unacquainted with our universities, the distance between the gownsmen and the townsmen, as they are called—the trading part of the latter especially—is carried to an excess that would appear harsh and incredible. The temperament of W—'s father was diametrically the reverse of his own. Old W— was a little, busy, cringing tradesman, who, with his son upon his arm, would stand bowing and scraping, cap in hand, to anything that wore the semblance of a gown—insensible to the winks and opener remonstrances of the young man, to whose chamber-fellow or equal in standing, perhaps, he was thus obsequiously and gratuitously ducking. Such a state of things could not last. W— must change the air of Oxford, or be suffocated. He chose the former; and let the sturdy moralist, who strains the point of the filial duties as high as they can bear, censure the dereliction; he cannot estimate the struggle. I stood with W—, the last afternoon I ever saw him, under the eaves of his paternal dwelling. It was in the fine lane leading from the High Street to the back

of — college, where W— kept his rooms. He seemed thoughtful and more reconciled. I ventured to rally him—finding him in a better mood—upon a representation of the Artist Evangelist, which the old man, whose affairs were beginning to flourish, had caused to be set up in a splendid sort of frame over his really handsome shop, either as a token of prosperity, or badge of gratitude to his saint. W— looked up at the Luke, and, like Satan, “knew his mounted sign, and fled.” A letter on his father's table the next morning announced that he had accepted a commission in a regiment about to embark for Portugal. He was among the first who perished before the walls of St. Sebastian.

I do not know how, upon a subject which I began with treating half-seriously, I should have fallen upon a recital so eminently painful; but this theme of poor relationship is replete with so much matter for tragic as well as comic associations, that it is difficult to keep the account distinct without blending. The earliest impressions which I received on this matter are certainly not attended with anything painful, or very humiliating, in the recalling. At my father's table—no very splendid one—was to be found every Saturday, the mysterious figure of an aged gentleman, clothed in neat black, of a sad yet comely appearance. His deportment was of the essence of gravity; his words few or none; and I was not to make a noise in his presence. I had little inclination to have done so—for my cue was to admire in silence. A particular elbow-chair was appropriated to him, which was in no case to be violated. A peculiar sort of sweet pudding, which appeared on no other occasion, distinguished the days of his coming. I used to think him a prodigiously rich man. All I could make out of him was, that he and my father had been schoolfellows a world ago at Lincoln, and that he came from the Mint. The Mint I knew to be a place where all the money was coined, and I thought he was the owner of all that money. Awful ideas of the Tower twined themselves about his presence.

He seemed above human infirmities and passions. A sort of melancholy grandeur invested him. From some inexplicable doom, I fancied him obliged to go about in an eternal suit of mourning; a captive—a stately being let out of the Tower on Saturdays. Often have I wondered at the temerity of my father, who, in spite of a habitual general respect which we all in common manifested towards him, would venture now and then to stand up against him in some argument touching their youthful days. The houses of the ancient city of Lincoln are divided, as most of my readers know, between the dwellers on the hill and in the valley. This marked distinction formed an obvious division between the boys who lived above (however brought together in a common school) and the boys whose paternal residence was on the plain—a sufficient cause of hostility in the code of these young Grotiuses. My father had been a leading mountaineer; and would still maintain the general superiority, in skill and hardihood, of the above boys—his own faction—over the below boys—so were they called—of which party his contemporary had been a chieftain. Many and hot were the skirmishes on this topic—the only one upon which the old gentleman was ever brought out—and bad blood bred; even sometimes almost to the recommencement—so I expected—of actual hostilities. But my father, who scorned to insist upon advantages, generally contrived to turn the conversation upon some adroit by-commendation of the old minster; in the general preference of which, before all other cathedrals in the island, the dweller on the hill and the plain-born could meet on a conciliating level, and lay down their less important differences. Once only I saw the old gentleman really ruffled, and I remember with anguish the thought that came over me—"perhaps he will never come here again." He had been pressed to take another plate of the viand which I have already mentioned as the indispensable concomitant of his visits. He had refused, with a resistance amounting to rigour, when my aunt, an old Lin-

colnian, but who had something of this, in common with my cousin Bridget, that she would sometimes press civility out of season—uttered the following memorable application: "Do take another slice, Mr. Billet, for you do not get pudding every day." The old gentleman said nothing at the time—but he took occasion in the course of the evening, when some argument had intervened between them, to utter, with an emphasis which chilled the company, and which chills me now as I write it—"Woman, you are superannuated." John Billet did not survive long after the digesting of this affront; but he survived long enough to assure me that peace was actually restored! and, if I remember aright, another pudding was discreetly substituted in the place of that which had occasioned the offence. He died at the Mint—anno 1781—where he had long held, what he accounted, a comfortable independence; and with five pound fourteen shillings and a penny, which were found in his escritoire after his decease, left the world, blessing God that he had enough to bury him, and that he had never been obliged to any man for a sixpence. This was—a Poor Relation.—*Essays of Elia.*

[JAMES USHER.]

THE CHARM AND BENEFIT OF A LOVE AND APPRECIATION OF MUSIC.

THERE are few who have not felt the charms of music, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, that is far more eloquent than words: it breathes to the ear the clearest internal notions; but how it was learned, to what origin we owe it, or what is the meaning of some of its most affecting strains, we know not.

We feel plainly that music touches and gently agitates the agreeable and sublime passions; that it wraps us in melancholy and elevates in joy; that it dissolves and

inflames ; that it melts us in tenderness, and rouses to rage : but its strokes are so fine and delicate, that, like a tragedy, even the passions that are wounded please ; its sorrows are charming, and its rage heroic and delightful ; as people feel the particular passions with different degrees of force, their taste of harmony must proportionably vary. Music then is a language directed to the passions ; but the rudest passions put on a new nature, and become pleasing in harmony, let me add also, that it awakens some passions which we perceive not in ordinary life. Particularly the most elevated sensation of music arises from a confused perception of ideal or visionary beauty and rapture, which is sufficiently perceivable to fire the imagination, but not clear enough to become an object of knowledge. This shadowy beauty the mind attempts, with a languishing curiosity, to collect into a distinct object of view and comprehension ; but it sinks and escapes, like the dissolving ideas of a delightful dream, that are neither within the reach of the memory, nor yet totally fled. The noblest charms of music then, though real and affecting, seem too confused and fluid to be collected into a distinct idea. Harmony is always understood by the crowd, and almost always mistaken by musicians, who are, with hardly any exception, servile followers of the taste of mode, and who, having expended much time and pains on the mechanic and practical part, lay a stress on the dexterities of hand, which yet have no real value, but as they serve to produce those collections of sound that move the passions.

If Milton, Shakespeare, or Dryden, had been born with the same genius and inspiration for music as for poetry, and had passed through the practical part without corrupting the natural taste, or blending with it prepossession in favour of the sleights and dexterities of hand, then would their notes be tuned to passions and to sentiments as natural and expressive as the tones and modulations of the voice in discourse. The music

and the thought would not make different expressions : the hearers would only think impetuously ; and the effect of the music would be to give the ideas a tumultuous violence and divine impulse upon the mind. Any person conversant with the classic poets, sees instantly that the passionate power of music I speak of, was perfectly understood and practised by the ancients ; that the muses of the Greeks always sang, and their song was the echo of the subject which swelled their poetry into enthusiasm and rapture. An inquiry into the nature and merits of the ancient music, and a comparison thereof with modern composition, by a person of poetic genius, and an admirer of harmony, who is free from the shackles of practice, and the prejudices of the mode, aided by the countenance of a few men of rank, of elevated and true taste, would probably lay the present half-Gothic mode of music in ruins, like those towers of whose little laboured ornaments it is an exact picture, and restore the Grecian taste of passionate harmony once more, to the delight and wonder of mankind. But as from the disposition of things, and the force of fashion, we cannot hope in our time to rescue the sacred lyre, and see it put into the hands of men of genius, I can only recall you to your own natural feeling of harmony, and observe to you, that its emotions are not found in the laboured, fantastic, and surprising compositions that form the modern style of music : but you meet them in some few pieces that are the growth of wild, unvitiated taste ; you discover them in the swelling sounds that wrap us in imaginary grandeur ; in those plaintive notes that make us in love with woe ; in the tones that utter the lover's sighs, and fluctuate the breast with gentle pain ; in the noble strokes that coil up the courage and fury of the soul, or that lull it in confused visions of joy ; in short, in those affecting strains that find their way to the inward recesses of the heart :

“ Untwisting all the chains that tie
The hidden soul of harmony.”—*Milton*.

[DR. ANDREW COMBE. 1797--1847.]

THOUGHTFUL EXERCISE THE BEST.

EVERYBODY knows how wearisome and disagreeable it is to saunter along, without having some object to attain; and how listless and unprofitable a walk taken against the inclination, and merely for exercise, is, compared to the same exertion made in pursuit of an object on which we are intent. The difference is simply, that, in the former case, the muscles are obliged to work without that full nervous impulse which nature has decreed to be essential to their healthy and energetic action; and that, in the latter, the nervous impulse is in full and harmonious operation. The great superiority of active sports, botanical and geological excursions, gardening and turning, as means of exercise, over mere monotonous movements, is referable to the same principle. Every kind of youthful play and mechanical operation interests and excites the mind, as well as occupies the body, and, by thus placing the muscles in the best position for wholesome and beneficial exertion, enables them to act without fatigue, for a length of time which, if occupied in mere walking for exercise, would utterly exhaust their powers.

The elastic spring, the bright eye, the cheerful glow of beings thus excited, form a perfect contrast to the spiritless and inanimate aspect of many of our boarding-school processions; and the results, in point of health and activity, are not less different. So influential, indeed, is the nervous stimulus, that examples have occurred of strong mental emotions having instantaneously given life and vigour to paralytic limbs. This has happened in cases of shipwrecks, fires, and sea-fights, and shows how indispensable it is to have the mind engaged and interested along with the muscles. Many a person who feels ready to drop from fatigue, after a mere mechanical walk, would have no difficulty in subsequently undergoing much

continuous exertion in active play or in dancing; and it is absurd, therefore, to say that exercise is not beneficial, when, in reality, proper exercise has not been tried.

The amount of bodily exertion of which soldiers are capable, is well known to be prodigiously increased by the mental stimulus of pursuit, of fighting, or of victory. In the retreat of the French from Moscow, for example, when no enemy was near, the soldiers became depressed in courage and enfeebled in body, and nearly sank to the earth through exhaustion and cold; but no sooner did the report of the Russian guns sound in their ears, or the gleam of hostile bayonets flash in their eyes, than new life seemed to pervade them, and they wielded powerfully the arms which, a few moments before, they could scarcely drag along the ground. No sooner, however, was the enemy repulsed, and the nervous stimulus which animated their muscles withdrawn, than their feebleness returned. Dr. Sparrman, in like manner, after describing the fatigue and exhaustion which he and his party endured in their travels at the Cape, adds,—“Yet, what even now appears to me a matter of wonder is, that as soon as we got a glimpse of the game all this languor left us in an instant.” On the principle already mentioned this result is perfectly natural, and in strict harmony with what we observe in sportsmen, cricketers, golfers, skaters, and others, who, moved by a mental air, are able to undergo a much greater amount of bodily labour than men of stronger muscular frames, actuated by no excitement of mind or vigorous nervous impulse. I have heard an intelligent engineer remark the astonishment often felt by country people, at finding him and his town companions, although more slightly made, withstand the fatigues and exposure of a day's surveying better than themselves; but, said he, they overlooked the fact, that our employment gives to the mind, as well as the body, a stimulus which they were entirely without, as their only object was to afford us bodily aid, when required, in dragging the chains, or

carrying our instruments. The conversation of a friend is, in the same way, a powerful alleviator of the fatigue of walking.

The same important principle was implied in the advice which the *Spectator* tells us was given by a physician to one of the Eastern kings, when he brought him a racket, and told him that the remedy was concealed in the handle, and could act upon him only by passing into the palms of his hands when engaged in playing with it—and that, as soon as perspiration was induced, he might desist for the time, as that would be a proof of the medicine being received into the general system. The effect, we are told, was marvellous: and, looking to the principle just stated, to the cheerful nervous stimulus arising from the confident expectation of a cure, and to the consequent advantages of exercise thus judiciously managed, we have no reason to doubt that the fable is in perfect accordance with nature.

The story of an Englishman who conceived himself so ill as to be unable to stir, but who was prevailed upon by his medical advisers to go down from London to consult an eminent physician at Inverness who did not exist, may serve as another illustration. The stimulus of expecting the means of cure from the northern luminary was sufficient to enable the patient not only to bear, but to reap benefit from, the exertion of making the journey down; and his wrath at finding no such person at Inverness, and perceiving that he had been tricked, sustained him in returning, so that on his arrival at home he was nearly cured. Hence also the superiority of battledoor and shuttlecock, and similar games, which require society and some mental stimulus, over listless exercise. It is, in fact, a positive misnomer to call a solemn procession *exercise*. Nature will not be cheated; and the healthful results of complete cheerful exertion will never be obtained where the nervous impulse which animates the muscles is denied.—*Principles of Physiology*.

[SIR JOHN HERSCHEL.]

THE LOVE OF READING.

"If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it of course only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principles—but as a taste, an instrument, and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest—with the tenderest, the bravest, and the purest characters that have adorned humanity. You make him a denizen of all nations—a contemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilisation from having constantly before one's eyes the way in which the best-bred and the best-informed men have talked and conducted themselves in their intercourse with each other. There is a gentle but perfectly irresistible coercion in the habit of reading, well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and because it is really the last thing he dreams of. It cannot, in short, be better summed up than in the words of the Latin poet—

Emollit mores, nec sinit esse feros.

It civilises the conduct of men—and *suffer*

them not to remain barbarous."—" *Address to the Subscribers to the Windsor and Eton Public Libraries.*"

[GEORGE COMBE. 1788—1858.]

THE POWER OF LOVE IN AWAKING THE DORMANT FACULTIES.

IN the course of conversation, a case was mentioned to me as having occurred in the experience of a highly respectable physician, and which was so fully authenticated, that I entertain no doubt of its truth. The physician alluded to had a patient, a young man, who was almost idiotic from the suppression of all his faculties. He never spoke, and never moved voluntarily, but sat habitually with his hand shading his eyes. The physician sent him to walk as a remedial measure. In the neighbourhood, a beautiful young girl of sixteen lived with her parents, and used to see the young man in his walks, and speak kindly to him. For some time he took no notice of her; but after meeting her for several months, he began to look for her, and to feel disappointed if she did not appear. He became so much interested, that he directed his steps voluntarily to her father's cottage, and gave her bouquets of flowers. By degrees he conversed with her through the window. His mental faculties were roused; the dawn of convalescence appeared. The girl was virtuous, intelligent, and lovely, and encouraged his visits when she was told that she was benefiting his mental health. She asked him if he could read and write? He answered, No. She wrote some lines to him to induce him to learn. This had the desired effect. He applied himself to study, and soon wrote good and sensible letters to her. He recovered his reason. She was married to a young man from the neighbouring city. Great fears were entertained that this event would undo the good which she had accomplished. The young patient sustained a severe shock, but his mind did

not sink under it. He acquiesced in the propriety of her choice, continued to improve, and at last was restored to his family cured. She had a child, and was soon after brought to the same hospital perfectly insane. The young man heard of this event, and was exceedingly anxious to see her; but an interview was denied to him, both on her account and his own. She died. He continued well, and became an active member of society. What a beautiful romance might be founded on this narrative!—*Notes on the United States.*

[S. T. COLERIDGE. 1772—1834.]

THE POWER OF CONSCIENCE.

A STRANGER came recommended to a merchant's house at Lubeck. He was hospitably received; but the house being full, he was lodged at night in an apartment handsomely furnished, but not often used. There was nothing that struck him particularly in the room when left alone, till he happened to cast his eyes on a picture which immediately arrested his attention. It was a single head; but there was something so uncommon, so frightful and unearthly, in its expression, though by no means ugly, that he found himself irresistibly attracted to look at it. In fact he could not tear himself from the fascination of this portrait, till his imagination was filled by it, and his rest broken. He retired to bed, dreamed, and awoke from time to time with the head glaring on him. In the morning his host saw by his looks that he had slept ill, and inquired the cause, which was told. The master of the house was much vexed, and said that the picture ought to have been removed, that it was an oversight, and that it always was removed when the chamber was used. The picture, he said, was, indeed, terrible to every one; but it was so fine, and had come into the family in so curious a way, that he could not make up his mind to part with it, or to destroy it. The story of it was this:—"My father," said he, "was at Hamburg on business, and, whilst dining at a coffee-house, he

observed a young man of a remarkable appearance enter, seat himself alone in a corner, and commence a solitary meal. His countenance bespoke the extreme of mental distress, and every now and then he turned his head quickly round as if he heard something, then shudder, grow pale, and go on with his meal after an effort as before. My father saw this same man at the same place for two or three successive days, and at length became so much interested about him that he spoke to him. The address was not repulsed, and the stranger seemed to find some comfort from the tone of sympathy and kindness which my father used. He was an Italian, well informed, poor, but not destitute, and living economically upon the profits of his art as a painter. Their intimacy increased; and at length the Italian, seeing my father's involuntary emotion at his convulsive turnings and shudderings, which continued as formerly, interrupting their conversation from time to time, told him his story. He was a native of Rome, and had lived in some familiarity with, and been much patronized by, a young nobleman; but upon some slight occasion they had fallen out, and his patron, besides using many reproachful expressions, had struck him. The painter brooded over the disgrace of the blow. He could not challenge the nobleman, on account of his rank; he therefore watched for an opportunity and assassinated him. Of course he fled from his country, and finally had reached Hamburg. He had not, however, passed many weeks from the night of the murder, before, one day, in the crowded street, he heard his name called by a voice familiar to him; he turned short round, and saw the face of his victim looking at him with a fixed eye. From that moment he had no peace; at all hours, in all places, and amidst all companies, however engaged he might be he heard the voice, and could never help looking round; and, whenever he so looked round, he always encountered the same face staring close upon him. At last, in a mood of desperation, he had fixed himself face to face, and eye to eye, and deliberately drawn the phantom

visage as it glared upon him; and *this* was the picture so drawn. The Italian said he had struggled long, but life was a burden which he could now no longer bear; and he was resolved, when he had made money enough to return to Rome, to surrender himself to justice, and expiate his crime on the scaffold. He gave the finished picture to my father, in return for the kindness which he had shown him."—*Table Talk*.

[REV. ARCHIBALD ALISON. 1757—1839.]

AUTUMNAL THOUGHTS.

THERE is an eventide in the day—an hour when the sun retires and the shadows fall, and when nature assumes the appearances of soberness and silence. It is an hour from which everywhere the thoughtless fly, as peopled only in their imagination with images of gloom; it is the hour, on the other hand, which in every age the wise have loved, as bringing with it sentiments and affections more valuable than all the splendours of the day. Its first impression is to still all the turbulence of thought or passion which the day may have brought forth. We follow with our eye the descending sun—we listen to the decaying sounds of labour and of toil; and, when all the fields are silent around us, we feel a kindred stillness to breathe upon our souls, and to calm them from the agitations of society. From this first impression there is a second which naturally follows it; in the day we are living with men, in the eventide we begin to live with nature; we see the world withdrawn from us, the shades of night darken over the habitations of men, and we feel ourselves alone. It is an hour fitted, as it would seem, by Him who made us to still, but with gentle hand, the throb of every unruly passion, and the ardour of every impure desire; and, while it veils for a time the world that misleads us, to awaken in our hearts those legitimate affections which the heat of the day may have dissolved. There is yet a further scene it presents to us. While the world withdraws from us, and while

the shades of the evening darken upon our dwellings, the splendours of the firmament come forward to our view. In the moments when earth is overshadowed, heaven opens to our eyes the radiance of a sublimer being; our hearts follow the successive splendours of the scene; and while we forget for a time the obscurity of earthly concerns, we feel that there are "yet greater things than these."

There is, in the second place, an "even-tide" in the year—a season, as we now witness, when the sun withdraws his propitious light, when the winds arise and the leaves fall, and nature around us seems to sink into decay. It is said, in general, to be the season of melancholy; and if by this word be meant that it is the time of solemn and of serious thought, it is undoubtedly the season of melancholy; yet it is a melancholy so soothing, so gentle in its approach, and so prophetic in its influence, that they who have known it feel, as instinctively, that it is the doing of God, and that the heart of man is not thus finely touched but to fine issues.

When we go out into the fields in the evening of the year, a different voice approaches us. We regard, even in spite of ourselves, the still but steady advances of time. A few days ago, and the summer of the year was grateful, and every element was filled with life, and the sun of heaven seemed to glory in his ascendant. He is now enfeebled in his power; the desert no more "blossoms like the rose;" the song of joy is no more heard among the branches; and the earth is strewn with that foliage which once bespoke the magnificence of summer. Whatever may be the passions which society has awakened, we pause amid this apparent desolation of nature. We sit down in the lodge "of the wayfaring man in the wilderness," and we feel that all we witness is the emblem of our own fate. Such also in a few years will be our own condition. The blossoms of our spring, the pride of our summer, will also fade into decay; and the pulse that now beats high with virtuous or with vicious desire, will gradually sink, and then must stop for ever. We rise from our meditations with hearts softened

and subdued, and we return into life as into a shadowy scene, where we have "disquieted ourselves in vain."

Yet a few years, we think, and all that now bless, or all that now convulse humanity, will also have perished. The mightiest pageantry of life will pass—the loudest notes of triumph or of conquest will be silent in the grave; the wicked, wherever active, "will cease from troubling," and the weary, wherever suffering, "will be at rest." Under an impression so profound we feel our own hearts better. The cares, the animosities, the hatreds which society may have engendered, sink unperceived from our bosoms. In the general desolation of nature we feel the littleness of our own passions—we look forward to that kindred evening which time must bring to all—we anticipate the graves of those we hate as of those we love. Every unkind passion falls with the leaves that fall around us; and we return slowly to our homes, and to the society which surround us, with the wish only to enlighten or to bless them.

If there were no other effects, my brethren, of such appearances of nature upon our minds, they would still be valuable—they would teach us humility, and with it they would teach us charity.

[REV. CALEB COLTON. 17 —1832.]

TRUE GENIUS ALWAYS UNITED TO COMMON-SENSE.

THE great examples of Bacon, of Milton, of Newton, of Locke, and of others, happen to be directly against the popular inference, that a certain wildness of eccentricity and thoughtlessness of conduct are the necessary accompaniments of talent, and the sure indications of genius. Because some have united these extravagances with great demonstrations of talent, as a Rousseau, a Chatterton, a Savage, a Burns, or a Byron, others, finding it less difficult to be eccentric than to be brilliant, have therefore adopted the one, in the hope that the world would give them

credit for the other. But the greatest genius is never so great as when it is chastised and subdued by the highest reason; it is from such a combination, like that of Bucephalus, reined in by Alexander, that the most powerful efforts have been produced. And be it remembered, that minds of the very highest order, who have given an unrestrained course to their caprice or to their passions, would have been so much higher, by subduing them; and that so far from presuming that the world would give them credit for talent, on the score of their aberrations and extravagances, all that they dared hope or expect has been, that the world would pardon and overlook those extravagances, on account of the various and manifold proofs they were constantly exhibiting of superior acquirement and inspiration. We might also add, that the good effects of talent are universal, the evil of its blemishes confined. The light and heat of the sun benefit all, and are by all enjoyed; the spots on its surface are discoverable only to the *few*. But the lower order of aspirers to fame and talent have pursued a very different course; instead of exhibiting talent in the hope that the world would forgive them their eccentricities, they have exhibited only their eccentricities in the hope that the world would give them credit for talent.—*Lacon*.

GREATNESS IN HUMBLE LIFE.

In the obscurity of retirement, amid the squalid poverty and revolting privations of a cottage, it has often been my lot to witness scenes of magnanimity and self-denial, as much beyond the belief as the practice of the great; a heroism borrowing no support, either from the gaze of the many, or the admiration of the few, yet flourishing amidst ruins, and on the confines of the grave; a spectacle as stupendous in the moral world, as the Falls of Niagara in the natural; and, like that mighty cataract, doomed to display its grandeur only where there are no eyes to appreciate its magnificence.—*Ibid*.

EARTHLY HAPPINESS.

WHAT is earthly happiness? That phantom of which we hear so much and see so little; whose promises are constantly given and constantly broken, but as constantly believed; that cheats us with the sound instead of the substance, and with the blossom instead of the fruit. Like Juno, she is a goddess in pursuit, but a cloud in possession, deified by those who cannot enjoy her, and despised by those who can. Anticipation is her herald, but disappointment is her companion; the first addresses itself to our imagination, that *would* believe, but the latter to our experience, that *must*. Happiness, that great mistress of the ceremonies in the dance of life, impels us through all its mazes and meanderings, but leads none of us by the same route. Aristippus pursued her in pleasure, Socrates in wisdom, and Epicurus in both; she received the attentions of each, but bestowed her endearments on neither, although, like some other gallants, they all boasted of more favours than they had received. Warned by their failure, the stoic adopted a most paradoxical mode of preferring his suit; he thought, by slander, to woo her; by shunning, to win her; and proudly presumed that, by fleeing her, she would turn and follow him. She is deceitful as the calm that precedes the hurricane, smooth as the water on the verge of a cataract, and beautiful as the rainbow, that smiling daughter of the storm; but, like the mirage in the desert, she tantalizes us with a delusion that distance creates, and that contiguity destroys. Yet, when unsought, she is often found, and, when unexpected, often obtained; while those who seek for her the most diligently fail the most, because they seek her where she is not. Antony sought her in love; Brutus in glory; Cæsar in dominion; the first found disgrace, the second disgust, the last ingratitude, and each destruction. To some she is more kind, but not less cruel; she hands them her cup, and they drink even to stupefaction, until they doubt whether they are men with Philip, or dream that they are

gods with Alexander. On some she smiles, as on Napoleon, with an aspect more bewitching than an Italian sun; but it is only to make her frown the more terrible, and by one short caress to embitter the pangs of separation. Yet is she, by universal homage and consent, a queen; and the passions are the vassal lords that crowd her court, await her mandate, and move at her control. But, like other mighty sovereigns, she is so surrounded by her envoys, her officers, and her ministers of state, that it is extremely difficult to be admitted to her presence-chamber, or to have any immediate communication with herself. Ambition, avarice, love, revenge, all these seek her, and her alone; alas! they are neither presented to her, nor will she come to them. She despatches, however, her envoys unto them—mean and poor representatives of their queen. To ambition, she sends power; to avarice, wealth; to love, jealousy; to revenge, remorse; alas! what are these, but so many other names for vexation or disappointment? Neither is she to be won by flattery or by bribes; she is to be gained by waging war against her *enemies*, much sooner than by paying any particular court to herself. Those that conquer her adversaries, will find that they need not go to her, for she will come unto them. None bid so high for her as kings: few are more willing, none more able, to purchase her alliance at the fullest price. But she has no more respect for kings than for their subjects; she mocks them, indeed, with the empty show of a visit, by sending to their palaces all her equipage, her pomp, and her train, but she comes not herself. What detains her? She is travelling incognito to keep a private assignation with contentment, and to partake of a *lêve-à-lêve* and a dinner of herbs in a cottage. Hear, then, mighty queen! what sovereigns seldom hear, the words of soberness and truth. I neither despise thee too little, nor desire thee too much; for thou wisdest an earthly sceptre, and thy gifts cannot exceed thy dominion. Like other potentates, thou also art a creature of circumstances, and an Ephemeris of time. Like other

potentates, thou also, when stripped of thy auxiliaries, art no longer competent to thine own subsistence; nay, thou canst not even stand by thyself. Unsupported by content on the one hand, and by health on the other, thou fallest an unwieldy and bloated fragment to the ground.—*Ibid.*

[ARCHDEACON HARE. 1704—1834.]

INNOCENT MIRTH

SURELY it cannot be requisite to a man's being in earnest, that he should wear a perpetual frown. Or is there less of sincerity in Nature during her gambols in spring, than during the stiffness and harshness of her wintry gloom? Does not the bird's blythe caroling come from the heart quite as much as the quadruped's monotonous cry? And is it then altogether impossible to take up one's abode with truth, and to let all sweet homely feelings grow about it and cluster around it, and to smile upon it as on a kind father or mother, and to sport with it, and hold light and merry talk with it, as with a loved brother or sister; and to fondle it, and play with it as with a child? No otherwise did Socrates and Plato commune with Truth; no otherwise Cervantes and Shakespeare. This playfulness of Truth is beautifully represented by Landor, in the conversation between Marcus Cicero and his brother, in an allegory which has the voice and the spirit of Plato. On the other hand, the outcries of those who exclaim against every sound more lively than a bray or a bleat, as derogatory to truth, are often prompted, not so much by their deep feeling of the dignity of the truth in question, as of the dignity of the person by whom that truth is maintained. It is our vanity, our self-conceit, that makes us so sore and irritable. To a grave argument we may reply gravely, and fancy that we have the best of it; but he who is too dull or too angry to smile, cannot answer a smile, except by fretting and fuming. Olivia lets us into the secret of Malvolio's distaste for the Clown.

For the full expansion of the intellect, moreover to preserve it from that narrowness and partial warp which our proneness to give ourselves up to the sway of the moment is apt to produce, its various faculties, however opposite, should grow and be trained up side by side—should twine their arms together, and strengthen each other by love-wrestles. Thus will it be best fitted for discerning and acting upon the multiplicity of things which the world sets before it. Thus, too, will something like a balance and order be upheld, and our minds be preserved from that exaggeration on the one side, and depreciation on the other side, which are the sure results of exclusiveness. A poet, for instance, should have much of the philosopher in him; not, indeed, thrusting itself forward at the surface—this would only make a monster of his work, like the Siamese twins, neither one thing nor two—but latent within: the spindle should be out of sight, but the web should be spun by the Fates. A philosopher, on the other hand, should have much of the poet in him. A historian cannot be great without combining the elements of the two minds. A statesman ought to unite those of all the three. A great religious teacher, such as Socrates, Bernard, Luther, Schleiermacher, needs the statesman's practical power of dealing with men and things, as well as the historian's insight into their growth and purpose. He needs the philosopher's ideas, impregnated and impersonated by the imaginations of the poet. In like manner, our graver faculties and thoughts are much chastened and bettered by a blending and interfusion of the lighter, so that "the sable cloud" may "turn her silver lining on the night;" while our lighter thoughts require the graver to substantiate them and keep them from evaporating. Thus Socrates is said, in Plato's *Banquet*, to have maintained that a great tragic poet ought likewise to be a great comic poet: an observation the more remarkable, because the tendency of the Greek mind, as at once manifested in their Polytheism, and fostered by it, was to insulate all its ideas; and, as it

were, to split up the intellectual world into a cluster of Cyclades; whereas the appetite of union and fusion, often leading to confusion, is the characteristic of modern times. The combination, however, was realised in himself, and in his great pupil; and may, perhaps, have been so to a certain extent in Æschylus, if we may judge from the fame of his satyric dramas. At all events the assertion, as has been remarked more than once,—for instance by Coleridge (*Remains*, ii. 12),—is a wonderful prophetic intuition, which has received its fulfilment in Shakespeare. No heart would have been strong enough to hold the woe of Lear and Othello, except that which had the unquenchable elasticity of Falstaff and the "Midsummer Night's Dream." He, too, is an example that the perception of the ridiculous does not necessarily imply bitterness and scorn. Along with his intense humour, and his equally intense piercing insight into the darkest, most fearful depths of human nature, there is still a spirit of universal kindness, as well as universal justice, pervading his works; and Ben Jonson has left us a precious memorial of him, where he calls him "My gentle Shakespeare." This one epithet sheds a beautiful light on his character: its truth is attested by his wisdom, which could never have been so perfect unless it had been harmonised by the gentleness of a dove. A similar union of the graver and lighter powers is found in several of Shakespeare's contemporaries, and in many others among the greatest poets of the modern world: in Boccaccio, in Cervantes, in Chaucer, in Göthe, in Tieck; so was it in Walter Scott. — *Guesses at Truth by Two Brothers.*

[WASHINGTON IRVING. 1783—1899.]

THE HALLOWING INFLUENCE OF THE GRAVE.

OH, the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring nought but fond

egrets and tender recollections. Who can look down upon the grave, even of an enemy, without feeling a compunctious throb that he should ever have warred with the poor handful of dust that lies mouldering beneath him?—*The Sketch Book.*

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[THOMAS CARLYLE.]

### THE BEAUTY AND HOLINESS OF WORK.

THERE is a perennial nobleness, and even sacredness, in Work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair. Work, never so Mammonish, mean, is in communication with Nature; the real desire to get Work done will itself lead one more and more to truth, to Nature's appointments and regulations which are truth.

The latest Gospel in this world is, know thy work and do it. "Know thyself;" long enough has that poor "self" of thine tormented thee; thou wilt never get to "know" it, I believe! Think it not thy business, this of knowing thyself; thou art an unknowable individual: know what thou canst work at and work at it like a Hercules! That will be thy better plan.

Destiny, on the whole, has no other way of cultivating us. A formless Chaos, once set it *revolving*, grows round and ever rounder; ranges itself, by mere force of gravity, into strata, spherical courses; is no longer a Chaos, but a round compacted World. What would become of the Earth, did she cease to revolve? In the poor old Earth, so long as she revolves, all inequalities, irregularities, disperse themselves; all irregularities are incessantly becoming regular. Hast thou looked on the Potter's wheel, one of the vernallest objects; old as the Prophet Ezekiel, and far older? Rude lumps of clay; how they spin themselves up, by mere quick whirling, into beautiful circular dishes. And fancy the most assi-

duous Potter, but without his wheel, reduced to make dishes, or rather amorphous botches, by mere kneading and baking! Even such a Potter were Destiny, with a human soul that would rest and lie at ease, that would not work and spin! Of an idle unrevolving man the kindest Destiny, like the most assiduous Potter without wheel, can bake and knead nothing other than a botch; let her spend on him what expensive colouring, what gilding and enamelling she will, he is but a botch. Not a dish; no, a bulging, kneaded, crooked, shambling, squint-cornered, amorphous botch, a mere enamelled vessel of dishonour. Let the idle think of this.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! How, as a free flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river there, it runs and flows; draining off the sour festering water gradually from the root of the remotest grass blade; making, instead of pestilential swamp, a green fruitful meadow with its clear flowing stream. How blessed for the meadow itself, let the stream and its value be great or small! Labour is life; from the inmost heart of the Worker rises his God-given force, the sacred celestial life-essence, breathed into him by Almighty God; from his inmost heart awakens him to all nobleness, to all knowledge, "self-knowledge," and much else, so soon as Work fitly begins. Knowledge! the knowledge that will hold good in working, cleave thou to that; for Nature herself accredits that, says Yea to that. Properly thou hast no other knowledge but what thou hast got by working; the rest is yet all an hypothesis of knowledge: a thing to be argued of in schools, a thing floating in the clouds, in endless logic vortices, till we try it and fix it. "Doubt, of whatever kind, can be ended by Action alone."

And again, hast thou valued Patience, Courage, Perseverance, Openness to light; readiness to own thyself mistaken, to do

better next time? All these, all virtues, in wrestling with the dim brute Powers of fact, in ordering of thy fellows in such wrestle, there, and elsewhere not at all, thou wilt continually learn. Set down a brave Sir Christopher in the middle of black ruined Stoneheaps, of foolish unarchitectural Bishops, red tape Officials, idle Nell Gwyn Defenders of the Faith; and see whether he will ever raise a Paul's Cathedral out of all that, yea or no! Rough, rude, contradictory are all things and persons, from the mutinous masons and Irish hodmen, up to the idle Nell Gwyn Defenders, to blustering red tape Officials, foolish unarchitectural Bishops. All these things and persons are there, not for Christopher's sake and his cathedrals; they are there for their own sake mainly! Christopher will have to conquer and constrain all these, if he be able. All these are against him. Equitable Nature herself, who carries her mathematics and architectonics not on the face of her, but deep in the hidden heart of her—Nature herself is but partially for him; will be wholly against him, if he constrain her not! His very money, where is it to come from? The pious munificence of England lies far scattered, distant, unable to speak, and say, "I am here;"—must be spoken to before it can speak. Pious munificence, and all help, is so silent, invisible, like the gods; impediment, contradictions manifold are so loud and near! O brave Sir Christopher, trust thou in those, not withstanding, and front all these; understand all these; by valiant patience, noble effort, insight, vanquish and compel all these, and, on the whole, strike down victoriously the last topstone of that Paul's edifice: thy monument for certain centuries, the stamp "Great Man" impressed very legibly in Portland stone there!

Yes, all manner of work, and pious response from Men or Nature, is always what we call silent; cannot speak or come to light till it be seen, till it be spoken to. Every noble work is at first "impossible." In very truth, for every noble work the possibilities will lie diffused through Immensity, inarticulate, undis-

coverable except to faith. Like Gideon, thou shalt spread out thy fleece at the door of thy tent; see whether, under the wide arch of Heaven, there be any bounteous moisture, or none. Thy heart and life-purpose shall be as a miraculous Gideon's fleece, spread out in silent appeal to Heaven; and from the kind Immensities, what from the poor unkind Localities and town and country Parishes there never could, blessed dew-moisture to suffice thee shall have fallen!

Work is of a religious nature: work is of a brave nature; which it is the aim of all religion to be. "All work of man is as the swimmer's;" a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him, bears him as its conqueror along. "It is so," says Goethe, "with all things that man undertakes in this world." . . .

Religion, I said; for, properly speaking, all true Work is Religion; and whatsoever Religion is not Work may go and dwell among the Brahmins, Antinomians, Spinning Dervishes, or where it will; with me it shall have no harbour. Admirable was that of the old Monks, "*Laborare est Orare*, Work is Worship."

Older than all preached Gospels was this unpreached, inarticulate, but ineradicable, for-ever-enduring Gospel: Work, and therein have well-being. Man, Son of Earth and of Heaven, lies there not, in the innermost heart of thee, a Spirit of active Method, a Force for Work;—and burns like a painfully smouldering fire, giving thee no rest till thou unfold it, till thou write it down in beneficent Facts around thee! What is immethodic, waste, thou shalt make methodic, regulated, arable; obedient and productive to thee. Wheresoever thou findest Disorder, there is thy eternal enemy; attack him swiftly, subdue him; make Order of him, the subject, not of Chaos, but of Intelligence, Divinity, and Thee! The thistle that grows in thy path, dig it out that a blade of useful grass, a drop of nourishing milk, may grow there instead. The waste cotton-shrub, rather its waste

white down, spin it, weave it; that, in place of idle litter, there may be folded webs, and the naked skin of man be covered.

But above all, where thou findest Ignorance, Stupidity, Brute-mindedness,—attack it I say; smite it wisely, unweariedly, and rest not whilst thou livest and it lives; but smite, smite in the name of God! The Highest God, as I understand it, does audibly so command thee: still audibly, if thou have ears to hear. He, even He, with his unspoken voice, fuller than any Sinai thunders, or syllabled speech of Whirlwinds; for the SILENCE of deep Eternities, of Worlds from beyond the morning-stars, does it not speak to thee? The unborn Ages; the old Graves, with their long-mouldering dust, the very tears that wetted it, now all dry—do not these speak to thee what ear hath not heard? The deep Death-kingdoms, the stars in their never-resting courses, all Space and all Time, proclaim it to thee in continual silent admonition. Thou, too, if ever man should, shalt work while it is called To-day. For the Night cometh wherein no man can work.

All true Work is sacred; in all true Work, were it but true hand-labour, there is something of divineness. Labour, wide as the Earth, has its summit in Heaven. Sweat of the brow; and up from that to sweat of the brain, sweat of the heart; which includes all Kepler calculations, Newton meditations, all Sciences, all spoken Epics, all acted Heroisms, Martyrdoms—up to that "Agony of bloody sweat," which all men have called divine! O brother, if this is not "worship," then I say, the more pity for worship; for this is the noblest thing yet discovered under God's sky. Who art thou that complainest of thy life of toil? Complain not. Look up, my wearied brother; see thy fellow Workmen there, in God's Eternity; surviving there, thy alone surviving: sacred Band of the Immortals, celestial Body-guard of the Empire of Mankind. Even in the weak Human Memory they survive so long, as saints, as heroes, as gods; they

alone surviving; peopling, they alone, the immeasured solitudes of Time! To thee Heaven, though severe, is *not* unkind; Heaven is kind—as a noble Mother; as that Spartan Mother, saying while she gave her son his shield, "With it, my son, or upon it!" Thou too shalt return *home*, in honour to thy far-distant Home, in honour; doubt it not—if in the battle thou keep thy shield! Thou, in the Eternities and deepest Death-kingdoms, art not an alien; thou everywhere art a denizen! Complain not; the very Spartans did not *complain*.—*Past and Present.*

[JOHN RUSKIN.]

#### THE SOUL OF GOODNESS IN THINGS MISCALLED EVIL.

THAT is to everything created pre-eminently useful which enables it rightly and fully to perform the functions appointed to it by its Creator. Therefore, that we may determine what is chiefly useful to man, it is necessary first to determine the use of man himself. Man's use and function (and let him who will not grant me this, follow me no further; for this I purpose always to assume) is to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness.

Whatever enables us to fulfil this function is in the pure and first sense of the word useful to us. Pre-eminently, therefore, whatever sets the glory of God more brightly before us. But things that only help us to exist are in a secondary and mean sense useful; or, rather, if they be looked for alone, they are useless and worse; for it would be better that we should not exist than that we should guiltily disappoint the purposes of existence. And yet people speak in this working-age, when they speak from their hearts, as if houses and lands, and food and raiment, were alone useful, and as if sight, thought, and admiration were all profitless; so that men insolently call themselves utilitarians, who would turn, if



they had their way, themselves and their race into vegetables. Men who think, as far as such can be said to think, that the meat is more than the life and the raiment than the body, who look to this earth as a stable and to its fruit as fodder; vine-dressers and husbandmen who love the corn they grind, and the grapes they crush, better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think that the wood they hew, and the water they draw, are better than the pine-forests that cover the mountain like the shadow of God, and than the great rivers that move like His eternity. And so comes upon us that woe of the Preacher, that though God "hath made everything beautiful in His time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." This Nebuchadnezzar curse that sends us to grass like oxen, seems to follow but too closely on the excess or continuance of national power and peace. In the peculiarities of nations in their struggles for existence, in their infancy, their impotence, or even their disorganisation, they have higher hopes and nobler passions. Out of the suffering comes the serious mind; out of the salvation, the grateful heart; out of the deliverance, the faith. But now when they have learned to live under providence of laws, and with decency and justice of regard for each other; and when they have done away with violent and external sources of suffering, worse evils seem arising out of their rest—evils that vex less and mortify more, that suck the blood, though they do not shed it, and ossify the heart though they do not torture it. And deep though the causes of thankfulness must be to every people at peace with others, and at unity in itself, there are causes of fear also—a fear greater than that of sword and sedition—that dependence on God may be forgotten because the bread is given and the water sure, that gratitude to Him may cease because His constancy of protection has taken the semblance of a natural law, that heavenly hope may

grow faint amidst the full fruition of the world, that selfishness may take place of undemanded devotion; compassion be lost in vain glory, and love in dissimulation; that enervation may succeed to strength, and the noise of jesting words and foulness of dark thoughts to the earnest purity of the girded loins and the burning lamp. About the river of human life there is a wintry wind, though a ' only sunshine; the iris colours its tion, the frost fixes upon its repose. Let us beware that our rest become not the rest of stones, which so long as they are torrent-tossed and thunder-stricken maintain their majesty; but when the stream is silent and the storm passed, suffer the grass to cover them, and the lichen to feed upon them, and are ploughed down into dust. — *Modern Painters*.

[HARRIET MARTINEAU.]

### EFFECTS OF LOVE ON THE MIND.

THERE needs no other proof that happiness is the most wholesome moral atmosphere, and that in which the immortality of man is destined ultimately to thrive, than the elevation of soul, the religious aspiration, which attends the first assurance, the first sober certainty of true love. There is much of this religious aspiration amidst all warmth of virtuous affections. There is a vivid love of God in the child that lays its cheek against the cheek of its mother, and clasps its arms about her neck. God is thanked—perhaps unconsciously—for the brightness of his earth, on summer evenings, when a brother and sister, who have long been parted, pour out their heart-stories to each other, and feel their course of thought brightening as it runs. When the aged parent hears of the honours his children have won, or looks round upon their innocent faces as the glory of his decline, his mind reverts to Him who in them prescribed the purpose of his life, and bestowed its grace. But religious as

is the mood of every good affection, none is so devotional as that of love, especially so called. The soul is then the very temple of adoration, of faith, of holy purity, of heroism, of charity. At such a moment the human creature shoots up into the angel; there is nothing on earth too defiled for its charity—nothing in hell too appalling for its heroism—nothing in heaven too glorious for its sympathy. Strengthened, sustained, vivified by that most mysterious power, union with another spirit, it feels itself set well forth on the way of victory over evil, sent out conquering and to conquer. There is no other such crisis in human life. The philosopher may experience uncontrollable agitation in verifying his principle of balancing systems of worlds, feeling, perhaps, as if he actually saw the creative hand in the act of sending the planets forth on their everlasting way; but this philosopher, solitary seraph as he may be regarded amidst a myriad of men, knows at such a moment no emotions so divine as those of the spirit becoming conscious that it is beloved—be it the peasant girl in the meadow, or the daughter of the sage reposing in her father's confidence, or the artisan beside his loom, or the man of letters musing by his fireside. The warrior about to strike the decisive blow for the liberties of a nation, however impressed with the solemnity of the hour, is not in a state of such lofty resolution as those who, by joining hearts, are laying their joint hands on the whole wide realm of futurity for their own. The statesman who, in the moment of success, feels that an entire class of social sins and woes is annihilated by his hand, is not conscious of so holy and so intimate a thankfulness as they who are aware that their redemption is come in the presence of a new and sovereign affection. And these are many—they are in all corners of every land. The statesman is the leader of a nation, the warrior is the grace of an age, the philosopher is the birth of a thousand years, but the lover, where is he not? Wherever parents look round upon their children, there he has been; wherever children are at play together, there he

will soon be; wherever there are roofs under which men dwell, wherever there is an atmosphere vibrating with human voices, there is the lover, and there is his lofty worship going on, unspeakable, but revealed in the brightness of the eye, the majesty of the presence, and the high temper of the discourse.—*Deerbrook.*

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ON—FOR EVER ON!

THE world rolls on, let what will be happening to the individuals who occupy it. The sun rises and sets, seed-time and harvest come and go, generations arise and pass away, law and authority hold on their course, while hundreds of millions of human hearts have stirring within them struggles and emotions eternally new!—an experience so diversified as that no two days appear alike to any one, and to no two does any one day appear the same. There is something so striking in this perpetual contrast between the external uniformity and internal variety of the procedure of existence, that it is no wonder that multitudes have formed a conception of Fate—of a mighty unchanging power, blind to the differences of spirits, and deaf to the appeals of human delight and misery; a huge insensible force, beneath which all that is spiritual is sooner or later wounded, and is ever liable to be crushed. This conception of Fate is grand, is natural, and fully warranted to minds too lofty to be satisfied with the details of human life, but which have not risen to the far higher conception of a Providence to whom this uniformity and variety are but means to a higher end than they apparently involve. There is infinite blessing in having reached the nobler conception; the feeling of helplessness is relieved; the craving for sympathy from the ruling power is satisfied; there is a hold for veneration; there is room for hope: there is, above all, the stimulus and support of an end perceived or anticipated; a purpose which steepens in sanctity all human experience. Yet even where this blessing is the most fully felt

and recognised, the spirit cannot but be at times overwhelmed by the vast regularity of aggregate existence—thrown back upon its faith for support, when it reflects how all things go on as they did before it became conscious of existence, and how all would go on as now, if it were to die to-day. On it rolls—not only the great globe itself, but the life which stirs and hums on its surface, enveloping it like an atmosphere;—on it rolls; and the vastest tumult that may take place among its inhabitants can no more make itself seen and heard above the general stir and hum of life, than Chimborazo or the loftiest Himalaya can lift its peak into space above the atmosphere. On—on it rolls; and the strong arm of the united race could not turn from its course one planetary mote of the myriads that swim in space; no shriek of passion, nor shrill song of joy, sent up from a group of nations or a continent, could attain the ear of the eternal silence, as she sits throned among the stars. Death is less dreary than life in this view—a view which at times, perhaps, presents itself to every mind, but which speedily vanishes before the faith of those who, with the heart, believe that they are not the accidents of fate, but the children of a Father.—*Ibid.*

[RALPH WALDO EMERSON.]

SELF-RELIANCE.

I SUPPOSE no man can violate his nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of Andes and Himalaya are insignificant in the curve of the sphere. Nor does it matter how you gauge and try him. A character is like an acrostic or Alexandrian stanza;—read it forward, backward, or across, it still spells the same thing. In this pleasing, contrite, wood-life which God allows me, let me record day by day my honest thought without prospect or retrospect, and, I cannot doubt, it will be found symme-

trical, though I mean it not, and see it not. My book should smell of pines, and resound with the hum of insects. The swallow over my window should interweave that thread or straw he carries in his bill into my web also. We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment. Fear never but you shall be consistent in whatever variety of actions, so they be each honest and natural in their hour. For if one will, the actions will be harmonious, however unlike they seem. These varieties are lost sight of when seen at a little distance, at a little height of thought. One tendency unites them all. The voyage of the best ship is a zigzag line of a hundred tacks. This is only microscopic criticism. See the line from a sufficient distance, and it straightens itself to the average tendency. Your genuine action will explain itself, and will explain your other genuine actions. Your conformity explains nothing. Act singly, and what you have already done singly will justify you now. Greatness always appeals to the future. If I can be great enough now to do right and scorn eyes, I must have done so much right before as to defend me now. Be it how it will, do right now. Always scorn appearances, and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this. What makes the majesty of the heroes of the senate and the field, which so fills the imagination? The consciousness of a train of great days and victories behind. There they all stand and shed an united light on the advancing actor. He is attended as by a visible escort of angels to every man's eye. That is it which throws thunder into Chatham's voice, and dignity into Washington's port, and America into Adam's eye. Honour is venerable to us, because it is no ephemeris. It is always ancient virtue. We worship it to-day, because it is not of to-day. We love it, and pay it homage, because it is not a trap for our love and homage, but

is self-dependent, self-derived, and therefore of an old immaculate pedigree, even if shown in a young person. I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted, and ridiculous henceforward. Instead of the gong for dinner, let us hear a whistle from the Spartan fife. Let us bow and apologise never more. A great man is coming to eat at my house. I do not wish to please him; I wish that he should wish to please me. I will stand here for humanity, and though I would make it kind, I would make it true. Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom, and trade, and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor moving wherever moves a man; that a true man belongs to no other time or place, but is the centre of things. Where he is, there is nature. He measures you, and all men, and all events. You are constrained to accept his standard. Ordinarily, everybody in society reminds us of somewhat else, or of some other person. Character, reality, reminds you of nothing else. It takes place of the whole creation. The man must be so much that he must make all circumstances indifferent,—put all means into the shade. This all great men are, and do. Every true man is a cause, a country, and an age; requires infinite spaces, and numbers, and time fully to accomplish his thought; and posterity seems to follow his steps as a procession. A man Cæsar is born, and for ages after we have a Roman Empire. Christ is born, and millions of minds so grow and cleave to his genius, that he is confounded with virtue and the possible of man. An institution is the lengthened shadow of one man; as the Reformation of Luther; Quakerism of Fox; Methodism of Wesley; Abolition of Clarkson. Scipio, Milton called “the height of Rome;” and all history resolves itself very easily into the biography of a few stout and earnest persons.—*Essays*.

LOVE.

THOUGH the celestial rapture falling out of heaven seizes only upon those of tender age, and although a beauty overpowering all analysis or comparison, and putting us quite beside ourselves, we can seldom see after thirty years, yet the remembrance of these visions outlasts all other remembrances, and is a wreath of flowers on the oldest brows. But here is a strange fact; it may seem to many men in reversing their experience, that they have no fairer page in their life's book than the delicious memory of some passages wherein affection contrived to give a witchcraft surpassing the deep attraction of its own truth to a parcel of accidental and trivial circumstances. In looking backward, they may find that several things which were not the charm, have more reality to this groping memory than the charm itself which embalmed them. But be our experience in particulars what it may, no man ever forgot the visitations of that power to his heart and brain, which created all things new; which was the dawn in him of music, poetry, and art; which made the face of nature radiant with purple light, the morning and the night varied enchantments; when a single tone of one voice could make the heart beat, and the most trivial circumstance associated with one form is put in the amber of memory: when we became all eye when one was present, and all memory when one was gone; when the youth becomes a watcher of windows, and studious of a glove, a veil, a riband, or the wheels of a carriage; when no place is too solitary, and none too silent, for him who has richer company and sweeter conversation in his new thoughts, than any old friends, though best and purest, can give him; for the figures, the motions, the words, of the beloved object are not, like other images, written in water, but, as Plutarch said, “enamelled in fire,” and make the study of midnight:

“Thou art not gone being gone where'er thou
art,
Thou leav'st in him thy watchful eye, in him
thy loving heart.”

In the noon and the afternoon of life, we still throb at the recollection of days when happiness was not happy enough, but must be drugged with the relish of pain and fear; for he touched the secret of the matter, who said of love—

"All other pleasures are not worth its pains;"

and when the day was not long enough, but the night too must be consumed in keen recollections; when the head boiled all night on the pillow with the generous deed it resolved on; when the moonlight was a pleasing fever, and the stars were letters, and the flowers ciphers, and the air was coined into song; when all business seemed an importance, and all the men and women running to and fro in the streets mere pictures. The passion remakes the world for the youth. It makes all things alive and significant. Every bird on the boughs of the tree sings now to his heart and soul. Almost the notes are articulate. The clouds have faces as he looks on them. The trees of the forest, the waving grass and the peeping flowers, have grown intelligent; and almost he fears to trust them with the secret which they seem to invite. Yet nature soothes and sympathises. In the green solitude he finds a dearer home than with men:

"Fountain-heads and pathless groves,
Places which pale passion loves;
Moonlight walks, when all the fowls
Are safely housed, save bats and c
A midnight bell, a passing groan,
These are the sounds we feed upon."

Behold there in the wood the fine madman! He is a palace of sweet sounds and sighs; he dilates; he is twice a man; he walks with arms akimbo; he soliloquises; he accosts the grass and the trees; he feels the blood of the violet, the clover, and the lily, in his veins; and he talks with the brook that wets his foot. The causes that have sharpened his perceptions of natural beauty have made him love music and verse. It is a fact often observed, that men have written good verses under the inspiration of passion, who cannot write well under any other circumstances. The like force has the passion over all his nature. It ex-

pands the sentiment; it makes the clown gentle, and gives the coward heart. Into the most pitiful and abject it will infuse a heart and courage to defy the world, so only it have the countenance of the beloved object. In giving him to another, it still more gives him to himself. He is a new man, with new perceptions, new and keener purposes, and a religious solemnity of character and aims. He does not longer appertain to his family and society. *He* is somewhat. *He* is a person. *He* is a soul. And here let us examine a little nearer the nature of that influence which is thus potent over the human youth. Let us approach and admire Beauty, whose revelation to man we now celebrate,—beauty, welcome as the sun, wherever it please to shine, which pleases everybody with it and with themselves. Wonderful is its charm. It seems sufficient to itself. The lover cannot paint his maiden to his fancy, poor and solitary. Like a tree in flower, so much soft, budding, informing loveliness is society for itself, and she teaches his eye why Beauty was ever painted with Loves and Graces attending her steps. Her existence makes the world rich. Though she extrudes all other persons from his attention as cheap and unworthy, yet she indemnifies him by carrying out her own being into somewhat impersonal, large, mundane, so that the maiden stands to him for a representative of all select things and virtues. For that reason the lover sees never personal resemblances in his mistress to her kindred or to others. Her friends find in her a likeness to her mother, or her sisters, or to persons not of her blood. The lover sees no resemblance except to summer evenings and diamond mornings, to rainbows, and the song of birds. Beauty is ever that divine thing the ancients esteemed it. It is, they said, the flowering of virtue. Who can analyse the nameless charm which glances from one and another face and form? we are touched with emotions of tenderness and complacency, but we cannot find whereat this dainty emotion, this wandering gleam, point. It is destroyed for the imagination by any attempt to

refer it to organisation. Nor does it point to any relations of friendship or love that society knows and has, but, as it seems to me, to a quite other and unattainable sphere, to relations of transcendent delicacy and sweetness, a true faerie land; to what roses and violets hint and foreshadow. We cannot get at beauty. Its nature is like opaline doves'-neck lustres, hovering and evanescent. Herein it resembles the most excellent things, which all have this rainbow character, defying all attempts at appropriation and use. What else did Jean Paul Richter signify when he said to music, "Away! away! thou speakest to me of things which in all my endless life I have found not, and shall not find." The same fact may be observed in every work of the plastic arts. The statue is then beautiful, when it begins to be incomprehensible, when it is passing out of criticism, and can no longer be defined by compass and measuring wand, but demands an active imagination to go with it, and to say what it is in the act of doing. The god or hero of the sculptor is always represented in a transition *from* that which is representable to the senses, to that which is not. Then first it ceases to be a stone. The same remark holds of painting. And of poetry, the success is not attained when it lulls and satisfies, but when it astonishes and fires us with new endeavours after the unattainable. Concerning it, Landor inquires, "whether it is not to be referred to some purer state of sensation and existence." But this dream of love, though beautiful, is only one scene in our play. In the procession of the soul from within outward, it enlarges its circles ever, like the pebble thrown into the pond, or the light proceeding from an orb. The rays of the soul alight first on things nearest, on every utensil and toy, on nurses and domestics, on the house and yard and passengers, on the circle of household acquaintance, on politics, and geography, and history. But by the necessity of our constitution, things are ever grouping themselves according to higher or more interior laws. Neighbourhood, size,

numbers, habits, persons, lose by degrees their power over us. Cause and effect, real affinities, the longing for harmony between the soul and the circumstance, the high progressive idealizing instinct, these predominate later, and ever the step backward from the higher to the lower relations is impossible. Thus even love, which is the deification of persons, must become more impersonal every day. Of this at first it gives no hint. Little think the youth and maiden who are glancing at each other across crowded rooms, with eyes so full of mutual intelligence,—of the precious fruit long hereafter to proceed from this new quite external stimulus. The work of vegetation begins first in the irritability of the bark and the leaf-buds. From exchanging glances, they advance to acts of courtesy, of gallantry, then to fiery passion, to plighting truth and marriage. Passion beholds its object as a perfect unit. The soul is wholly embodied, and the body is wholly ensouled.

"Her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought,
That one might almost say her body thought."

Romeo, if dead, should be cut up into little stars to make the heavens fine. Life, with this pair, has no other aim, asks no more than Juliet,—than Romeo. Night, day, studies, talents, kingdoms, religion, are all contained in this form full of soul, in this soul which is all form. The lovers delight in endearments, in avowals of love, in comparisons of their regards. When alone, they solace themselves with the remembered image of the other. Does that other see the same star; the same melting cloud, read the same book, feel the same emotion that now delights me? They try and weigh their affection, and, adding up all costly advantages, friends, opportunities, properties, exult in discovering that willingly, joyfully, they would give all as a ransom for the beautiful, the beloved head, not one hair of which shall be harmed. But the lot of humanity is on these children. Danger, sorrow, and pain arrive to them, as to all. Love prays. It makes covenants with the Eternal Power, in behalf of this

dear mate. The union which is thus effected, and which adds a new value to every atom in nature, for it transmutes every thread throughout the whole web of relation into a golden ray, and bathes the soul in a new and sweeter element, is yet a temporary state. Not always can flowers, pearls, poetry, protestations, nor even home in another heart, content the awful soul that dwells in clay. It arouses itself at last from these endearments, as toys, and puts on the harness, and aspires to vast and universal aims. The soul which is in the soul of each, craving for a perfect beatitude, detects incongruities, defects, and disproportion in the behaviour of the other. Hence arise surprise, expostulation, and pain. Yet that which drew them to each other was signs of loveliness, signs of virtue: and these virtues are there, however eclipsed. They appear and re-appear, and continue to attract; but the regard changes, quits the sign, and attaches to the substance. This repairs the wounded affection. Meantime, as life wears on, it proves a game of permutation and combination of all possible positions of the parties, to extort all the resources of each, and acquaint each with the whole strength and weakness of the other. For it is the nature and end of this relation, that they should represent the human race to each other. All that is in the world which is or ought to be known, is cunningly wrought into the texture of man, of woman:

"The person love does to us fit,
Like manna has the taste of all in it."

The world rolls: the circumstances vary every hour. All the angels that inhabit this temple of the body appear at the windows, and all the gnomes and vices also. By all the virtues they are united. If there be virtue, all the vices are known as such; they confess and flee. Their once-flaming regard is sobered by time in either breast, and losing in violence what it gains in extent, it becomes a thorough good understanding. They resign each other, without complaint, to the good offices which man and woman are severally appointed to

discharge in time, and exchange the passion which once could not lose sight of its object, for a cheerful disengaged furtherance, whether present or absent, of each other's designs. At last they discover that all which at first drew them together,—those once-sacred features, that magical play of charms,—was deciduous, had a prospective end, like the scaffolding by which the house was built; and the purification of the intellect and the heart, from year to year, is the real marriage, foreseen and prepared from the first, and wholly above their consciousness. Looking at these aims, with which two persons, a man and a woman, so variously and correlatively gifted, are shut up in one house to spend in the nuptial society, forty or fifty years, I do not wonder at the emphasis with which the heart prophesies this crisis from early infancy, at the profuse beauty with which the instincts deck the nuptial bower, and nature, and intellect, and art emulate each other in the gifts and the melody they bring to the epithalamium. Thus are we put in training for a love which knows not sex, nor person, nor partiality, but which seeketh virtue and wisdom everywhere, to the end of increasing virtue and wisdom. We are by nature observers, and thereby learners. That is our permanent state. But we are often made to feel that our affections are but tents of a night. Though slowly and with pain, the objects of the affections change, as the objects of thought do. There are moments when the affections rule and absorb the man and make his happiness dependent on a person or persons. But in health the mind is presently seen again,—its overarching vault, bright with galaxies of immutable lights, and the warm loves and fears that swept over us as clouds, must lose their finite character, and blend with God, to attain their own perfection. But we need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end. That which is so beautiful and attractive as these relations, must be succeeded only by what is more beautiful, and so on for ever. — *Essays.*

SECTION II.

CRITICAL.

[ROGER ASCHAM. 1515—1568.]

LIVY,—ON THE QUALIFICATIONS OF A GOOD HISTORIAN.

WHEN you and I read Livy together (if you do remember), after some reasoning we concluded both what was in our opinion to be looked for at his hand, that would well and advisedly write a history. First point was, to write nothing false; next, to be bold to say any truth: whereby is avoided two great faults—flattery and hatred. For which two points, Cæsar is read to his great praise; and Jovius the Italian to his just reproach. Then to mark diligently the causes, counsels, acts, and issues, in all great attempts: and in causes, what is just or unjust; in counsels, what is purposed wisely or rashly; in acts, what is done courageously or faintly; and of every issue, to note some general lesson of wisdom and wariness for like matters in time to come, wherein Polybius in Greek, and Philip Confines in French, have done the duties of wise and worthy writers. Diligence also must be used in keeping truly the order of time, and describing lively both the site of places and nature of persons, not only for the outward shape of the body, but also for the inward disposition of the mind, as Thucydides doth in many places very trimly; and Homer everywhere, and that always most excellently; which observation is chiefly to be marked in him. And our Chaucer doth the same, very praiseworthy: mark him well, and confer him with any other that writeth in our time in their proudest tongue, whosoever list. The style must be always plain and open; yet some time higher and lower, as matters do rise and

fall. For if proper and natural words, in well-joined sentences, do lively express the matter, be it troublesome, quiet, angry, or pleasant, a man shall think not to be reading, but present in doing of the same. And herein Livy of all other in any tongue, by mine opinion, carrieth away the praise.—*Letter to John Astley, on the Affairs of Germany.*

[SIR PHILIP SYDNEY. 1554—1586.]

IN PRAISE OF POETRY.

NOW therein—(that is to say, the power of at once teaching and enticing to do well)—now therein, of all sciences—I speak still of human and according to human conceit—is our poet the monarch. For he doth not only show the way, but giveth so sweet a prospect into the way, as will entice any man to enter into it. Nay, he doth, as if your journey should lie through a fair vineyard, at the very first give you a cluster of grapes, that, full of that taste, you may long to pass further. He beginneth not with obscure definitions, which must blur the margin with interpretations, and load the memory with doubtfulness; but he cometh to you with words set in delightful proportion, either accompanied with, or prepared for, the well-enchancing skill of music; and with a tale, forsooth, he cometh unto you which holdeth children from play, and old men from the chimney-corner; and pretending no more, doth intend the winning of the mind from wickedness to virtue, even as the child is often brought to take most wholesome things, by hiding them in such other as

have a pleasant taste. For even those hard-hearted evil men, who think virtue a school name, and know no other good but *indulgere genio*, and therefore despise the austere admonitions of the philosopher, and feel not the inward reason they stand upon, yet will be content to be delighted; which is all the good fellow poet seems to promise; and so steal to see the form of goodness—which, seen, they cannot but love ere themselves be aware, as if they had taken a medicine of cherries. By these, therefore, examples and reasons, I think it may be manifest that the poet, with that same hand of delight, doth draw the mind more effectually than any other art doth. And so a conclusion not unfitly ensues, that as virtue is the most excellent resting-place for all worldly learning to make an end of, so poetry, being the most familiar to teach it, and most princely to move towards it, in the most excellent work is the most excellent workman.

Since, then, poetry is of all human learning the most ancient, and of most fatherly antiquity, as from whence other learnings have taken their beginnings;—Since it is so universal that no learned nation doth despise it, no barbarous nation is without it;—Since both Roman and Greek gave such divine names unto it, the one of prophesying, the other of making; and that, indeed, that name of making is fit for it, considering that whereas all other arts retain themselves within their subject, and receive, as it were, their being from it,—the poet, only, bringeth his own stuff, and doth not learn a conceit out of the matter, but maketh matter for a conceit;—Since, neither his description nor end containing any evil, the thing described cannot be evil;—Since his effects be so good as to teach goodness, and delight the learners of it;—Since therein (namely, in moral doctrine, the chief of all knowledge) he doth not only far pass the historian, but, for instructing, is well nigh comparable to the philosopher, and for moving, leaveth him behind;—Since the Holy Scripture (wherein there is no uncleanness) hath whole parts in it poetical, and

that even our Saviour Christ vouchsafed to use the flowers of it;—Since all its kinds are not only in their united forms, but in their severed dissections fully commendable:—I think—(and I think I think rightly)—the laurel crown appointed for triumphant captains, doth worthily, of all other learnings, honour the poet's triumph.—*Defence of Poetry.*

[ABRAHAM COWLEY. 1618—1667.]

OF POETRY AND POETS.

IT is, I confess, but seldom seen that the poet dies before the man; for when we once fall in love with that bewitching art, we do not use to court it as a mistress, but marry it as a wife, and take it for better or worse, as an inseparable companion of our whole life. But as the marrying of infants do but rarely prosper, so no man ought to wonder at the diminution or decay of my affection to poesy, to which I had contracted myself so much under age, and so much to my own prejudice, in regard to those more profitable matches which I might have made among the richer sciences. As for the portion which this brings of fame, it is an estate (if it be any, for men are not oftener deceived in their hopes of widows than in their opinion *exegi monumentum ære perennius*) that hardly ever comes in whilst we are living to enjoy it, but is a fantastical kind of reversion to our own selves. Neither ought any man to envy poets this posthumous and imaginary happiness, since they find commonly so little in present, that it may be truly applied to them which St. Paul speaks of the first Christians,—“If their reward be in this life, they are of all men the most miserable.”

And if in quiet and flourishing times they meet with so small encouragement, what are they to expect in rough and troubled ones? If wit be such a plant that it scarce receives heat enough to preserve it alive even in the summer of our cold climate, how can it choose but wither in a long and sharp winter? A

warlike, various, and a tragical age is best to *write of*, but worst to *write in*.

There is nothing that requires so much serenity and cheerfulness of spirit; it must not be either overwhelmed with the cares of life, or overcast with the clouds of melancholy and sorrow, or shaken and disturbed with the storms of injurious fortune: it must, like the halcyon, have fair weather to breed in. The soul must be filled with bright and delightful ideas, when it undertakes to communicate delight to others, which is the main end of poesy. One may see through the style of Ovid *de Trist.* the humbled and dejected condition of spirit with which he wrote it; there scarce remains any footsteps of that genius *Quem nec Jovis ira, nec ignes*, &c. The cold of the country had stricken through all his faculties, and benumbed the very feet of his verses.—*Preface to his Miscellanies.*

[DR. THOMAS WILSON. 1520—1581.]

SIMPLICITY OF STYLE.

AMONG other lessons, this should first be learned, that we never affect any strange inhorn terms, but to speak as is commonly received; neither seeking to be over fine, nor yet living over careless; using our speech as most men do, and ordering our wits as the fewest have done. Some seek so far for outlandish English, that they forget altogether their mother-language. And I dare swear this, if some of their mothers were alive, they were not able to tell what they say, and yet these fine English clerks will say they speak in their mother tongue, if a man should charge them with counterfeiting the king's English. Some far-journed gentlemen, at their return home, like as they love to go in foreign apparel, so they will ponder their talk with over-sea language. He that cometh lately out of France will talk French-English, and never blush at the matter. Another chops in with English Italianated, and applieth the Italian phrase to our English speaking; the which is, as

if an orator that professeth to utter his mind in plain Latin, would needs speak poetry, and far-fetched colours of strange antiquity. The lawyer will store his stomach with the prating of pedlars. The auditor, in making his account and reckoning, cometh in with *sise sould, et cater denere*, for 6s. and 4d. The fine courtier will talk nothing but Chaucer. The mystical wise men, and poetical clerks, will speak nothing but quaint proverbs and blind allegories; delighting much in their own darkness, especially when none can tell what they do say. The unlearned or foolish fantastical, that smells but of learning (such fellows as have seen learned men in their days), will so Latin their tongues, that the simple cannot but wonder at their talk, and think surely they speak by some revelation. I know them, that think rhetoric to stand wholly upon dark words; and he that can catch an inhorn term by the tail, him they count to be a fine Englishman and a good rhetorician.—*Art of Rhetoric.*

[ISAAC BARROW, D.D. 1630—1677.]

WIT.

It is indeed a thing so versatile and multiform, appearing in so many shapes, so many postures, so many garbs, so variously apprehended by several eyes and judgments, that it seemeth no less hard to settle a clear and certain notion thereof, than to make a portrait of Proteus, or to define the figure of the fleeting air. Sometimes it lieth in pat allusion to a known story, or in seasonable application of a trivial saying, or in forging an apposite tale: sometimes it playeth in words and phrases, taking advantage from the ambiguity of their sense, or the affinity of their sound. Sometimes it is wrapped in a dress of humorous expression; sometimes it lurketh under an odd similitude; sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in a shrewd intimation, in cunningly diverting or cleverly retorting an objection: sometimes it is

couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense : sometimes a scenical representation of persons or things, a counterfeit speech, a mimical look or gesture, passeth for it : sometimes an affected simplicity, sometimes a presumptuous bluntness, giveth it being : sometimes it riseth only from a lucky hitting upon what is strange ; sometimes from a crafty wresting obvious matter to the purpose ; often it consists in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable, and inexplicable, being answerable to the numberless roivings of fancy and windings of language. It is, in short, a manner of speaking out of the simple and plain way (such as reason teacheth and proveth things by), which by a pretty surprising uncouthness in conceit or expression doth affect and amuse the fancy, stirring in it some wonder, and breeding some delight thereto. It raiseth admiration, as signifying a nimble sagacity of apprehension, a special felicity of invention, a vivacity of spirit and reach of wit more than vulgar. It seemeth to argue a rare quickness of parts, that one can fetch in remote conceits applicable ; a notable skill, that he can dexterously accommodate them to the purpose before him ; together with a lively briskness of humour, not apt to damp those sportful flashes of imagination. Whence in Aristotle such persons are termed *epidexioi*, dexterous men ; and *eutropoi*, men of facile or versatile manners, who can easily turn themselves to all things, or turn all things to themselves. It also procureth delight, by gratifying curiosity with its rareness or semblance of difficulty ; as monsters, not for their beauty, but their rarity ; as juggling tricks, not for their use, but their abstruseness, are beheld with pleasure, by diverting the mind from its road of serious thoughts ; by distilling gaiety and airiness of spirit ; by provoking to such dispositions of spirit in way of emulation or complaisance ; and by seasoning matters, otherwise distasteful or

insipid, with an unusual and thence grateful tang.—*SERMONS.*

WISDOM.

WISDOM is exceedingly pleasant and peaceable ; in general, by disposing us to acquire and to enjoy all the good delight and happiness we are capable of ; and by freeing us from all the inconveniences, mischiefs, and infelicities our condition is subject to. For whatever good from clear understanding, deliberate advice, sagacious foresight, stable resolution, dexterous address, right intention, and orderly proceeding, doth naturally result, wisdom confers : whatever evil blind ignorance, false presumption, unwary credulity, precipitate rashness, unsteady purpose, ill-contrivance, backwardness, inability, unwieldiness, and confusion of thought beget, wisdom prevents. From a thousand snares and treacherous allurements, from innumerable rocks and dangerous surprises, from exceedingly many needless incumbrances and vexatious toils of fruitless endeavours, she redeems and secures us.

Wisdom instructs us to examine, compare, and rightly to value the objects that court our affections and challenge our care ; and thereby regulates our passions and moderates our endeavours, which begets a pleasant serenity and peaceable tranquillity of mind. For when, being deluded with false shows, and relying upon ill-grounded presumptions, we highly esteem, passionately affect, and eagerly pursue things of little worth in themselves or concernment to us ; as we unhandsonely prostitute our affections, and prodigally mispend our time, and vainly lose our labour, so the event not answering our expectation, our minds thereby are confounded, disturbed, and distempered. But when, guided by right reason, we conceive great esteem of, and zealously are enamoured with, and vigorously strive to attain, things of excellent worth and weighty consequence, the conscience of having well placed our affections and well employed

our pains, and the experience of fruits corresponding to our hopes, ravishes our minds with unexpressible content. And so it is: present appearance and vulgar conceit ordinarily impose upon our fancies, disguising things with a deceitful varnish, and representing those that are vainest with the greatest advantage; whilst the noblest objects, being of a more subtle and spiritual nature, like fairest jewels enclosed in a homely box, avoid the notice of gross sense, and pass undiscerned by us. But the light of wisdom, as it unmasks specious imposture, and bereaves it of its false colours, so it penetrates into the retirements of true excellency, and reveals its genuine lustre. . . .

Wisdom makes all the troubles, griefs, and pains incident to life, whether casual adversities or natural afflictions, easy and supportable, by rightly valuing the importance and moderating the influence of them. It suffers not busy fancy to alter the nature, amplify the degree, or extend the duration of them, by representing them more sad, heavy, and remediless than they truly are. It allows them no force beyond what naturally and necessarily they have, nor contributes nourishment to their increase. It keeps them at a due distance, not permitting them to encroach upon the soul, or to propagate their influence beyond their proper sphere.—*Ibid.*

[JOHN MILTON. 1608—1664.]

LITERARY ASPIRATIONS.

AFTER I had, from my first years, by the ceaseless diligence and care of my father, whom God recompense, been exercised to the tongues, and some sciences, as my age would suffer, by sundry masters and teachers, both at home and at the schools, it was found that whether aught was imposed me by them that had the overlooking, or betaken to me of my own choice in English or other tongue, prosing or versing, but chiefly the latter, the style, by certain

vital signs it had, was likely to live. But much latelier, in the private academies of Italy, whither I was favoured to resort, perceiving that some trifles which I had in memory, composed at under twenty or thereabout (for the manner is, that every one must give some proof of his wit and reading there), met with acceptance above what was looked for; and other things which I had shifted, in scarcity of books and conveniences, to patch up among them, were received with written encomiums, which the Italian is not forward to bestow on men of this side the Alps, I began thus far to assent both to them and divers of my friends here at home; and not less to an inward prompting, which now grew daily upon me, that by labour and intent study (which I take to be my portion in this life), joined to the strong propensity of nature, I might perhaps leave something so written, to after-times, that they should not willingly let it die. These thoughts at once possessed me, and these other, that if I were certain to write as men buy leases, for three lives and downward, there ought no regard be sooner had than to God's glory, by the honour and instruction of my country. For which cause, and not only for that I knew it would be hard to arrive at the second rank among the Latins, I applied myself to that resolution which Ariosto followed against the persuasions of Bembo, to fix all the industry and art I could unite to the adorning of my native tongue; not to make verbal curiosities the end—that were a toilsome vanity; but to be an interpreter, and relater of the best and safest things among mine own citizens throughout this island, in the mother dialect. That what the greatest and choicest wits of Athens, Rome, or modern Italy, and those Hebrews of old did for their country, I in my proportion, with this over and above, of being a Christian, might do for mine; not caring to be once named abroad, though perhaps I could attain to that, but content with these British islands as my world, whose fortunes hath hitherto been, that if the Athenians, as some say, made their

small deeds great and renowned by their eloquent writers, England hath had her noble achievements made small by the handling of monks and mechanics.—*Treatise on Education.*

[JOHN DRYDEN. 1636—1700.]

THE GENIUS OF SHAKSPEARE, AND THE ELIZABETHAN DRAMATISTS.

SHAKSPEARE was the man who, of all modern and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily. When he describes anything, you more than see it—you feel it too. Those who accuse him to have wanted learning, give him the greater commendation. He was naturally learned; he needed not the spectacles of books to read nature; he looked inwards and found her there. I cannot say he is everywhere alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat, insipid; his comic wit degenerating into clenches, his serious swelling into bombast. But he is always great when some great occasion is presented to him; no man can say he ever had a fit subject for his wit, and did not then raise himself as high above the rest of poets,

Quantum lenta solent inter viberna cupressi.

The consideration of this made Mr. Hailes of Eton say, that there was no subject of which any poet ever writ, but he would produce it much better done in Shakspeare; and however others are now generally preferred before him, yet the age wherein he lived, which had contemporaries with him Fletcher and Jonson, never equalled them to him in their esteem. And in the last king's court, when Ben's reputation was at highest, Sir John Suckling, and with him the greater part of the courtiers, set our Shakspeare far above him. . . .

BEAUMONT AND FLETCHER.

BEAUMONT and Fletcher, of whom I am next to speak, had, with the advantage of Shakspeare's wit, which was their precedent, great natural gifts, improved by study; Beaumont especially, being so accurate a judge of plays, that Ben Jonson, while he lived, submitted all his writings to his censure, and 'tis thought, used his judgment in correcting, if not contriving, all his plots. What value he had for him, appears by the verses he writ to him, and therefore I need speak no further of it. The first play that brought Fletcher and him in esteem was their "Philaster;" for before that they had written two or three very unsuccessfully: as the like is reported of Ben Jonson, before he writ "Every Man in his Humour." Their plots were generally more regular than Shakspeare's, especially those which were made before Beaumont's death; and they understood and imitated the conversation of gentlemen much better; whose wild debaucheries, and quickness of wit in repartees, no poet before them could paint as they have done. Humour, which Ben Jonson derived from particular persons, they made it not their business to describe: they represented all the passions very lively, but, above all, love. I am apt to believe the English language in them arrived to its highest perfection: what words have since been taken in, are rather superfluous than ornamental. Their plays are now the most pleasant and frequent entertainments of the stage; two of theirs being acted through the year, for one of Shakspeare's or Jonson's: the reason is, because there is a certain gaiety in their comedies, and pathos in their more serious plays, which suits generally with all men's humours. Shakspeare's language is likewise a little obsolete, and Ben Jonson's wit comes short of theirs.

BEN JONSON.

As for Jonson, to whose character I am now arrived, if we look upon him

while he was himself (for his last plays were but his dotages), I think him the most learned and judicious writer which any theatre ever had. He was a most severe judge of himself, as well as others. One cannot say he wanted wit, but rather that he was frugal of it. In his works you find little to retrench or alter. Wit, and language, and humour also in some measure, we had before him; but something of art was wanting to the drama, till he came. He managed his strength to more advantage than any who preceded him. You seldom find him making love in any of his scenes, or endeavouring to move the passions; his genius was too sullen and saturnine to do it gracefully, especially when he knew he came after those who had performed both to such a height. Humour was his proper sphere; and in that he delighted most to represent mechanic people. He was deeply conversant in the ancients, both Greek and Latin, and he borrowed boldly from them; there is scarce a poet or historian among the Roman authors of those times whom he has not translated in "Sejanus" and "Catiline." But he has done his robberies so openly, that one may see he fears not to be taxed by any law. He invades authors like a monarch; and what would be theft in other poets, is only victory in him. With the spoils of those writers he so represented Rome to us, in its rites, ceremonies, and customs, that if one of their poets had written either of his tragedies, we had seen less of it than in him. If there was any fault in his language, 'twas that he weaved it too closely and laboriously, in his comedies especially: perhaps, too, he did a little too much Romanise our tongue, leaving the words which he translated almost as much Latin as he found them; wherein, though he learnedly followed their language, he did not enough comply with the idiom of ours. If I would compare him with Shakspeare, I must acknowledge him the more correct poet, but Shakspeare the greater wit. Shakspeare was the Homer, or father of our dramatic poets: Jonson was the Virgil, the pattern of elaborate

writing; I admire him, but I love Shakspeare. To conclude of him: as he has given us the most correct plays, so, in the precepts which he has laid down in his "Discoveries," we have as many and profitable rules for perfecting the stage, as any wherewith the French can furnish us.

POETICAL TRANSLATIONS.

A MAN should be a nice critic in his mother tongue before he attempts to translate in a foreign language. Neither is it sufficient that he be able to judge of words and style, but he must be a master of them too: he must perfectly understand his author's tongue, and absolutely command his own: so that to be a thorough translator, he must be a thorough poet. Neither is it enough to give his author's sense, in good English, in poetical expressions, and in musical numbers; for, though all these are exceeding difficult to perform, yet there remains a harder task; and it is a secret of which few translators have sufficiently thought. I have already hinted a word or two concerning it; that is the maintaining the character of an author, which distinguishes him from all others, and makes him appear that individual poet whom you would interpret. For example, not only the thoughts but the style and versification of Virgil and Ovid are very different; yet I see, even in our best poets, who have translated some parts of them, that they have confounded their several talents; and by endeavouring only at the sweetness and harmony of numbers, have made them both so much alike, that if I did not know the originals, I should never be able to judge by the copies which was Virgil and which was Ovid. It was objected against a late noble painter, that he drew many graceful pictures, but few of them were like. And this happened to him, because he always studied himself more than those who sat to him. In such translators I can easily distinguish the hand which performed the work, but I cannot distinguish their poet from another. Suppose two authors are

equally sweet; yet there is as great distinction to be made in sweetness, as in that of sugar and that of honey. I can make the difference more plain, by giving you (if it be worth knowing) my own method of proceeding, in my translations out of four several poets in this volume — Virgil, Theocritus, Lucretius, and Horace. In each of these, before I undertook them, I considered the genius and distinguishing character of my author. I looked on Virgil as a succinct and grave majestic writer; one who weighed not only every thought, but every word and syllable; who was still aiming to crowd his sense into as narrow a compass as possibly he could; for which reason he is so very figurative, that he requires (I may almost say) a grammar apart to construe him. His verse is everywhere sounding the very thing in your ears, whose sense it bears; yet the numbers are perpetually varied, to increase the delight of the reader, so that the same sounds are never repeated twice together. On the contrary, Ovid and Claudian, though they write in styles differing from each other, yet have each of them but one sort of music in their verses. All the versification and little variety of Claudian is included within the compass of four or five lines, and then he begins again in the same tenor, perpetually closing his sense at the end of a verse, and that verse which they commonly call golden, or two substantives and two adjectives, with a verb betwixt them to keep the peace. Ovid, with all his sweetness, has as little variety of numbers and sound as he; he is always, as it were, upon the hand-gallop, and his verse runs upon carpet-ground. He avoids, like the other, all synalæphas, or cutting off one vowel when it comes before another in the following word; so that, minding only smoothness, he wants both variety and majesty. But to return to Virgil; though he is smooth where smoothness is required, yet he is so far from affecting it, that he seems rather to disdain it; frequently makes use of synalæphas, and concludes his sense in the middle of his verse. He is

everywhere above the conceits of epigrammatic wit and gross hyperboles; he maintains majesty in the midst of plainness; he shines, but glares not; and is stately without ambition, which is the vice of Lucan. I drew my definition of poetical wit from my particular consideration of him; for propriety of thoughts and words are only to be found in him; and, where they are proper, they will be delightful. Pleasure follows of necessity, as the effect does the cause, and therefore is not to be put into the definition. This exact propriety of Virgil I particularly regarded as a great part of his character; but must confess, to my shame, that I have not been able to translate any part of him so well, as to make him appear wholly like himself; for, where the original is close, no version can reach it in the same compass. Hannibal Caro's, in the Italian, is the nearest, the most poetical, and the most sonorous, of any translation of the *Æneids*; yet, though he takes advantage of blank verse, he commonly allows two lines for one of Virgil, and does not always hit his sense. Tasso tells us in his letters that Sperone Speroni, a great Italian wit, who was his contemporary, observed of Virgil and Tully, that the Latin orator endeavoured to imitate the copiousness of Homer, the Greek poet; and that the Latin poet made it his business to reach the conciseness of Demosthenes, the Greek orator. Virgil, therefore, being so very sparing of his words, and leaving so much to be imagined by the reader, can never be translated as he ought in any modern tongue. To make him copious is to alter his character, and to translate him line for line is impossible; because the Latin is naturally a more succinct language than either the Italian, Spanish, French, or even than the English, which, by reason of its monosyllables, is far the most compendious of them. Virgil is much the closest of any Roman poet, and the Latin hexameter has more feet than the English heroic.

Besides all this, an author 'as the choice of his own thoughts and words, which a translator has not; he is confined by the sense of the inventor to

those expressions which are the nearest to it ; so that Virgil, studying brevity, and having the command of his own language, could bring those words into a narrow compass, which a translator cannot render without circumlocutions. In short, they who have called him the torture of the grammarians, might also have called him the plague of translators ; for he seems to have studied not to be translated. I own that, endeavouring to turn his "Nisus and Euryalus" as close as I was able, I have performed that episode too literally ; that giving more scope to "Mezentius and Lausus," that version, which has more of the majesty of Virgil, has less of his conciseness ; and all that I can promise for myself, is only that I have done both better than Ogleby, and perhaps as well as Caro ; so that, methinks, I come like a malefactor, to make a speech upon the gallows, and to warn all other poets, by my sad example, from the sacrilege of translating Virgil. Yet, by considering him so carefully as I did before my attempt, I have made some faint resemblance of him ; and, had I taken more time, might possibly have succeeded better, but never so well as to have satisfied myself.

ON THE GENIUS OF LUCRETIVS.

HAVING with much ado got clear of Virgil, I have, in the next place, to consider the genius of Lucretius, whom I have translated more happily in those parts of him which I undertook. If he was not of the best age of Roman poetry, he was at least of that which preceded it ; and he himself refined it to that degree of perfection, both in the language and the thoughts, that he has left an easy task to Virgil, who, as he succeeded him in time, so he copied his excellences ; for the method of the Georgics is plainly derived from him. Lucretius had chosen a subject naturally crabbed ; he therefore adorned it with poetical descriptions, and precepts of morality, in the beginning and ending

of his books, which you see Virgil has imitated with great success in those four books, which, in my opinion, are more perfect in their kind than even his divine *Aeneids*. The turn of his verses he has likewise followed in those places which Lucretius has most laboured, and some of his very lines he has transplanted into his own works, without much variation. If I am not mistaken, the distinguishing character of Lucretius (I mean of his soul and genius) is a certain kind of noble pride, and positive assertion of his opinions. He is everywhere confident of his own reason, and assuming an absolute command, not only over his vulgar reader, but even his patron Memmius ; for he is always bidding him attend, as if he had the rod over him, and using a magisterial authority while he instructs him. From his time to ours, I know none so like him as our poet and philosopher of Malmesbury.* This is that perpetual dictatorship which is exercised by Lucretius, who, though often in the wrong, seems to deal *bonâ fide* with his reader, and tells him nothing but what he thinks ; in which plain sincerity, I believe, he differs from our Hobbes, who could not but be convinced, or at least doubt, of some eternal truths which he has opposed. But for Lucretius, he seems to disdain all manner of replies, and is so confident of his cause, that he is beforehand with his antagonists ; urging for them whatever he imagined they could say, and leaving them, as he supposes, without an objection for the future ; all this, too, with so much scorn and indignation, as if he were assured of the triumph before he entered into the lists. From this sublime and daring genius of his, it must of necessity come to pass that his thoughts must be masculine, full of argumentation, and that sufficiently warm. From the same fiery temper proceeds the loftiness of his expressions and the perpetual torrent of his verse, where the barrenness of his subject does not too much constrain the quickness of his fancy. For there is no doubt to be made, but that he could have been everywhere as

* Hobbes, who died in 1692.

poetical as he is in his descriptions, and in the moral part of his philosophy, if he had not aimed more to instruct, in his system of nature, than to delight. But he was bent upon making Memmius a materialist, and teaching him to defy an invisible power: in short, he was so much an atheist, that he forgot sometimes to be a poet. These are the considerations which I had of that author, before I attempted to translate some parts of him. And accordingly I laid by my natural diffidence and scepticism for a while, to take up that dogmatical way of his which, as I said, is so much his character, as to make him that individual poet. As for his opinions concerning the mortality of the soul, they are so absurd, that I cannot, if I would, believe them. I think a future state demonstrable even by natural arguments; at least, to take away rewards and punishments is only a pleasing prospect to a man who resolves beforehand not to live morally. But, on the other side, the thought of being nothing after death is a burden insupportable to a virtuous man, even though a heathen. We naturally aim at happiness, and cannot bear to have it confined to the shortness of our present being; especially when we consider that virtue is generally unhappy in this world, and vice fortunate: so that it is hope of futurity alone that makes this life tolerable, in expectation of a better. Who would not commit all the excesses to which he is prompted by his natural inclinations, if he may do them with security while he is alive, and be incapable of punishment after he is dead? If he be cunning and secret enough to avoid the laws, there is no band of mortality to restrain him; for fame and reputation are weak ties: many men have not the least sense of them. Powerful men are only awed by them as they conduce to their interest, and that not always when a passion is predominant; and no man will be contained within the bounds of duty, when he may safely transgress them. These are my thoughts abstractedly, and without entering into the notions of our Christian faith, which is the proper business of divines.

But there are other arguments in this poem (which I have turned into English) not belonging to the mortality of the soul, which are strong enough to a reasonable man, to make him less in love with life, and consequently in less apprehensions of death. Such as are the natural satiety proceeding from a perpetual enjoyment of the same things; the inconveniences of old age, which make him incapable of corporeal pleasures; the decay of understanding and memory, which render him contemptible and useless to others. These, and many other reasons, so pathetically urged, so beautifully expressed, so adorned with examples, and so admirably raised by the *prosopopeia* of nature, who is brought in speaking to her children with so much authority and vigour, deserve the pains I have taken with them, which I hope have not been unsuccessful, or unworthy of my author: at least I must take the liberty to own that I was pleased with my own endeavours, which but rarely happens to me; and that I am not dissatisfied upon the review of anything that I have done in this author.

SPENSER AND MILTON.

[IN epic poetry] the English have only to boast of Spenser and Milton, who neither of them wanted either genius or learning to have been perfect poets, and yet both of them are liable to many censures. For there is no uniformity in the design of Spenser; he aims at the accomplishment of no one action, he raises up a hero for every one of his adventures, and endows each of them with some particular moral virtue, which renders them all equal, without subordination or preference. Every one is most valiant in his own legend; only, we must do him that justice to observe, that magnanimity, which is the character of Prince Arthur, shines throughout the whole poem, and succours the rest when they are in distress. The original of every knight was then living in the court of Queen Elizabeth; and he attributed to each of them

that virtue which he thought was most conspicuous in them—an ingenious piece of flattery, though it turned not much to his account. Had he lived to finish his poem, in the six remaining legends, it had certainly been more of a piece, but could not have been perfect, because the model was not true. But Prince Arthur, or his chief patron Sir Philip Sidney, whom he intended to make happy by the marriage of his Gloriana, dying before him, deprived the poet both of means and spirit to accomplish his design. For the rest, his obsolete language, and the ill choice of his stanza, are faults but of the second magnitude; for, notwithstanding the first, he is still intelligible, at least after a little practice; and for the last, he is the more to be admired, that, labouring under such a difficulty, his verses are so numerous, so various, and so harmonious, that only Virgil, whom he professedly imitated, has surpassed him among the Romans, and only Mr. Waller among the English.

As for Mr. Milton, whom we all admire with so much justice, his subject is not that of a heroic poem, properly so called. His design is the losing of our happiness; his event is not prosperous, like that of all other epic works; his heavenly machines are many, and his human persons are but two. But I will not take Mr. Rymer's work out of his hands: he has promised the world a critique on that author, wherein, though he will not allow his poem for heroic, I hope he will grant us that his thoughts are elevated, his words sounding, and that no man has so happily copied the manner of Homer, or so copiously translated his Grecisms, and the Latin elegancies of Virgil. It is true he runs into a flat of thought sometimes for a hundred lines together, but it is when he has got into a track of Scripture. His antiquated words were his choice, not his necessity; for therein he imitated Spenser, as Spenser did Chaucer. And though, perhaps, the love of their masters may have transported both too far, in the frequent use of them, yet, in my opinion, obsolete words may then be laudably revived, when either they are more sound-

ing or more significant than those in practice; and when their obscurity is taken away, by joining other words to them which clear the sense, according to the rule of Horace, for the admission of new words. But in both cases a moderation is to be observed in the use of them; for unnecessary coinage, as well as unnecessary revival, runs into affectation; a fault to be avoided on either hand. Neither will I justify Milton for his blank verse, though I may excuse him, by the example of Hannibal Caro, and other Italians, who have used it; for whatever causes he alleges for the abolishing of rhyme (which I have not now the leisure to examine), his own particular reason is plainly this, that rhyme was not his talent; he had neither the ease of doing it, nor the graces of it, which is manifest in his "Juvenilia," or verses written in his youth, where his rhyme is always constrained and forced, and comes hardly from him, at an age when the soul is most pliant, and the passion of love makes almost every man a rhymist, though not a poet.

AGAINST THE LAMPOON.

THAT form of satire, which is known in England by the name of lampoon, is a dangerous sort of weapon, and for the most part unlawful. We have no moral right on the reputation of other men. It is taking from them what we cannot restore to them. There are only two reasons for which we may be permitted to write lampoons; and I will not promise that they can always justify us. The first is revenge, when we have been affronted in the same nature, or have been anyways notoriously abused, and can make ourselves no other reparation. And, yet we know, that, in Christian charity, all offences are to be forgiven, as we expect the like pardon for those which we daily commit against Almighty God. And this consideration has often made me tremble when I was saying our Saviour's prayer; for the plain condition of the forgiveness which we beg, is the pardoning

of others the offences which they have done to us; for which reason I have many times avoided the commission of that fault, even when I have been notoriously provoked. Let not this, my lord, pass for vanity in me, for it is truth. More libels have been written against me than almost any man now living; and I had reason on my side to have defended my own innocence. I speak not of my poetry, which I have wholly given up to the critics: let them use it as they please: posterity, perhaps, may be more favourable to me; for interest and passion will lie buried in another age, and partiality and prejudice be forgotten. I speak of my morals, which have been sufficiently aspersed: that only sort of reputation ought to be dear to every honest man, and is to me. But let the world witness for me, that I have been often wanting to myself in that particular: I have seldom answered any scurrilous lampoon, when it was in my power to have exposed my enemies: and, being naturally vindictive, have suffered in silence, and possessed my soul in quiet.

Anything, though never so little, which a man speaks of himself, in my opinion, is still too much; and therefore I will waive this subject, and proceed to give the second reason which may justify a poet when he writes against a particular person; and that is, when he is become a public nuisance. All those, whom Horace in his Satires, and Persius and Juvenal have mentioned in theirs, with a brand of infamy, are wholly such. It is an action of virtue to make examples of vicious men. They may and ought to be upbraided with their crimes and follies; both for their amendment, if they are not yet incorrigible, and for the terror of others, to hinder them from falling into those enormities, which they see are so severely punished in the persons of others. The first reason was only an excuse for revenge; but this second is absolutely of a poet's office to perform: but how few lampooners are now living who are capable of this duty! When they come in my way, it is impossible sometimes to avoid reading them. But, good God!

how remote they are, in common justice, from the choice of such persons as are the proper subject of satire! And how little wit they bring for the support of their injustice! The weaker sex is their most ordinary theme; and the best and fairest are sure to be the most severely handled. Amongst men, those who are prosperously unjust are entitled to panegyric; but afflicted virtue is insolently stabbed with all manner of reproaches; no decency is considered, no fulsomeness omitted; no venom is wanting, as far as dulness can supply it; for there is a perpetual dearth of wit; a barrenness of good sense and entertainment. The neglect of the readers will soon put an end to this sort of scribbling. There can be no pleasantry where there is no wit; no impression can be made where there is no truth for the foundation. To conclude: they are like the fruits of the earth in this unnatural season; the corn which held up its head is spoiled with rankness; but the greater part of the harvest is laid along, and little of good income and wholesome nourishment is received into the barns. This is almost a digression, I confess; but a just indignation forced it from me.

ON HIS OWN TRANSLATION OF VIRGIL.

WHAT Virgil wrote in the vigour of his age, in plenty and at ease, I have undertaken to translate in my declining years; struggling with wants, oppressed with sickness, curbed in my genius, liable to be misconstrued in all I write; and my judges, if they are not very equitable, already prejudiced against me, by the lying character which has been given them of my morals. Yet, steady to my principles, and not dispirited with my afflictions, I have, by the blessing of God on my endeavours, overcome all difficulties, and in some measure acquitted myself of the debt which I owed the public when I undertook this work. In the first place, therefore, I thankfully acknowledge to the Almighty Power the

assistance he has given me in the beginning, the prosecution, and conclusion of my present studies, which are more happily performed than I could have promised to myself, when I laboured under such discouragements. For what I have done, imperfect as it is for want of health and leisure to correct it, will be judged in after ages, and possibly in the present, to be no dishonour to my native country, whose language and poetry would be more esteemed abroad, if they were better understood. Somewhat (give me leave to say) I have added to both of them in the choice of words and harmony of numbers, which were wanting (especially the last) in all our poets, even in those who, being endued with genius, yet have not cultivated their mother-tongue with sufficient care; or relying on the beauty of their thoughts, have judged the ornament of words and sweetness of sound unnecessary. One is for raking in Chaucer (our English Ennius) for antiquated words, which are never to be revived, but when sound or significance is wanting in the present language. But many of his deserve not this redemption, any more than the crowds of men who daily die, or are slain for sixpence in a battle, merit to be restored to life, if a wish could revive them. Others have no ear for verse, nor choice of words, nor distinction of thoughts, but mingle farthings with their gold to make up the sum. Here is a field of satire open to me; but since the Revolution, I have wholly renounced that talent: for who would give physic to the great when he is uncalled—to do his patient no good, and endanger himself for his prescription? Neither am I ignorant but I may justly be condemned for many of those faults, of which I have too liberally arraigned others.

THE LAWS OF HISTORY AND BIOGRAPHY.

It may now be expected that, having written the life of a historian, I should

* Plutarch.

take occasion to write somewhat concerning history itself. But I think to commend it is unnecessary, for the profit and pleasure of that study are both so very obvious, that a quick reader will be beforehand with me, and imagine faster than I can write. Besides, that the post is taken up already; and few authors have travelled this way, but who have strewed it with rhetoric as they passed. For my own part, who must confess it to my shame, that I never read anything but for pleasure, it has always been the most delightful entertainment of my life; but they who have employed the study of it, as they ought, for their instruction, for the regulation of their private manners, and the management of public affairs, must agree with me that it is the most pleasant school of wisdom. It is a familiarity with past ages, and an acquaintance with all the heroes of them; it is, if you will pardon the similitude, a prospective glass, carrying your soul to a vast distance, and taking in the farthest objects of antiquity. It informs the understanding by the memory; it helps us to judge of what will happen, by showing us the like revolutions of former times. For mankind being the same in all ages, agitated by the same passions, and moved to action by the same interests, nothing can come to pass but some precedent of the like nature has already been produced; so that, having the causes before our eyes, we cannot easily be deceived in the effects, if we have judgment enough but to draw the parallel.

God, it is true, with his divine providence overrules and guides all actions to the secret end he has ordained them; but in the way of human causes, a wise man may easily discern that there is a natural connection betwixt them; and though he cannot foresee accidents, or all things that possibly can come, he may apply examples, and by them foretell that from the like counsels will probably succeed the like events; and thereby in all concerns, and all offices of life, be instructed in the two main points on which depends our happiness—that is, what to avoid, and what to choose.

THE GENIUS OF PLUTARCH.

IN all parts of biography, whether familiar or stately, whether sublime or low, whether serious or merry, Plutarch equally excelled. If we compare him to others, Dion Cassius is not so sincere; Herodian, a lover of truth, is oftentimes deceived himself with what he had falsely heard reported; then, the time of his emperors exceeds not in all above sixty years, so that his whole history will scarce amount to three lives of Plutarch. Suetonius and Tacitus may be called alike either authors of histories or writers of lives; but the first of them runs too willingly into obscene descriptions, which he teaches, while he relates; the other, besides what has already been noted of him, often falls into obscurity; and both of them have made so unlucky a choice of times, that they are forced to describe rather monsters than men; and their emperors are either extravagant fools or tyrants, and most usually both. Our author, on the contrary, as he was more inclined to commend than to dispraise, has generally chosen such great men as were famous for their several virtues; at least such whose frailties or vices were overpoised by their excellences; such from whose examples we may have more to follow than to shun. Yet, as he was impartial, he disguised not the faults of any man, an example of which is in the life of Lucullus, where, after he has told us that the double benefit which his countrymen, the Chæroneans, received from him, was the chiefest motive which he had to write his life, he afterwards rips up his luxury, and shows how he lost, through his mismanagement, his authority and his soldiers' love. Then he was more happy in his digressions than any we have named. I have always been pleased to see him, and his imitator Montaigne, when they strike a little out of the common road; for we are sure to be the better for their wandering. The best quarry lies not always in the open field; and who would not be content to follow a good huntsman over hedges and ditches, when he knows the game will reward his

pains? But if we mark him more narrowly, we may observe that the great reason of his frequent starts is the variety of his learning; he knew so much of nature, was so vastly furnished with all the treasures of the mind, that he was uneasy to himself, and was forced, as I may say, to lay down some at every passage, and to scatter his riches as he went: like another Alexander or Adrian, he built a city, or planted a colony, in every part of his progress and left behind him some memorial of his greatness. Sparta, and Thebes, and Athens, and Rome, the mistress of the world, he has discovered in their foundations, their institutions, their growth, their height; the decay of the three first, and the alteration of the last. You see those several people in their different laws, and policies, and forms of government, in their warriors, and senators, and demagogues. Nor are the ornaments of poetry, and the illustrations of similitudes, forgotten by him; in both which he instructs, as well as pleases; or rather pleases, that he may instruct.—*Miscellanies.*

(SIR WILLIAM TEMPLE. 1628—1699.)

NO GOOD POETRY WITHOUT
GOOD SENSE.

THOUGH invention be the mother of poetry, yet this child is, like all others, born naked, and must be nourished with care, clothed with exactness and elegance, educated with industry, instructed with art, improved by application, corrected with severity, and accomplished with labour and with time, before it arrives at any great perfection or growth: 'tis certain that no composition requires so many several ingredients, or of more different sorts than this; nor that, to excel in any qualities, there are necessary so many gifts of nature, and so many improvements of learning and of art. For there must be a universal genius, of great compass as well as great elevation. There must be a sprightly imagination or fancy,

tertile in a thousand productions, ranging over infinite ground, piercing into every corner, and, by the light of that true poetical fire, discovering a thousand little bodies or images in the world, and similitudes among them, unseen to common eyes, and which could not be discovered without the rays of that sun.

Besides the heat of invention and liveliness of wit, there must be the coldness of good sense and soundness of judgment, to distinguish between things and conceptions, which, at first sight, or upon short glances, seem alike; to choose, among infinite productions of wit and fancy, which are worth preserving and cultivating, and which are better stifled in the birth, or thrown away when they are born, as not worth bringing up. Without the forces of wit, all poetry is flat and languishing; without the succours of judgment, 'tis wild and extravagant. The true wit of poesy is, that such contraries must meet to compose it; a genius both penetrating and solid; in expression both delicacy and force; and the frame or fabric of a true poem must have something both sublime and just, amazing and agreeable. There must be a great agitation of mind to invent, a great calm to judge and correct; there must be upon the same tree, and at the same time, both flower and fruit. To work up this metal into exquisite figure, there must be employed the fire, the hammer, the chisel, and the file. There must be a general knowledge both of nature and of arts, and, to go the lowest that can be, there are required *genius*, judgment, and application; for, without this last, all the rest will not serve turn, and none ever was a great poet that applied himself much to anything else.

When I speak of poetry, I mean not an ode or an elegy, a song or a satire; nor by a poet the composer of any of these, but of a just poem; and after all I have said, 'tis no wonder there should be so few that appeared in any parts or any ages of the world, or that such as have should be so much admired, and have almost divinity ascribed to them and to their works.—*Essays*.

[Dr. SAMUEL JOHNSON. 1709—1784.]

THE COMPILATION OF A DICTIONARY.

IN hope of giving longevity to that which its own nature forbids to be immortal, I have devoted this book, the labour of years, to the honour of my country, that we may no longer yield the palm of philology, without a contest, to the nations of the continent. The chief glory of every people arises from its authors: whether I shall add anything by my own writings to the reputation of English literature, must be left to time; much of my life has been lost under the pressures of disease; much has been trifled away; and much has always been spent in provision for the day that was passing over me; but I shall not think my employment useless or ignoble, if, by my assistance, foreign nations and distant ages gain access to the propagators of knowledge, and understand the teachers of truth; if my labours afford light to the repositories of science, and add celebrity to Bacon, to Hooker, to Milton, and to Boyle.

When I am animated by this wish, I look with pleasure on my book, however defective, and deliver it to the world with the spirit of a man that has endeavoured well. That it will immediately become popular, I have not promised to myself; a few wild blunders and risible absurdities, from which no work of such multiplicity was ever free, may for a time furnish folly with laughter, and harden ignorance into contempt; but useful diligence will at last prevail, and there never can be wanting some who distinguish desert, who will consider that no dictionary of a living tongue ever can be perfect, since, while it is hastening to publication, some words are budding, and some falling away; that a whole life cannot be spent upon syntax and etymology, and that even a whole life would not be sufficient; that he whose design includes whatever language can express, must often speak of what he does not understand; that a writer will sometimes

be hurried by eagerness to the end, and sometimes faint with weariness under a task which Scaliger compares to the labours of the anvil and the mine; that what is obvious is not always known, and what is known is not always present; that sudden fits of inadvertency will surprise vigilance, slight avocations will seduce attention, and casual eclipses of the mind will darken learning; and that the writer shall often in vain trace his memory at the moment of need for that which yesterday he knew with intuitive readiness, and which will come uncalled into his thoughts to-morrow.

In this work, when it shall be found that much is omitted, let it not be forgotten that much likewise is performed; and though no book was ever spared out of tenderness to the author, and the world is little solicitous to know whence proceeded the faults of that which it condemns, yet it may gratify curiosity to inform it, that the English Dictionary was written with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers, but amid inconvenience and distraction, in sickness and in sorrow. It may repress the triumph of malignant criticism to observe, that if our language is not here fully displayed, I have only failed in an attempt which no human powers have hitherto completed. If the lexicons of ancient tongues, now immutably fixed, and comprised in a few volumes, be yet, after the toil of successive ages, inadequate and delusive; if the aggregated knowledge and co-operating diligence of the Italian academicians did not secure them from the censure of Beni; if the embodied critics of France, when fifty years had been spent upon their work, were obliged to change its economy, and give their second edition another form, I may surely be contented without the praise of perfection, which, if I could obtain in this gloom of solitude what would it avail me? I have protracted my work till most of those whom I wished to please have sunk into the grave, and success and miscarriage

are empty sounds. I therefore dismiss it with frigid tranquillity, having little to fear or hope from censure or from praise.
—*Preface to his Dictionary of the English Language.*

[DR. HUGH BLAIR. 1718—17.]

TASTE AND GENIUS.

TASTE and genius are two words frequently joined together, and therefore, by inaccurate thinkers, confounded. They signify, however, two quite different things. The difference between them can be clearly pointed out, and it is of importance to remember it. Taste consists in the power of judging; genius in the power of executing. One may have a considerable degree of taste in poetry, eloquence, or any of the fine arts, who has little or hardly any genius for composition, or execution in any of these arts; but genius cannot be found without including taste also. Genius, therefore, deserves to be considered as a higher power of the mind than taste. Genius always imports something inventive or creative, which does not rest in mere sensibility to beauty where it is perceived, but which can, moreover, produce new beauties, and exhibit them in such a manner as strongly to impress the minds of others. Refined taste forms a good critic; but genius is further necessary to form the poet or the orator.

It is proper also to observe, that genius is a word which, in common acceptation, extends much further than to the objects of taste. It is used to signify that talent or aptitude which we receive from nature for excelling in any one thing whatever. Thus, we speak of a genius for mathematics, as well as a genius for poetry—of a genius for war, for politics, or for any mechanical employment.

This talent or aptitude for excelling in some one particular is, I have said, what we receive from nature. By art and study, no doubt, it may be greatly improved, but by them alone it cannot be acquired. As genius is a higher faculty than taste, it is ever, according to the

usual frugality of nature, more limited in the sphere of its operations. It is not uncommon to meet with persons who have an excellent taste in several of the polite arts, such as music, poetry, painting, and eloquence, all together; but to find one who is an excellent performer in all these arts is much more rare, or rather, indeed, such a one is not to be looked for. A sort of universal genius, or one who is equally and indifferently turned towards several different professions and arts, is not likely to excel in any; although there may be some few exceptions, yet in general it holds, that when the bent of the mind is wholly directed towards some one object, exclusive in a manner of others, there is the fairest prospect of eminence in that, whatever it be. The rays must converge to a point, in order to glow intensely. —*Lectures.*

[SIR JOSHUA REYNOLDS. 1723—1792.]

IMITATION IN ART.

THE subject of this discourse will be IMITATION, as far as a painter is concerned in it. By imitation, I do not mean imitation in its largest sense, but simply the following of other masters, and the advantage to be drawn from the study of their works.

Those who have undertaken to write on our art, and have represented it as a kind of *inspiration*, as a *gift* bestowed upon peculiar favourites at their birth, seem to ensure a much favourable disposition from their readers, and have a much more captivating and liberal air, than he who attempts to examine, coldly, whether there are any means by which this art may be acquired; how the mind may be strengthened and expanded, and what guides will show the way to eminence.

It is very natural for those who are unacquainted with the *cause* of anything extraordinary to be astonished at the *effect*, and to consider it as a kind of magic. They who have never observed the gradation by which art is acquired, who see only what is the full result of long labour

and application of an infinite number and infinite variety of acts, are apt to conclude from their entire inability to do the same at once, that it is not only inaccessible to themselves, but can be done by those only who have some gift of the nature of inspiration bestowed upon them.

The travellers into the East tell us that, when the ignorant inhabitants of those countries are asked concerning the ruins of stately edifices yet remaining amongst them, the melancholy monuments of their former grandeur and long-lost science, they always answer that they were built by magicians. The untaught mind finds a vast gulf between its own powers and those works of complicated art, which it is utterly unable to fathom; and it supposes that such a void can be passed only by supernatural powers.

And as for artists themselves, it is by no means their interest to undeceive such judges, however conscious they may be of the very natural means by which their extraordinary powers were acquired; though our art, being intrinsically imitative, rejects this idea of inspiration, more perhaps than any other.

It is to avoid this plain confession of truth, as it should seem, that this imitation of masters, indeed almost all imitation, which implies a more regular and progressive method of attaining the ends of painting, has ever been particularly inveighed against with great keenness, both by ancient and modern writers.

To derive all from native power, to owe nothing to another, is the praise which men, who do not much think on what they are saying, bestow sometimes upon others, and sometimes on themselves; and their imaginary dignity is naturally heightened by a supercilious censure of the low, the barren, the grovelling, the servile imitator. It would be no wonder if a student, frightened by these terrific and disgraceful epithets, with which the poor imitators are so often loaded, should let fall his pencil in mere despair (conscious, as he must be, how much he has been indebted to the labours of others, how little, how very little, of his art was born with him); and consider it as hope-

less to set about acquiring, by the imitation of any human master, what he is taught to suppose is matter of inspiration from Heaven.

Some allowance must be made for what is said in the gaiety of rhetoric. We cannot suppose that any one can really mean to exclude all imitation of others. A position so wild would scarce deserve a serious answer ; for it is apparent, if we were forbid to make use of the advantages which our predecessors afford us, the art would be always to begin, and consequently remain always in its infant state ; and it is a common observation that no art was ever invented and carried to perfection at the same time.

But, to bring us entirely to reason and sobriety, let it be observed that a painter must not only be of necessity an imitator of the works of nature, which alone is sufficient to dispel this phantom of inspiration, but he must be as necessarily an imitator of the works of other painters : this appears more humiliating, but is equally true ; and no man can be an artist, whatever he may suppose, upon any other terms.

However, those who appear more moderate and reasonable allow that our study is to begin by imitation ; but maintain that we should no longer use the thoughts of our predecessors, when we are become able to think for ourselves. They hold that imitation is as hurtful to the more advanced student, as it was advantageous to the beginner.

For my own part, I confess, I am not only very much disposed to maintain the absolute necessity of imitation in the first stages of the art, but am of opinion that the study of other masters, which I here call imitation, may be extended throughout our whole lives, without any danger of the inconveniences with which it is charged of enfeebling the mind, or preventing us from giving that original air which every work undoubtedly ought always to have.

I am, on the contrary, persuaded that by imitation only, variety and even originality of invention is produced. I will go further ; even genius, at least what

generally is so called, is the child of imitation. But, as this appears to be contrary to the general opinion, I must explain my position before I enforce it.

Genius is supposed to be a power of producing excellences which are out of the reach of the rules of art ; a power which no precepts can teach, and which no industry can acquire.

This opinion, of the impossibility of acquiring those beauties which stamp the work with the character of genius, supposes that it is something more fixed than in reality it is ; and that we always do, and ever did, agree in opinion with respect to what should be considered as the characteristic of genius. But the truth is, that the *degree* of excellence which proclaims *Genius* is different, in different times and different places ; and what shows it to be so is, that mankind have often changed their opinion upon this matter.

When the Arts were in their infancy, the power of merely drawing the likeness of any object was considered as one of its greatest efforts. The common people, ignorant of the principles of art, talk the same language even to this day. But when it was found that every man could be taught to do this, and a great deal more, merely by the observance of certain precepts, the name of *Genius* then shifted its application, and was given only to him who added the peculiar character of the object he represented ; to him who had invention, expression, grace, or dignity ; in short, those qualities, or excellences, the power of producing which could not then be taught by any known and promulgated rules.

We are very sure that the beauty of form, the expression of the passions, the art of composition, even the power of giving a general air of grandeur to a work, is at present very much under the dominion of rules. These excellences were, heretofore, considered merely as the effects of genius ; and justly, if genius is not taken for inspiration, but as the effect of close observation and experience.

He who first made any of these observations, and digested them, so as to form

an invariable principle for himself to work by, had that merit, but probably no one went very far at once; and, generally, the first who gave the hint, did not know how to pursue it steadily and methodically; at least not in the beginning. He himself worked on it, and improved it; others worked more, and improved further; until the secret was discovered, and the practice made as general as refined practice can be made. How many more principles may be fixed and ascertained we cannot tell; but, as criticism is likely to go hand in hand with the art which is its subject, we may venture to say, that, as that art shall advance, its powers will be still more and more fixed by rules.

But, by whatever strides criticism may gain ground, we need be under no apprehension that invention will ever be annihilated or subdued; or intellectual energy be brought entirely within the restraint of written law. Genius will still have room enough to expatiate, and keep always at the same distance from narrow comprehension and mechanical performance.

What we now call Genius, begins, not where rules, abstractedly taken, end; but where known vulgar and trite rules have no longer any place. It must of necessity be, that even works of Genius, like every other effect, as they must have their cause, must likewise have their rules; it cannot be by chance that excellences are produced with any constancy or any certainty, for this is not the nature of chance; but the rules by which men of extraordinary parts, and such as are called men of Genius, work, are either such as they discover by their own peculiar observations, or of such a nice texture as not easily to admit being expressed in words; especially as artists are not very frequently skilful in that mode of communicating ideas. Unsubstantial, however, as these rules may seem, and difficult as it may be to convey them in writing, they are still seen and felt in the mind of the artist; and he works from them with as much certainty as if they were embodied, as I may say, upon paper. It is true these

refined principles cannot be always made palpable, like the more gross rules of art; yet it does not follow, but that the mind may be put in such a train, that it shall perceive, by a kind of scientific sense, that propriety, which words, particularly words of unpractised writers, such as we are, can but very feebly suggest.

Invention is one of the great marks of genius; but if we consult experience we shall find, that it is by being conversant with the inventions of others that we learn to invent, as by reading the thoughts of others we learn to think.

Whoever has so far formed his taste as to be able to relish and feel the beauties of the great masters has gone a great way in his study; for, merely from a consciousness of this relish of the right, the mind swells with an inward pride, and is almost as powerfully affected as if it had itself produced what it admires. Our hearts, frequently warmed in this manner by the contact of those whom we wish to resemble, will undoubtedly catch something of their way of thinking; and we shall receive in our own bosoms some radiation at least of their fire and splendour. That disposition, which is so strong in children, still continues with us, of catching involuntarily the general air and manner of those with whom we are most conversant, with this difference only, that a young mind is naturally pliable and imitative, but in a more advanced state it grows rigid, and must be warmed and softened, before it will receive a deep impression.

From these considerations, which a little of your own reflection will carry a great way further, it appears, of what great consequence it is, that our minds should be habituated to the contemplation of excellence; and that, far from being contented to make such habits the discipline of our youth only, we should, to the last moment of our lives, continue a settled intercourse with all the true examples of grandeur. Their inventions are not only the food of our infancy, but the substance which supplies the fullest maturity of our vigour.—*Lectures at the Royal Academy.*

[LAWRENCE STERNK. 1713-1768.]

CRITICISM.

—AND how did Garrick speak the soliloquy last night? Oh, against all rule, my lord, most ungrammatically! betwixt the substantive and the adjective, which should agree together in number, case, and gender, he made a breach thus,—stopping as if the point wanted settling;—and betwixt the nominative case, which your lordship knows should govern the verb, he suspended his voice in the epilogue a dozen times, three seconds and three-fifths by a stop-watch, my lord, each time.—Admirable grammarian!—But in suspending his voice—was the sense suspended likewise? did no expression of attitude or countenance fill up the chasm?—Was the eye silent? Did you narrowly look?—I look'd only at the stop-watch, my lord.—Excellent observer!

And what of this new book the whole world makes such a rout about?—(Oh! 'tis out of all plumb, my lord,—quite an irregular thing! not one of the angles at the four corners was a right angle.—I had my rule and compasses, &c., my lord, in my pocket.—Excellent critic!

—And for the epic poem your lordship bid me look at!—upon taking the length, breadth, height, and depth of it, and trying them at home upon an exact scale of Bossu's—'tis out, my lord, in every one of its dimensions.—Admirable connoisseur!

—And did you step in, to take a look at the grand picture in your way back?—'Tis a melancholy daub! my lord; not one principle of the pyramid in any one group!—and what a price!—for there is nothing of the colouring of Titian—the expression of Rubens—the grace of Raphael—the purity of Dominichino—the correctness of Corregio—the learning of Poussin—the airs of Guido—the taste of the Carracci's—or the grand contour of Angelo.

Grant me patience, just Heaven!—Of all the cants which are canted in this canting world—though the cant of hypo-

crites may be the worst—the cant of criticism is the most tormenting!

I would go fifty miles on foot, to kiss the hand of that man, whose generous heart will give up the reins of his imagination into his author's hands—be pleased he knows not why, and cares not wherefore.—*Tristram Shandy*.

[HENRY H. LAM. 1777-1859]

SHAKESPEARE'S SELF-RETROSPECTION.

THERE seems to have been a period of Shakespeare's life when his heart was ill at ease, and ill content with the world and his own conscience; the memory of hours misspent, the pang of affection misplaced or unrequited, the experience of man's worse nature, which intercourse with unworthy associates, by choice or circumstances, peculiarly teaches; these, as they sank into the depths of his great mind, seem not only to have inspired into it the conception of *Lear* and *Timon*, but that of one primary character, the censurer of mankind. This type is first seen in the philosophic melancholy of Jaques, gazing with undiminished serenity, and with a gaiety of fancy, though not of manners, on the follies of the world. It assumes a graver cast in the exiled Duke of the same play, and next one rather more severe in the Duke of *Measure for Measure*. In all these, however, it is merely contemplative philosophy. In *Hamlet* this is mingled with the impulses of a perturbed heart under the pressure of extraordinary circumstances; it shines no longer, as in the former characters, with a steady light, but plays its fitful coruscations amidst feigned gaiety and extravagance. In *Lear*, it is the flash of sudden inspiration across the incongruous imagery of madness; in *Timon*, it is obscured by the exaggerations of misanthropy. These plays all belong to nearly the same period: *As You Like It* being usually referred to 1600. *Timon* to the same year, *Measure*

for *Measure* to 1603, and *Lear* to 1604. In the later plays of Shakspeare, especially in *Macbeth* and the *Tempest*, much of moral speculation will be found, but he has never returned to this type of character in the personages.

MILTON'S BLINDNESS.

IN the numerous imitations, and still more numerous traces of older poetry which we perceive in *Paradise Lost*, it is always to be kept in mind that the poet had only his recollection to rely upon. His blindness seems to have been complete before 1654; and I scarcely think he had begun his poem before the anxiety and trouble into which the public strife of the Commonwealth and Restoration had thrown him, gave leisure for immortal occupations. Then the remembrance of early reading came over his dark and lonely path, like the moon emerging from the clouds. Then it was that the Muse was truly his; not only as she poured her creative inspiration into his mind, but as the daughter of Memory, coming with fragments of ancient melodies, the voice of Euripides, and Homer, and Tasso; sounds that he had loved in youth, and treasured up for the solace of his age. They who, though not enduring the calamity of Milton, have known what it is, when afar from books, in solitude or in travelling, or in the intervals of worldly care, to feed on poetical recollections, to murmur over the beautiful lines whose cadence has long delighted their ear, to recall the sentiments and images which retain by association the charm that early years once gave them—they will feel the inestimable value of committing to the memory, in the prime of its power, what it will easily receive and indelibly retain. I know not, indeed, whether an education that deals much with poetry, such as is still usual in England, has any more solid argument among many in its favour, than that it lays the foundation of intellectual pleasures at the other extreme of life.

[WILLIAM HAZLITT. 1778-1832.]

THE CHARACTER OF FALSTAFF.

FALSTAFF's wit is an emanation of a fine constitution; an exuberation of good-humour and good-nature; an overflowing of his love of laughter and good fellowship; a giving vent to his heart's ease and over-contentment with himself and others. He would not be in character if he were not so fat as he is; for there is the greatest keeping in the boundless luxury of his imagination, and the pampered self-indulgence of his physical appetites. He manures and nourishes his mind with jests, as he does his body with sack and sugar. He carves out his jokes as he would a capon or a haunch of venison, where there is cut and come again; and pours out upon them the oil of gladness. His tongue drops fatness, and in the chambers of his brain "it snows of meat and drink." He keeps up perpetual holiday and open house, and we live with him in a round of invitations to a rump and dozen. Yet we are not to suppose that he was a mere sensualist. All this is as much in imagination as in reality. His sensuality does not engross and stupify his other faculties, but "ascends me into the brain, clears away all the dull crude vapours that environ it, and makes it full of nimble, fiery, and delectable shapes." His imagination keeps up the ball after his senses have done with it. He seems to have even a greater enjoyment of the freedom from restraint, of good cheer, of his ease, of his vanity, in the ideal exaggerated description which he gives of them, than in fact. He never fails to enrich his discourse with allusions to eating and drinking; but we never see him at table. He carries his own larder about with him, and he is himself "a tun of man." His pulling out the bottle in the field of battle is a joke to show his contempt for glory accompanied with danger, his systematic adherence to his Epicurean philosophy in the most trying circumstances. Again, such is his deliberate exaggeration of his

own vices, that it does not seem quite certain whether the account of his hostess's bill, found in his pocket, with such an out-of-the-way charge for capons and sack, with only one halfpenny-worth of bread, was not put there by himself as a trick to humour the jest upon his favourite propensities, and as a conscious caricature of himself. He is represented as a liar, a braggart, a coward, a glutton, &c., and yet we are not offended, but delighted with him; for he is all these as much to amuse others as to gratify himself. He openly assumes all these characters to show the humorous part of them. The unrestrained indulgence of his own ease, appetites, and convenience has neither malice nor hypocrisy in it. In a word, he is an actor in himself almost as much as upon the stage, and we no more object to the character of Falstaff in a moral point of view, than we should think of bringing an excellent comedian, who should represent him to the life, before one of the police-offices. — *Essays.*

THE CHARACTER OF HAMLET.

IT is the one of Shakspeare's plays that we think of the oftenest, because it abounds most in striking reflections on human life, and because the distresses of Hamlet are transferred, by the turn of his mind, to the general account of humanity. Whatever happens to him we apply to ourselves, because he applies it to himself as a means of general reasoning. He is a great moraliser; and what makes him worth attending to is, that he moralises on his own feelings and experience. He is not a common-place pedant. If *Lear* is distinguished by the greatest depth of passion, *Hamlet* is the most remarkable for the ingenuity, originality, and unstudied development of character. Shakspeare had more magnanimity than any other poet, and he has shown more of it in this play than in any other. There is no attempt to force an interest: everything is left for time and circumstances to unfold. The attention is excited without effort; the incidents

succeed each other as matters of course; the characters think, and speak, and act just as they might do if left entirely to themselves. There is no set purpose, no straining at a point. The observations are suggested by the passing scene—the gusts of passion come and go like sounds of music borne on the wind. The whole play is an exact transcript of what might be supposed to have taken place at the court of Denmark at the remote period of time fixed upon, before the modern refinements in morals and manners were heard of. It would have been interesting enough to have been admitted as a bystander in such a scene, at such a time, to have heard and witnessed something of what was going on. But here we are more than spectators. We have not only “the outward pageants and the signs of grief,” but “we have that within which passeth show.” We read the thoughts of the heart, we catch the passions living as they rise. Other dramatic writers give us very fine versions and paraphrases of nature; but Shakspeare, together with his own comments, gives us the original text, that we may judge for ourselves. This is a very great advantage.

The character of Hamlet stands quite by itself. It is not a character marked by strength of will or even of passion, but by refinement of thought and sentiment. Hamlet is as little of the hero as a man can well be; but he is a young and princely novice, full of high enthusiasm and quick sensibility—the sport of circumstances, questioning with fortune, and refining on his own feelings, and forced from the natural bias of his disposition by the strangeness of his situation. He seems incapable of deliberate action, and is only hurried into extremities on the spur of the occasion, when he has no time to reflect—as in the scene where he kills Polonius; and, again, where he alters the letters which Rosenkrantz and Guildenstern are taking with them to England, purporting his death. At other times, when he is most bound to act, he remains puzzled, undecided, and sceptical; dallies with his purposes till the occasion is lost, and finds out

some pretence to relapse into indolence and thoughtfulness again. For this reason he refuses to kill the king when he is at his prayers; and, by a refinement in malice, which is in truth only an excuse for his own want of resolution, defers his revenge to a more fatal opportunity. — *Ibid.*

THE LITERATURE OF THE AGE OF ELIZABETH.

THE age of Elizabeth was distinguished beyond, perhaps, any other in our history, by a number of great men, famous in different ways, and whose names have come down to us with unblemished honours,—statesmen, warriors, divines, scholars, poets, and philosophers: Raleigh, Drake, Coke, Hooker, and higher and more sounding still, and still more frequent in our mouths, Shakspeare, Spenser, Sydney, Bacon, Jonson, Beaumont and Fletcher—men whom fame has eternised in her long and lasting scroll, and who, by their words and acts, were benefactors of their country and ornaments of human nature. Their attainments of different kinds bore the same general stamp, and it was sterling: what they did had the mark of their age and country upon it. Perhaps the genius of Great Britain (if I may so speak without offence or flattery) never shone out fuller or brighter, or looked more like itself, than at this period.

The first cause I shall mention, as contributing to this general effect, was the Reformation, which had just then taken place. This event gave a mighty impulse and increased activity to thought and inquiry, and agitated the inert mass of accumulated prejudices throughout Europe. The effect of the concussion was general; but the shock was greatest in this country. It toppled down the full-grown intolerable abuses of centuries at a blow; heaved the ground from under the feet of bigoted faith and slavish obedience; and the roar and dashing of opinions, loosened from their accustomed hold, might be heard like the noise of an angry sea, and has never yet subsided. Germany first broke

the spell of misbegotten fear, and gave the watchword; but England joined the shout, and echoed it back, with her island voice, from her thousand cliffs and craggy shores, in a longer and a louder strain. With that cry, the genius of Great Britain rose, and threw down the gauntlet to the nations. There was a mighty fermentation; the waters were out; public opinion was in a state of projection. Liberty was held out to all to think and speak the truth. Men's brains were busy; their spirits stirring; their hearts full; and their hands not idle. Their eyes were opened to expect the greatest things, and their ears burned with curiosity and zeal to know the truth, that the truth might make them free. The death-blow, which had been struck at scarlet vice and bloated hypocrisy, loosened their tongues, and made the talismans and love-tokens of Popish superstition, with which she had beguiled her followers and committed abominations with the people, fall harmless from their necks.

The translation of the Bible was the chief engine in the great work. It threw open, by a secret spring, the rich treasures of religion and morality, which had been there locked up as in a shrine. It revealed the visions of the prophets, and conveyed the lessons of inspired teachers to the meanest of the people. It gave them a common interest in a common cause. Their hearts burnt within them as they read. It gave a mind to the people, by giving them common subjects of thought and feeling. It cemented their union of character and sentiment; it created endless diversity and collision of opinion. They found objects to employ their faculties, and a motive in the magnitude of the consequences attached to them, to exert the utmost eagerness in the pursuit of truth, and the most daring intrepidity in maintaining it. Religious controversy sharpens the understanding by the subtlety and remoteness of the topics it discusses, and embraces the will by their infinite importance.

There have been persons who, being sceptics as to the divine mission of Christ, have taken an unaccountable prejudice to

his doctrines, and have been disposed to deny the merit of his character ; but this was not the feeling of the great men in the age of Elizabeth (whatever might be their belief), one of whom says of him, with a boldness equal to its piety :—

“The best of men
That e'er wore earth about him, was a sufferer ;
A soft, meek, patient, humble, tranquil spirit ;
The first true gentleman that ever breathed.”

This was old honest Decker, and the lines ought to embalm his memory to every one who has a sense either of religion, or philosophy, or humanity, or true genius. Nor can I help thinking, that we may discern the traces of the influence exerted by religious faith in the spirit of the poetry of the age of Elizabeth, in the means of exciting terror and pity, in the delineations of the passions of grief, remorse, love, sympathy, the sense of shame, in the fond desires, the longings after immortality, in the heaven of hope and the abyss of despair it lays open to us.

The literature of this age, then, I would say, was strongly influenced (among other causes), first by the spirit of Christianity, and secondly by the spirit of Protestantism.

What also gave an unusual *impetus* to the mind of men at this period was the discovery of the New World, and the reading of voyages and travels. Green islands and golden sands seemed to arise, as by enchantment, out of the bosom of the watery waste, and invite the cupidity, or wing the imagination of the dreaming speculator. Fairy land was realised in new and unknown worlds. “Fortunate fields, and groves, and flowery vales, thrice-happy isles,” were found floating, “like those Hesperian gardens famed of old,” beyond Atlantic seas, as dropt from the zenith. The people, the soil, the clime, everything gave unlimited scope to the curiosity of the traveller and reader. Other manners might be said to enlarge the bounds of knowledge, and new mines of wealth were tumbled at our feet. It is from a voyage to the Straits of Magellan that Shakspeare has taken the hint of Prospero's Enchanted Island, and of the savage Caliban with his god Setebos.

Spenser seems to have had the same feeling in his mind in the production of his Faëry Queen.—*Ibid.*

[FRANCIS LORD JEFFREY. 1773–1850.]

THE GENIUS OF SHAKSPEARE.

MANY persons are very sensible of the effect of fine poetry upon their feelings, who do not well know how to refer these feelings to their causes ; and it is always a delightful thing to be made to see clearly the sources from which our delight has proceeded, and to trace the mingled stream that has flowed upon our hearts to the remoter fountains from which it has been gathered ; and when this is done with warmth as well as precision, and embodied in an eloquent description of the beauty which is explained, it forms one of the most attractive, and not the least instructive, of literary exercises. In all works of merit, however, and especially in all works of original genius, there are a thousand retiring and less obtrusive graces, which escape hasty and superficial observers, and only give out their beauties to fond and patient contemplation ; a thousand slight and harmonising touches, the merit and the effect of which are equally imperceptible to vulgar eyes ; and a thousand indications of the continual presence of that poetical spirit which can only be recognised by those who are in some measure under its influence, and have prepared themselves to receive it, by worshipping meekly at the shrines which it inhabits.

In the exposition of these there is room enough for originality, and more room than Mr. Hazlitt has yet filled. In many points, however, he has acquitted himself excellently ; particularly in the development of the principal characters with which Shakspeare has peopled the fancies of all English readers—but principally, we think, in the delicate sensibility with which he has traced, and the natural eloquence with which he has pointed out, that familiarity with beautiful forms and images—that eternal recurrence to what is sweet or majestic in the simple aspects

of nature—that indestructible love of flowers and odours, and dews and clear waters—and soft airs and sounds, and bright skies, and woodland solitudes, and moonlight bowers, which are the material elements of poetry—and that fine sense of their undefinable relation to mental emotion, which is its essence and vivifying soul—and which, in the midst of Shakspeare's most busy and atrocious scenes, falls like gleams of sunshine on rocks and ruins—contrasting with all that is rugged and repulsive, and reminding us of the existence of purer and brighter elements—which *he alone* has poured out from the richness of his own mind without effort or restraint, and contrived to intermingle with the play of all the passions, and the vulgar course of this world's affairs, without deserting for an instant the proper business of the scene, or appearing to pause or digress from love of ornament or need of repose; he alone who, when the subject requires it, is always keen, and worldly, and practical, and who yet, without changing his hand, or stopping his course, scatters around him as he goes all sounds and shapes of sweetness, and conjures up landscapes of immortal fragrance and freshness, and peoples them with spirits of glorious aspect and attractive grace, and is a thousand times more full of imagery and splendour than those who, for the sake of such qualities, have shrunk back from the delineation of character or passion, and declined the discussion of human duties and cares. More full of wisdom, and ridicule, and sagacity, than all the moralists and satirists in existence, he is more wild, airy, and inventive, and more pathetic and fantastic, than all the poets of all regions and ages of the world; and has all those elements so happily mixed up in him, and bears his high faculties so temperately, that the most severe reader cannot complain of him for want of strength or of reason, nor the most sensitive for defect of ornament or ingenuity. Everything in him is in unmeasured abundance and unqualified perfection; but everything so balanced and kept in subordination as not to jostle

or disturb or take the place of another. The most exquisite poetical conceptions, images, and descriptions, are given with such brevity, and introduced with such skill, as merely to adorn without loading the sense they accompany. Although his sails are purple, and perfumed, and his prow of beaten gold, they waft him on his voyage, not less, but more rapidly and directly, than if they had been composed of baser materials. All his excellences, like those of Nature herself, are thrown out together; and, instead of interfering with, support and recommend each other. His flowers are not tied up in garlands, nor his fruits crushed into baskets, but spring living from the soil, in all the dew and freshness of youth; while the graceful foliage in which they lurk, and the ample branches, the rough and vigorous stem, and the wide-spreading roots on which they depend, are present along with them, and share, in their places, the equal care of their Creator.—*Edinburgh Review.*

THE CHEERFULNESS OF GENIUS.

MEN of truly great powers of mind have generally been cheerful, social, and indulgent; while a tendency to sentimental whining or fierce intolerance may be ranked among the surest symptoms of little souls and inferior intellects. In the whole list of our English poets, we can only remember Shenstone and Savage—two certainly of the lowest—who were querulous and discontented. Cowley, indeed, used to call himself melancholy; but he was not in earnest, and at any rate was full of conceits and affectations, and has nothing to make us proud of him. Shakspeare, the greatest of them all, was evidently of a free and joyous temperament; and so was Chaucer, their common master. The same disposition appears to have predominated in Fletcher, Jonson, and their great contemporaries. The genius of Milton partook something of the austerity of the party to which he belonged, and of the

controversies in which he was involved ; but even when fallen on evil days and evil tongues, his spirit seems to have retained its serenity as well as its dignity ; and in his private life, as well as in his poetry, the majesty of a high character is tempered with great sweetness, genial indulgences, and practical wisdom. In the succeeding age our poets were but too gay ; and though we forbear to speak of living authors, we know enough of them to say with confidence, that to be miserable or to be hated is not now, any more than heretofore, the common lot of those who excel.—*Ibid.*

PERMANENT FAME, THE LOT OF BUT FEW POETS.

NEXT to the impression of the vast fertility, compass, and beauty of our English poetry, the reflection that recurs most frequently and forcibly to us in accompanying Mr. Campbell through his wide survey, is the perishable nature of poetical fame, and the speedy oblivion that has overtaken so many of the promised heirs of immortality. Of near two hundred and fifty authors, whose works are cited in these volumes, by far the greater part of whom were celebrated in their generation, there are not thirty who now enjoy anything that can be called popularity—whose works are to be found in the hands of ordinary readers, in the shops of ordinary booksellers, or in the press for republication. About fifty more may be tolerably familiar to men of taste or literature: the rest slumber on the shelves of collectors, and are partially known to a few antiquaries and scholars. Now, the fame of a poet is popular, or nothing. He does not address himself, like the man of science, to the learned, or those who desire to learn, but to all mankind ; and his purpose being to delight and to be praised, necessarily extends to all who can receive pleasure, or join in applause. It is strange, and somewhat humiliating, to see how great a proportion of those who had once fought their way successfully to distinc-

tion, and surmounted the rivalry of contemporary envy, have again sunk into neglect. We have great deference for public opinion ; and readily admit that nothing but what is good can be permanently popular. But though its *vivat* be generally oracular, its *perat* appears to us to be often sufficiently capricious ; and while we would foster all that it bids to

we would willingly revive much that it leaves to die. The very multiplication of works of amusement necessarily withdraws many from notice that deserve to be kept in remembrance ; for we should soon find it labour, and not amusement, if we were obliged to make use of them all, or even to take all upon trial. As the materials of enjoyment and instruction accumulate around us, more and more must thus be daily rejected and left to waste : for while our tasks lengthen, our lives remain as short as ever ; and the calls on our time multiply, while our time itself is flying swiftly away. This superfluity and abundance of our treasures, therefore, necessarily renders much of them worthless ; and the veriest accidents may, in such a case, determine what part shall be preserved, and what thrown away and neglected. When an army is *decimated*, the very bravest may fall ; and many poets, worthy of eternal remembrance, have been forgotten, merely because there was not room in our memories for all.

By such a work as the *Specimens*, however, this injustice of fortune may be partly redressed—some small fragments of an immortal strain may still be rescued from oblivion—and a wreck of a name preserved, which time appeared to have swallowed up for ever. There is something pious, we think, and endearing, in the office of thus gathering up the ashes of renown that has passed away ; or rather, of calling back the departed life for a transitory glow, and enabling those great spirits which seemed to be *laid* for ever, still to draw a tear of pity, or a throb of admiration, from the hearts of a forgetful generation. The body of their poetry probably can never be revived ; but some sparks of its spirit may yet

be preserved, in a narrower and feebler frame.

When we look back upon the havoc which two hundred years have thus made in the ranks of our immortals — and, above all, when we refer their rapid disappearance to the quick succession of new competitors, and the accumulation of more good works than there is time to peruse — we cannot help being dismayed at the prospect which lies before the writers of the present day. There never was an age so prolific of popular poetry as that in which we now live; and as wealth, population, and education extend, the produce is likely to go on increasing. The last ten years have produced, we think, an annual supply of about ten thousand lines of good staple poetry — poetry from the very first hands that we can boast of — that runs quickly to three or four large editions — and is as likely to be permanent as present success can make it. Now, if this goes on for a hundred years longer, what a task will await the poetical readers of 1919! Our living poets will then be nearly as old as Pope and Swift are at present, but there will stand between them and that generation nearly ten times as much fresh and fashionable poetry as is now interposed between us and those writers; and if Scott, and Byron, and Campbell, have already cast Pope and Swift a good deal into the shade, in what form and dimensions are they themselves likely to be presented to the eyes of their great-grandchildren? The thought, we own, is a little appalling; and, we confess, we see nothing better to imagine than that they may find a comfortable place in some new collection of specimens — the centenary of the present publication. There — if the future editor have anything like the indulgence and veneration for antiquity of his predecessor — there shall posterity still hang with rapture on the half of Campbell, and the fourth part of Byron, and the sixth of Scott, and the scattered tithes of Crabbe, and the three per cent. of Southey: while some good-natured critic shall sit in our mouldering chair, and more than half prefer them to

those by whom they have been superseded! It is an hyperbole of good-nature, however, we fear, to ascribe to them even those dimensions at the end of a century. After a lapse of two hundred and fifty years, we are afraid to think of the space they may have shrunk into. We have no Shakspeare, alas! to shed a never-setting light on his contemporaries; and if we continue to write and rhyme at the present rate for two hundred years longer, there must be some new art of short-hand reading invented, or all reading must be given up in despair. — *Review of Campbell's Specimens of the British Poets.*

[S. T. COLERIDGE. 1772—1832.]

WHAT TRUE POETRY IS, AND OUGHT TO BE.

POETRY is not the proper antithesis to prose, but to science. Poetry is opposed to science, and prose to metre. The proper and immediate object of science is the acquirement or communication of truth; the proper and immediate object of poetry is the communication of immediate pleasure. This definition is useful; but as it would include novels and other works of fiction, which yet we do not call poems, there must be some additional character by which poetry is not only divided from opposites, but likewise distinguished from disparate, though similar modes of composition. Now, how is this to be effected? In animated prose, the beauties of nature, and the passions and accidents of human nature, are often expressed in that natural language which the contemplation of them would suggest to a pure and benevolent mind; yet still neither we nor the writers call such a work a poem, though no work could deserve that name which did not include all this, together with something else. What is this? It is that pleasurable emotion, that peculiar state and degree of excitement, which arises in the poet himself in the act of composition; and in order to understand this, we must

combine a more than ordinary sympathy with the objects, emotions, or incidents contemplated by the poet, consequent on a more than common sensibility, with a more than ordinary activity of the mind in respect of the fancy and the imagination. Hence is produced a more vivid reflection of the truths of nature, and of the human heart, united with a constant activity modifying and correcting these truths by that sort of pleasurable emotion, which the exertion of all our faculties gives in a certain degree, but which can only be felt in perfection under the full play of those powers of mind, which are spontaneous rather than voluntary, and in which the effort required bears no proportion to the activity enjoyed. This is the state which permits the production of a highly pleasurable whole, of which each part shall also communicate for itself a distinct and conscious pleasure; and hence arises the definition, which, I trust, is now intelligible, that poetry, or rather a poem, is a species of composition, opposed to science, as having intellectual pleasure for its object, and as attaining its end by the use of language natural to us in a state of excitement, but distinguished from other species of composition, not excluded by the former criterion, by permitting a pleasure from the whole consistent with a consciousness of pleasure from the component parts; and the perfection of which is, to communicate from each part the greatest immediate pleasure compatible with the largest sum of pleasure on the whole. This, of course, will vary with the different modes of poetry; and that splendour of particular lines, which would be worthy of admiration in an impassioned elegy, or a short indignant satire, would be a blemish and vile taste in a tragedy or an epic poem.

It is remarkable, by the way, that Milton, in three incidental words, has implied all. Speaking of poetry, he says, as in a parenthesis, "which is simple, sensuous, passionate." . . . For the first condition, simplicity—while, on the one hand, it distinguishes poetry from the arduous processes of science,

labouring towards an end not yet arrived at, and supposes a smooth and finished road, on which the reader is to walk onward easily, with streams murmuring by his side, and trees, and flowers, and human dwellings to make his journey as delightful as the object of it is desirable, instead of having to toil with the pioneers, and painfully make the road on which others are to travel—precludes, on the other hand, every affectation and morbid peculiarity; the second condition, sensuousness, insures that framework of objectivity, that definiteness and articulation of imagery, and that modification of the images themselves, without which poetry becomes flattened into mere didactics of practice, or evaporated into a hazy, unthoughtful day-dreaming; and the third condition, passion, provides that neither thought nor imagery shall be simply objective, but that the *passio vera* of humanity shall warm and animate both
—*Literary Remains.*

[MRS. JAMESON. 1796—1860.]

THE MONKS OF THE MIDDLE AGES.

BUT for the monks, the light of liberty, and literature, and science, had been forever extinguished; and that, for six centuries, there existed for the thoughtful, the gentle, the inquiring, the devout spirit, no peace, no security, no home but the cloister. There, Learning trimmed her lamp; there, Contemplation "preened her wings;" there, the traditions of art, preserved from age to age by lonely studious men, kept alive, in form and colour, the idea of a beauty beyond that of earth—of a might beyond that of the spear and the shield—of a Divine sympathy with suffering humanity. To this we may add another and a stronger claim to our respect and moral sympathies. The protection and the better education given to women in these early communities; the venerable and distinguished rank assigned to them when, as governesses of their order, they became

in a manner dignitaries of the church: the introduction of their beautiful and saintly effigies, clothed with all the insignia of sanctity and authority, into the decoration of places of worship and books of devotion—did more, perhaps, for the general cause of womanhood than all the boasted institutions of Chivalry.

[JOHN WILSON CROKER. 1780—1848.]

CHARACTER OF SWIFT.

ON this gloom one luminary rose, and Ireland worshipped it with Persian idolatry; her true patriot—her first—almost her last. Sagacious and intrepid, he saw—he dared; above suspicion, he was trusted; above envy, he was beloved; above rivalry, he was obeyed. His wisdom was practical and prophetic—remedial for the present, warning for the future. He first taught Ireland that she might become a nation, and England that she must cease to be a despot. But he was a churchman; his gown impeded his course, and entangled his efforts. Guiding a senate, or heading an army, he had been more than Cromwell, and Ireland not less than England. As it was, he saved her by his courage, improved her by his authority, adorned her by his talents, and exalted her by his fame. His mission was but of ten years, and for ten years only did his personal power mitigate the government; but though no longer feared by the great, he was not forgotten by the wise; his influence, like his writings, has survived a century; and the foundations of whatever prosperity we have since erected are laid in the disinterested and magnanimous patriotism of Swift.—*A Sketch of Ireland.*

[LEIGH HUNT. 1784—1857.]

THE HIGHEST ORDER OF POETRY.

If a young reader should ask, after all, What is the best way of knowing bad

poets from good, the best poets from the next best, and so on? The answer is, the only and twofold way; first, the perusal of the best poets with the greatest attention; and second, the cultivation of that love of truth and beauty which made them what they are. Every true reader of poetry partakes a more than ordinary portion of the poetic nature; and no one can be completely such, who does not love, or take an interest in everything that interests the poet, from the firmament to the daisy—from the highest heart of man, to the most pitiable of the low. It is a good practice to read with pen in hand, marking what is liked or doubted. It rivets the attention, realizes the greatest amount of enjoyment, and facilitates reference. It enables the reader also, from time to time, to see what progress he makes with his own mind, and how it grows up to the stature of its exalter.

If the same person should ask, What class of poetry is the highest? I should say, undoubtedly, the Epic; for it includes the drama, with narration besides; or the speaking and action of the characters, with the speaking of the poet himself, whose utmost address is taxed to relate all well for so long a time, particularly in the passages least sustained by enthusiasm. Whether this class has included the greatest poet, is another question still under trial; for Shakspeare perplexes all such verdicts, even when the claimant is Homer; though if a judgment may be drawn from his early narratives ("Venus and Adonis," and the "Rape of Lucrece"), it is to be doubted whether even Shakspeare could have told a story like Homer, owing to that incessant activity and superfecundation of thought, a little less of which might be occasionally desired even in his plays;—if it were possible, once possessing anything of his, to wish it away. Next to Homer and Shakspeare come some narrators as the less universal but intenser *Dante*; Milton, with his dignified imagination; the universal profoundly simple Chaucer; and luxuriant remote Spenser—immortal child in poetry's most poetic solitudes: then the great second-rate dramatists; unless

those who are better acquainted with Greek tragedy than I am, demand a place for them before Chaucer: then the airy yet robust universality of Ariosto; the hearty out-of-door nature of Theocritus, also a universalist; the finest lyrical poets (who only take short flights, compared with the narrators); the purely contemplative poets who have more thought than feeling; the descriptive, satirical, didactic, epigrammatic. It is to be borne in mind, however, that the first poet of an inferior class may be superior to followers in the train of a higher one, though the superiority is by no means to be taken for granted; otherwise Pope would be superior to Fletcher, and Butler to Pope. Imagination, teeming with action and character, makes the greatest poets; feeling and thought the next; fancy (by itself) the next; wit the last. Thought by itself makes no poet at all; for the mere conclusions of the understanding can at best be only so many intellectual matters of fact. Feeling, even destitute of conscious thought, stands a far better poetical chance; feeling being a sort of thought without the process of thinking—a grasper of the truth without seeing it. And what is very remarkable, feeling seldom makes the blunders that thought does. An idle distinction has been made between taste and judgment. Taste is the very maker of judgment. Put an artificial fruit in your mouth, or only handle it, and you will soon perceive the difference between judging from taste or tact, and judging from the abstract figment called judgment. The latter does but throw you into guesses and doubts. Hence the conceits that astonish us in the gravest and even subtlest thinkers, whose taste is not proportionate to their mental perceptions; men like Donne, for instance; who, apart from accidental personal impressions, seem to look at nothing as it really is, but only as to what may be thought of it. Hence, on the other hand, the delightfulness of those poets who never violate truth of feeling, whether in things real or imaginary; who are always consistent with their object and its requirements; and who run the great round of nature,

not to perplex and be perplexed, but to make themselves and us happy. And luckily, delightfulness is not incompatible with greatness, willing soever as men may be in their present imperfect state to set the power to subjugate above the power to please. Truth, of any kind whatsoever, makes great writing. This is the reason why such poets as Ariosto, though not writing with a constant detail of thought and feeling like Dante, are justly considered great as well as delightful. Their greatness proves itself by the same truth of nature, and sustained power, though in a different way. Their action is not so crowded and weighty; their sphere has more territories less fertile; but it has enchantments of its own which excess of thought would spoil—luxuries, laughing graces, animal spirits; and not to recognise the beauty and greatness of these, treated as they treat them, is simply to be defective in sympathy. Every planet is not Mars or Saturn. There is also Venus and Mercury. There is one genius of the south, and another of the north, and others uniting both. The reader who is too thoughtless or too sensitive to like intensity of any sort, and he who is too thoughtful or too dull to like anything but the greatest possible stimulus of reflection or passion, are equally wanting in complexional fitness for a thorough enjoyment of books. Ariosto occasionally says as fine things as Dante, and Spenser as Shakspeare; but the business of both is to enjoy; and in order to partake their enjoyment to its full extent, you must feel what poetry is in the general as well as the particular, must be aware that there are different songs of the spheres, some fuller of notes, and others of a sustained delight; and as the former keep you perpetually alive to thought or passion, so from the latter you receive a constant harmonious sense of truth and beauty, more agreeable perhaps on the whole, though less exciting. Ariosto, for instance, does not *tell a story* with the brevity and concentrated passion of Dante; every sentence is not so full of matter, nor the style so removed from the indifference of prose—yet you are charmed

with a truth of another sort, equally characteristic of the writer, equally drawn from nature, and substituting a healthy sense of enjoyment for intenser emotion. Exclusiveness of liking for this or that mode of truth, only shows, either that the reader's perceptions are limited, or that he would sacrifice truth itself to his favourite form of it. Sir Walter Raleigh, who was as trenchant with his pen as his sword, hailed the "Faerie Queene" of his friend Spenser in verses in which he said that "Petrarch" was henceforward to be no more heard of; and that, in all English poetry, there was nothing he counted "of any price" but the effusions of the new author. Yet Petrarch is still living; Chaucer was not abolished by Sir Walter; and Shakspeare is thought somewhat valuable. A botanist might as well have said that myrtles and oaks were to disappear because acacias had come up. It is with the Poet's creations as with Nature's, great or small. Wherever truth and beauty, whatever their amount, can be shaped into verse, and answer to some demand for it in our hearts, there poetry is to be found; whether in productions grand and beautiful as some great event, or some mighty, leafy solitude, or no bigger and more pretending than a sweet face or a bunch of violets; whether in Homer's epic or Gray's "Elegy" in the enchanted gardens of Ariosto and Spenser, or the very pot-herbs of the "School-mistress" of Shenstone, the balms of the simplicity of a cottage. Not to know and feel this, is to be deficient in the universality of Nature herself, who is a poetess on the smallest as well as the largest scale, and who calls upon us to admire all her productions; not indeed with the same degree of admiration, but with no refusal of it, except to defect.

I cannot draw this essay towards its conclusion better than with three memorable words of Milton; who has said, that poetry, in comparison with science, is "simple, sensuous, and passionate." By simple, he means imperplexed and self-evident; by sensuous, genial and full of imagery; by passionate, excited and enthusiastic. I am aware that different

constructions have been put on some of these words; but the context seems to me to necessitate those before us. I quote, however, not from the original, but from an extract in the "Remarks on Paradise Lost" by Richardson.

What the poet has to cultivate above all things is love and truth;—what he has to avoid, like poison, is the fleeting and the false. He will get no good by proposing to be "in earnest at the moment." His earnestness must be innate and habitual; born with him, and felt to be his most precious inheritance. "I expect neither profit nor general fame by my writings," says Coleridge, in the Preface to his Poems; "and I consider myself as having been amply repaid without either. Poetry has been to me its own exceeding great reward; it has soothed my afflictions; it has multiplied and refined my enjoyments; it has endeared solitude; and it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me."

[LORD MACAULAY. 1800—1859.]

THE TEDIOUSNESS OF PROLONGED ALLEGORY.

THE characteristic peculiarity of the "Pilgrim's Progress" is that it is the only work of its kind which possesses a strong human interest. Other allegories only amuse the fancy. The allegory of Bunyan has been read by many thousands with tears. There are some good allegories in Johnson's Works, and some of still higher merit by Addison. In these performances there is, perhaps, as much wit and ingenuity as in the "Pilgrim's Progress." But the pleasure which is produced by the "Vision of Thirza," the "Vision of Theodore," the "Genealogy of Wit," or the "Contest between Rest and Labour," is exactly similar to the pleasure which we derive from one of Cowley's odes, or from a canto of Hudibras. It is a pleasure which belongs wholly to the understand-

ing, and in which the feelings have no part whatever. Nay, even Spenser himself, though assuredly one of the greatest poets that ever lived, could not succeed in the attempt to make allegory interesting. It was in vain that he lavished the riches of his mind on the House of Pride and the House of Temperance. One undeniable fault, the fault of tediousness, pervades the whole of the "Faery Queen." We become sick of cardinal virtues and deadly sins, and long for the society of plain men and women. Of the persons who read the first canto, not one in ten reaches the end of the first book, and not one in a hundred perseveres to the end of the poem. Very few and very weary are those who are in at the death of the "Blatent Beast." If the last six books, which are said to have been destroyed in Ireland, had been preserved, we doubt whether any heart less stout than that of a commentator would have held out to the end.

That wonderful book, the "Pilgrim's Progress," while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it. Dr. Johnson, all whose studies were desultory, and who hated, as he said, to read books through, made an exception in favour of the "Pilgrim's Progress." That work was one of the two or three works which he wished longer. It was by no common merit that the illiterate sectary extracted praise like this from the most pedantic of critics and the most bigoted of Tories. In the wildest parts of Scotland the "Pilgrim's Progress" is the delight of the peasantry. In every nursery the "Pilgrim's Progress" is a greater favourite than "Jack the Giant Killer." Every reader knows the straight and narrow path as well as he knows a road in which he has gone backward and forward a hundred times. This is the highest miracle of genius, that things which are not should be as though they were, that the imaginations of one mind should become the personal recollections of another. And this miracle the tinker has wrought. There is no assent, no declivity, no resting-place, no turn-stile,

with which we are not perfectly acquainted. The wicket-gate, and the desolate swamp which separates it from the city of Destruction, the long line of road, as straight as a rule can make it, the interpreter's house and all its fair shows, the prisoner in the iron cage, the palace, at the door of which armed men kept guard, and on the battlements of which walked persons clothed all in gold, the cross and the sepulchre, the steep hill and the pleasant harbour, the stately front of the House Beautiful, by the way-side, the chained lions crouching in the porch, the low green valley of Humiliation, rich with grass and covered with flocks, all are as well known to us as the sights of our own streets. Then we come to the narrow place where Apollyon strode right across the whole breadth of the way, to stop the journey of Christian, and where afterwards the pillar was set up to testify how bravely the pilgrim had fought the good fight. As we advance, the valley becomes deeper and deeper. The shade of the precipices on both sides falls blacker and blacker. The clouds gather overhead. Doleful voices, the clanking of chains, and the rushing of many feet to and fro, are heard through the darkness. The way, hardly discernible in gloom, runs close by the mouth of the burning pit, which sends forth its flames, its noisome smoke, and its hideous shapes, to terrify the adventurer. Thence he goes on amidst the snares and pitfalls, with the mangled bodies of those who have perished lying in the ditch by his side. At the end of the long dark valley he passes the dens in which the old giants dwelt, amidst the bones of those whom they had slain.

Then the road passes straight on through a waste moor, till at length the towers of a distant city appear before the traveller; and soon he is in the midst of the innumerable multitudes of Vanity Fair. There are the jugglers and the apes, the shops and the puppet shows. There are Italian Row, and French Row, and Spanish Row, and Britain Row, with their crowds of buyers,

sellers, and loungers, jabbering all the languages of the earth.

Thence we go on by the little hill of the silver mine, and through the meadow of lilies, along the bank of that pleasant river which is bordered on both sides by fruit trees. On the left, branches off the path leading to the horrible castle, the courtyard of which is paved with the skulls of pilgrims; and right onward are the sheepfolds and orchards of the Delectable Mountains.

From the Delectable Mountains, the way lies through the fogs and briers of the Enchanted Ground, with here and there a bed of soft cushions spread under a green harbour. And beyond is the land of Beulah, where the flowers, the grapes, and the songs of birds never cease, and where the sun shines night and day. Thence are plainly seen the golden pavements and streets of pearl, on the other side of that black and cold river over which there is no bridge.

All the stages of the journey, all the forms which cross or overtake the pilgrims, giants and hobgoblins, ill-favoured ones and shining ones, the tall, comely, swarthy Madam Bubble, with her great purse by her side, and her fingers playing with the money, the black man in the bright vesture, Mr. Worldly Wiseman and my Lord Hategood, Mr. Talkative and Mrs. Timorous, all are actually existing beings to us. We follow the travellers through their allegorical progress with interest not inferior to that with which we follow Elizabeth from Siberia to Moscow, or Jeannie Deans from Edinburgh to London. Bunyan is almost the only writer who ever gave to the abstract the interest of the concrete. In the works of many celebrated authors, men are mere personifications. We have not a jealous man, but jealousy; not a traitor, but perfidy; not a patriot, but patriotism. The mind of Bunyan, on the contrary, was so imaginative that personifications, when he dealt with them, became men. A dialogue between two qualities, in his dream, has more dramatic effect than a dialogue between two human beings in most plays.—*Edinburgh Review*.

DR. JOHNSON AND HIS TIMES.

JOHNSON grown old—Johnson in the fulness of his fame and in the enjoyment of a competent fortune—is better known to us than any other man in history. Everything about him, his coat, his wig, his figure, his face, his scrofula, his St. Vitus's dance, his rolling walk, his blinking eye, the outward signs which too clearly marked his approbation of his dinner, his insatiable appetite for fish-sauce and veal-pie with plums, his inextinguishable thirst for tea, his trick of touching the posts as he walked, his mysterious practice of treasuring up scraps of orange peel, his morning slumbers, his midnight disputations, his contortions, his mutterings, his gruntings, his puffings, his vigorous, acute, and ready eloquence, his sarcastic wit, his vehemence, his insolence, his fits of tempestuous rage, his queer inmates,—old Mr. Levett and blind Mrs. Williams, the cat Hodge and the Negro Frank,—all are as familiar to us as the objects by which we have been surrounded from childhood. But we have no minute information respecting those years of Johnson's life during which his character and his manners became immutably fixed. We know him, not as he was known to the men of his own generation, but as he was known to men whose father he might have been. That celebrated club of which he was the most distinguished member contained few persons who could remember a time when his fame was not fully established, and his habits completely formed. He had made himself a name in literature while Reynolds and the Wartons were still boys. He was about twenty years older than Burke, Goldsmith, and Gerard Hamilton, about thirty years older than Gibbon, Beauclerk, and Langton, and about forty years older than Lord Stowell, Sir William Jones, and Windham. Boswell and Mrs. Thrale, the two writers from whom we derive most of our knowledge respecting him, never saw him till long after he was fifty years old, till most of his great works had become classical, and till the

pension bestowed on him by the Crown had placed him above poverty. Of those eminent men who were his most intimate associates, towards the close of his life, the only one, as far as we remember, who knew him during the first ten or twelve years of his residence in the capital, was David Garrick; and it does not appear that, during those years, David Garrick saw much of his fellow-townsmen.

Johnson came up to London precisely at the time when the condition of a man of letters was most miserable and degraded. It was a dark night between two sunny days. The age of patronage had passed away. The age of general curiosity and intelligence had not arrived. The number of readers is at present so great, that a popular author may subsist in comfort and opulence on the profits of his works. In the reigns of William the Third, of Anne, and of George the First, even such men as Congreve and Addison would scarcely have been able to live like gentlemen by the mere sale of their writings. But the deficiency of the natural demand for literature was, at the close of the seventeenth and at the beginning of the eighteenth century, more than made up by artificial encouragement, by a vast system of bounties and premiums. There was, perhaps, never a time at which the rewards of literary merit were so splendid, at which men who could write well found such easy admittance into the most distinguished society, and to the highest honours of the state. The chiefs of both the great parties into which the kingdom was divided, patronised literature with emulous munificence. Congreve, when he had scarcely attained his majority, was rewarded for his first comedy with places which made him independent for life. Smith, though his *Hippolytus* and *Phædra* failed, would have been consoled with three hundred a year but for his own folly. Rowe was not only Poet Laureate, but also Land-surveyor of the Customs in the Port of London, Clerk of the Council to the Prince of Wales, and Secretary of the Presentations to the Lord Chancellor. Hughes was Secretary to the Commis-

sioners of the Peace. Ambrose Philips was Judge of the Prerogative Court in Ireland. Locke was Commissioner of Appeals and of the Board of Trade. Newton was Master of the Mint. Stepney and Prior were employed in embassies of high dignity and importance. Gay, who commenced life as apprentice to a silk-mercantile, became a secretary of legation at five-and-twenty. It was to a poem on the Death of Charles the Second, and to the City and Country Mouse, that Montague owed his introduction into public life, his earldom, his garter, and his Auditorship of the Exchequer. Swift, but for the unconquerable prejudice of the queen, would have been a bishop. Oxford, with his white staff in his hand, passed through the crowd of his suitors to welcome Parnell, when that ingenious writer deserted the Whigs. Steele was a Commissioner of Stamps and a Member of Parliament. Arthur Mainwaring was a Commissioner of the Customs, and Auditor of the Imprest. Tickell was Secretary to the Lords Justices of Ireland. Addison was Secretary of State.

This liberal patronage was brought into fashion, as it seems, by the magnificent Dorset, almost the only noble versifier in the court of Charles the Second who possessed talents for composition which were independent of the aid of a coronet. Montague owed his elevation to the favour of Dorset, and imitated, through the whole course of his life, the liberality to which he was himself so greatly indebted. The Tory leaders, Harley and Bolingbroke in particular, vied with the chiefs of the Whig party in zeal for the encouragement of letters. But soon after the accession of the House of Hanover a change took place. The supreme power passed to a man who cared little for poetry or eloquence. The importance of the House of Commons was constantly on the increase. The government was under the necessity of bartering, for parliamentary support, much of that patronage which had been employed in fostering literary merit; and Walpole was by no means inclined to devote any part of the fund of corruption to purposes which

he considered as idle. He had eminent talents for government and for debate. But he had paid little attention to books, and felt little respect for authors. One of the coarse jokes of his friend, Sir Charles Hanbury Williams, was far more pleasing to him than Thomson's "Seasons," or Richardson's "Pamela." He had observed that some of the distinguished writers whom the favour of Halifax had turned into statesmen had been mere incumbrances to their party, dawdlers in office, and mutes in Parliament. During the whole course of his administration, therefore, he scarcely befriended a single man of genius. The best writers of the age gave all their support to the opposition, and contributed to excite that discontent which, after plunging the nation into a foolish and unjust war, overthrew the minister to make room for men less able and equally immoral. The opposition could reward its eulogists with little more than promises and caresses. St. James's would give nothing; Leicester House had nothing to give.

Thus, at the time when Johnson commenced his literary career, a writer had little to hope from the patronage of powerful individuals. The patronage of the public did not yet furnish the means of comfortable subsistence. The prices paid by booksellers to authors were so low, that a man of considerable talents and unremitting industry could do little more than provide for the day which was passing over him. The lean kine had eaten up the fat kine. The thin and withered ears had devoured the good ears. The season of rich harvests was over, and the period of famine had begun. All that is squalid and miserable might now be summed up in the word Poet. That word denoted a creature dressed like a scarecrow, familiar with compters and spunging-houses, and perfectly qualified to decide on the comparative merits of the Common Side in the King's Bench Prison and of Mount Scoundrel in the Fleet. Even the poorest pitied him: and they well might pity him; for, if their condition was

equally abject, their aspirations were not equally high, nor their sense of insult equally acute. To lodge in a garret up four pair of stairs, to dine in a cellar among footmen out of place, to translate ten hours a day for the wages of a ditcher, to be hunted by bailiffs from one haunt of beggary and pestilence to another,—from Grub Street to St. George's Fields, and from St. George's Fields to the alleys behind St. Martin's Church, to sleep on a bulk in June, and amidst the ashes of a glass-house in December, to die in an hospital and be buried in a parish vault,—was the fate of more than one writer who, if he had lived thirty years earlier, would have been admitted to the sittings of the Kit-cat or the Scriblerus club, would have sat in Parliament, and would have been entrusted with embassies to the High Allies—who, if he had lived in our time, would have found encouragement scarcely less munificent in Albemarle Street or in Pater-noster Row. . . .

Into calamities and difficulties such as these Johnson plunged in his twenty-eighth year. From that time till he was three or four and fifty, we have little information respecting him—little, we mean, compared with the full and accurate information which we possess respecting his proceedings and habits towards the close of his life. He emerged at length from cock-lofts and sixpenny ordinaries into the society of the polished and the opulent. His fame was established. A pension sufficient for his wants had been conferred on him: and he came forth to astonish a generation with which he had almost as little in common as with Frenchmen or Spaniards.

In his early years he had occasionally seen the great; but he had seen them as a beggar. He now came amongst them as a companion. The demand for amusement and instruction had, during the course of twenty years, been gradually increasing. The price of literary labour had risen; and those rising men of letters with whom Johnson was henceforth to associate were for the most part persons widely different from those who had

walked about with him all night in the streets for want of a lodging. Burke, Robertson, the Wartons, Gray, Mason, Gibbon, Adam Smith, Beattie, Sir William Jones, Goldsmith, and Churchill, were the most distinguished writers of what may be called the second generation of the Johnsonian age. Of these men Churchill was the only one in whom we can trace the stronger lineaments of that character which, when Johnson first came up to London, was common among authors. Of the rest, scarcely any had felt the pressure of severe poverty. Almost all had been early admitted into the most respectable society on an equal footing. They were men of quite a different species from the dependents of Curll and Osborne.

Johnson came among them the solitary specimen of a past age, the last survivor of the genuine race of Grub Street hacks, the last of that generation of authors whose abject misery and whose dissolute manners had furnished inexhaustible matter to the satirical genius of Pope. From nature he had received an uncouth figure, a diseased constitution, and an irritable temper. The manner in which the earlier years of his manhood had been passed had given to his demeanour, and even to his moral character, some peculiarities appalling to the civilized beings who were the companions of his old age. The perverse irregularity of his hours, the slovenliness of his person, his fits of strenuous exertion, interrupted by long intervals of sluggishness, his strange abstinence and his equally strange voracity, his active benevolence, contrasted with the constant rudeness and the occasional ferocity of his manners in society, made him, in the opinion of those with whom he lived during the last twenty years of his life, a complete original. An original he was, undoubtedly, in some respects; but, if we possessed full information concerning those who shared his early hardships, we should probably find that what we call his singularities of manner were, for the most part, failings which he had in common with the class to which he belonged. He ate at Streatham Park as

he had been used to eat behind the screen at St. John's Gate, when he was ashamed to show his ragged clothes. He ate as it was natural that a man should eat, who, during a great part of his life, had passed the morning in doubt whether he should have food for the afternoon. The habits of his early life had accustomed him to bear privation with fortitude, but not to taste pleasure with moderation. He could fast; but, when he did not fast, he tore his dinner like a famished wolf, with the veins swelling on his forehead, and the perspiration running down his cheeks. He scarcely ever took wine; but, when he drank it, he drank it greedily and in large tumblers. These were, in fact, mitigated symptoms of that same moral disease which raged with such deadly malignity in his friends Savage and Boyce. The roughness and violence which he showed in society were to be expected from a man whose temper, not naturally gentle, had been long tried by the bitterest calamities, by the want of meat, of fire, and of clothes, by the importunity of creditors, by the insolence of booksellers, by the derision of fools, by the insincerity of patrons, by that bread which is the bitterest of all food, by those stairs which are the most toilsome of all paths, by that deferred hope which makes the heart sick. Through all these things the ill-dressed, coarse, ungainly pedant had struggled manfully up to eminence and command. It was natural that, in the exercise of his power, he should be "*eo immitior, quia toleraverat*;" that, though his heart was undoubtedly generous and humane, his demeanour in society should be harsh and despotic. For severe distress he had sympathy, and not only sympathy, but munificent relief. But for the suffering which a harsh world inflicts upon a delicate mind he had no pity; for it was a kind of suffering which he could scarcely conceive. He would carry home on his shoulders a sick and starving girl from the streets. He turned his house into a place of refuge for a crowd of wretched old creatures who could find no other asylum: nor could all their peevishness and ingratitude weary

out his benevolence. But the pangs of wounded vanity seemed to him ridiculous; and he scarcely felt sufficient compassion even for the pangs of wounded affection. He had seen and felt so much of sharp misery, that he was not affected by paltry vexations; and he seemed to think that everybody ought to be as much hardened to those vexations as himself. He was angry with Boswell for complaining of a headache, with Mrs. Thrale for grumbling about the dust on the road or the smell of the kitchen. These were, in his phrase, "foppish lamentations," which people ought to be ashamed to utter in a world so full of sin and sorrow. Goldsmith, crying because the "Goodnatured Man" had failed, inspired him with no pity. Though his own health was not good, he detested and despised valetudinarians. Pecuniary losses, unless they reduced the loser absolutely to beggary, moved him very little. People whose hearts had been softened by prosperity might weep, he said, for such events; but all that could be expected of a plain man was not to laugh. He was not much moved even by the spectacle of Lady Tavistock dying of a broken heart for the loss of her lord. Such grief he considered as a luxury reserved for the idle and the wealthy. A washerwoman, left a widow with nine small children, would not have sobbed herself to death.

A person who troubled himself so little about small or sentimental grievances was not likely to be very attentive to the feelings of others in the ordinary intercourse of society. He could not understand how a sarcasm or a reprimand could make any man really unhappy. "My dear doctor," said he to Goldsmith, "what harm does it do to a man to call him *Holofernes*?" "Pooh, ma'am," he exclaimed to Mrs. Carter; "who is the worse for being talked of uncharitably?" Politeness has been well defined as benevolence in small things. Johnson was impolite, not because he wanted benevolence, but because small things appeared smaller to him than to people who had never known what it was to live for fourpence-halfpenny a day.—*Essays*.

[DR. THOMAS ARNOLD. 1795—1842.]

THE ADVANTAGES OF A CLASSICAL EDUCATION.

A READER unacquainted with the real nature of a classical education, will be in danger of undervaluing it, when he sees that so large a portion of time at so important a period of human life is devoted to the study of a few ancient writers, whose works seem to have no direct bearing on the studies and duties of our own generation. For instance, although some provision is undoubtedly made at Rugby for acquiring a knowledge of modern history, yet the History of Greece and Rome is more studied than that of France and England; and Homer and Virgil are certainly much more attended to than Shakspeare and Milton. This appears to many persons a great absurdity; while others who are so far swayed by authority as to believe the system to be right, are yet unable to understand how it can be so. A Journal of Education may not be an unfit place for a few remarks on this subject.

It may be freely confessed that the first origin of classical education affords in itself no reasons for its being continued now. When Latin and Greek were almost the only written languages of civilised men, it is manifest that they must have furnished the subjects of all liberal education. The question therefore is wholly changed, since the growth of a complete literature in other languages; since France, and Italy, and Germany, and England have each produced their philosophers, their poets, and their historians, worthy to be placed on the same level with those of Greece and Rome.

But although there is not the *same* reason now which existed three or four centuries ago for the study of Greek and Roman literature, yet there is another no less substantial. Expel Greek and Latin from your schools, and you confine the views of the existing generation to themselves and their immediate predecessors; you will cut off so many centuries of the world's experience, and place *us* in the

same state as if the human race had first come into existence in the year 1500. For it is nothing to say that a few learned individuals might still study classical literature; the effect produced on the public mind would be no greater than that which has resulted from the labours of our oriental scholars: it would not spread beyond themselves; and men in general, after a few generations, would know as little of Greece and Rome, as they do actually of China and Hindustan. But such an ignorance would be incalculably more to be regretted. With the Asiatic mind we have no nearer connection and sympathy than is derived from our common humanity. But the mind of the Greek and of the Roman is in all the essential points of its constitution our own; and not only so, but it is our mind developed to an extraordinary degree of perfection. Wide as is the difference between us with respect to those physical instruments which minister to our uses or our pleasures, although the Greeks and Romans had no steam engines, no printing-presses, no mariner's compass, no telescopes, no microscopes, no gunpowder, yet in our moral and political views, in those matters which must determine human character, there is a perfect resemblance in these respects. Aristotle, and Plato, and Thucydides, and Cicero, and Tacitus are most truly called ancient writers; they are virtually our own countrymen and contemporaries, but have the advantage which is enjoyed by intelligent travellers, that their observation has been exercised in a field out of the reach of common men; and that having thus seen in a manner with our eyes what we cannot see for ourselves, their conclusions are such as bear upon our own circumstances, while their information has all the charm of novelty, and all the value of a mass of new and pertinent facts, illustrative of the great science of the nature of civilised man.

Now when it is said, that men in manhood so often throw their Greek and Latin aside, and that this very fact shows the uselessness of their early studies, it is

much more true to say that it shows how completely the literature of Greece and Rome would be forgotten, if our system of education did not keep up the knowledge of it. But it by no means shows that system to be useless, unless it followed that when a man laid aside his Greek and Latin books, he forgot also all that he had ever gained from them. This, however, is so far from being the case, that even where the results of a classical education are least tangible, and least appreciated even by the individual himself, still the mind often retains much of the effect of its early studies in the general liberality of its tastes and comparative comprehensiveness of its views and notions.

All this supposes, indeed, that classical instruction should be sensibly conducted; it requires that a classical teacher should be fully acquainted with modern history and modern literature, no less than with those of Greece and Rome. What is, or perhaps what used to be, called a mere scholar, cannot possibly communicate to his pupils the main advantages of a classical education. The knowledge of the past is valuable, because without it our knowledge of the present and of the future must be scanty; but if the knowledge of the past be confined wholly to itself—if, instead of being made to bear upon things around us, it be totally isolated from them, and so disguised by vagueness and misapprehension as to appear incapable of illustrating them, then indeed it becomes little better than laborious trifling, and they who declaim against it may be fully forgiven.

[PERCY BYSSHE SHELLEY. 1792—1822.]

THE DIVINITY OF POETRY.

POETRY is the record of the best and happiest moments of the happiest and best minds. We are aware of evanescent visitations of thought and feeling, sometimes associated with place or person, sometimes regarding our own mind alone, and always arising unforeseen and

departing unbidden, but elevating and delightful beyond all expression; so that, even in the desire and the regret they leave, there cannot but be pleasure, participating as it does in the nature of its object. It is, as it were, the interpenetration of a diviner nature through our own; but its footsteps are like those of a wind over the sea, which the morning calm erases, and whose traces remain only, as on the wrinkled sand which paves it. These and corresponding conditions of being are experienced principally by those of the most delicate sensibility and the most enlarged imagination; and the state of mind produced by them is at war with every base desire. The enthusiasm of virtue, love, patriotism, and friendship, is essentially linked with such emotions; and whilst they last, self appears as what it is, an atom to a universe. Poets are not only subject to these experiences as spirits of the most refined organisation, but they can colour all that they combine with the evanescent hues of this ethereal world; a word, a trait in the representation of a scene or passion, will touch the enchanted chord, and reanimate, in those who have ever experienced those emotions, the sleeping, the cold, the buried image of the past. Poetry thus makes immortal all that is best and most beautiful in the world; it arrests the vanishing apparitions which haunt the interlunations of life, and veiling them, or in language or in form, sends them forth among mankind, bearing sweet news of kindred joy to those with whom their sisters abide—abide, because there is no portal of expression from the caverns of the spirit which they inhabit into the universe of things. Poetry redeems from decay the visitations of the divinity in man.—*Essays*.

[WALTER SAVAGE LANDOR. 1775—1864.]

THE GENIUS OF MILTON.

As the needle turns away from the rising sun, from the meridian, from the occidental, from regions of fragrancy and gold and gems, and moves with unerring

impulse to the frosts and deserts of the north, so Milton and some few others, in politico philosophy, and religion, walk through the busy multitude, wave aside the importunate trader, and, after a momentary oscillation from external agency, are found in the twilight and in the storm, pointing with certain index to the pole-star of immutable truth. . . . I have often been amused at thinking in what estimation the greatest of mankind were holden by their contemporaries. Not even the most sagacious and prudent one could discover much of them, or could prognosticate their future course in the infinity of space! Men like ourselves are permitted to stand near, and indeed in the very presence of Milton: what do they see? dark clothes, grey hair, and sightless eyes! Other men have better things: other men, therefore, are nobler! The stars themselves are only bright by distance; go close, and all is earthy. But vapours illuminate these; from the breath and from the countenance of God comes light on worlds higher than they; worlds to which he has given the forms and names of Shakspeare and Milton.

[ROBERT SOUTHEY. 1774—1843.]

BUNYAN'S PILGRIM'S PROGRESS.

HIS is a home-spun style, not a manufactured one: and what a difference is there between its homeliness and the flip-pant vulgarity of the Roger I'Estrange and Tom Brown school! If it is not a well of English undefiled to which the poet as well as the philologist must repair, if they would drink of the living waters, it is a clear stream of current English, the vernacular speech of his age, sometimes, indeed, in its rusticity and coarseness, but always in its plainness and its strength. To this natural style Bunyan is in some degree beholden for his general popularity; his language is everywhere level to the most ignorant reader, and to the meanest capacity: there is a homely reality about it; a nursery tale is not more intelligible,

in its manner of narration, to a child. Another cause of his popularity is, that he taxes the imagination as little as the understanding. The vividness of his own, which, as his history shows, sometimes could not distinguish ideal impressions from actual ones, occasioned this. He saw the things of which he was writing as distinctly with his mind's eye as if they were indeed passing before him in a dream. And the reader perhaps sees them more satisfactorily to himself, because the outline of the picture only is presented to him, and the author having made no attempt to fill up the details, every reader supplies them according to the measure and scope of his own intellectual and imaginative powers. — *Introduction to Pilgrim's Progress.*

[WILLIAM WORDSWORTH. 1770—1850.]

A DEFINITION OF POETRY.

WITH the young of both sexes, poetry is, like love, a passion; but for much the greater part of those who have been proud of its power over their minds, a necessity soon arises of breaking the pleasing bondage; or it relaxes of itself; the thoughts being occupied in domestic cares, or the time engrossed by business. Poetry then becomes only an occasional recreation; while to those whose existence passes away in a course of fashionable pleasure, it is a species of luxurious amusement. In middle and declining age, a scattered number of serious persons resort to poetry, as to religion, for a protection against the pressure of trivial employments, and as a consolation for the afflictions of life. And, lastly, there are many, who, having been enamoured of this art in their youth, have found leisure, after youth was spent, to cultivate general literature, in which poetry has continued to be comprehended as a study.

Into the above classes the readers of poetry may be divided; critics abound in them all; but from the last only can opinions be collected of absolute value, and worthy to be depended upon, as prophetic of the destiny of a new work. The

young, who in nothing can escape delusion, are especially subject to it in their intercourse with poetry. The cause, not so obvious as the fact is unquestionable, is the same as that from which erroneous judgments in this art, in the minds of men of all ages, chiefly proceed; but upon youth it operates with peculiar force. The appropriate business of poetry (which, nevertheless, if genuine, is as permanent as pure science), her appropriate employment, her privilege and her duty, is to treat of things not as they *are*, but as they *appear*; not as they exist in themselves, but as they *seem* to exist to the senses and to the passions. What a world of delusion does this acknowledged principle prepare for the inexperienced! what temptations to go astray are here held forth for them whose thoughts have been little disciplined by the understanding, and whose feelings revolt from the sway of reason! When a juvenile reader is in the height of his rapture with some vicious passage, should experience throw in doubts, or common-sense suggest suspicions, a lurking consciousness that the realities of the Muse are but shows, and that her liveliest excitements are raised by transient shocks of conflicting feeling and successive assemblages of contradictory thoughts—is ever at hand to justify extravagance, and to sanction absurdity. But, it may be asked, as these illusions are unavoidable, and, no doubt, eminently useful to the mind as a process, what good can be gained by making observations, the tendency of which is to diminish the confidence of youth in its feelings, and thus to abridge its innocent and even profitable pleasures? The reproach implied in the question could not be warded off, if youth were incapable of being delighted with what is truly excellent, or if these errors always terminated of themselves in due season. But with the majority, though their force be abated, they continue through life. Moreover, the fire of youth is too vivacious an element to be extinguished or damped by a philosophical remark; and, while there is no danger that what has been said will be injurious or painful to the ardent and the confident, it may prove

beneficial to those who, being enthusiastic, are, at the same time, modest and ingenious. The intimation may unite with their own misgivings to regulate their sensibility, and to bring in, sooner than it would otherwise have arrived, a more discreet and sound judgment.

If it should excite wonder that men of ability, in later life, whose understandings have been rendered acute by practice in affairs, should be so easily and so far imposed upon when they happen to take up a new work in verse, this appears to be the cause—that, having discontinued their attention to poetry, whatever progress may have been made in other departments of knowledge, they have not, as to this art, advanced in true discernment beyond the age of youth. If, then, a new poem falls in their way, whose attractions are of that kind which would have enraptured them during the heat of youth, the judgment not being improved to a degree that they shall be disgusted, they are dazzled, and prize and cherish the faults for having had power to make the present time vanish before them, and to throw the mind back, as by enchantment, into the happiest season of life. As they read, powers seem to be revived, passions are regenerated, and pleasures restored. The book was probably taken up after an escape from the burthen of business, and with a wish to forget the world and all its vexations and anxieties. Having obtained this wish, and so much more, it is natural that they should make report as they have felt.

If men of mature age, through want of practice, be thus easily beguiled into admiration of absurdities, extravagances, and misplaced ornaments, thinking it proper that their understandings should enjoy a holiday, while they are unbending their minds with verse, it may be expected that such readers will resemble their former selves also in strength of prejudice, and an inaptitude to be moved by the unostentatious beauties of a pure style. In the higher poetry, an enlightened critic chiefly looks for a reflection of the wisdom of the heart and the grandeur of the imagination. Wherever these appear, simplicity accom-

panies them; magnificence herself, when legitimate, depending upon a simplicity of her own, to regulate her ornaments. But it is a well-known property of human nature, that our estimates are ever governed by comparisons, of which we are conscious with various degrees of distinctness. Is it not, then, inevitable (confining these observations to the effects of style merely) that an eye, accustomed to the glaring hues of diction by which such readers are caught and excited, will for the most part be rather repelled than attracted by an original work, the colouring of which is disposed according to a pure and refined scheme of harmony? It is in the fine arts as in the affairs of life—no man can *serve* (*i.e.* obey with zeal and fidelity) two masters.

THE POET'S DUTY.

TAKING up the subject upon general grounds, I ask what is meant by the word Poet? What is a Poet? To whom does he address himself? And what language is to be expected from him? He is a man speaking to men: a man, it is true, endued with more lively sensibility, more enthusiasm and tenderness, who has a greater knowledge of human nature, and a more comprehensive soul, than are supposed to be common among mankind; a man pleased with his own passions and volitions, and who rejoices more than other men in the spirit of life that is in him; delighting to contemplate similar volitions and passions as manifested in the goings on of the universe, and habitually impelled to create them where he does not find them. To these qualities he has added a disposition to be affected more than other men by absent things as if they were present; an ability of conjuring up in himself passions, which are indeed far from being the same as those produced by real events, yet (especially in those parts of the general sympathy which are pleasing and delightful) do more nearly resemble the passions produced by real events, than anything which, from the motions of their own minds merely

other men are accustomed to feel in themselves; whence, and from practice, he has acquired a greater readiness and power in expressing what he thinks and feels, and especially those thoughts and feelings which, by his own choice, or from the structure of his own mind, arise in him without immediate external excitement.

But, whatever portion of this faculty we may suppose even the greatest poet to possess, there cannot be a doubt but that the language which it will suggest to him must, in liveliness and truth, fall far short of that which is uttered by men in real life, under the actual pressure of those passions, certain shadows of which the poet thus produces, or feels to be produced, in himself.

However exalted a notion we would wish to cherish of the character of a poet, it is obvious that, while he describes and imitates passions, his situation is altogether slavish and mechanical, compared with the freedom and power of real and substantial action and suffering. So that it will be the wish of the poet to bring his feelings near to those of the persons whose feelings he describes, nay for short spaces of time, perhaps, to let himself slip into an entire delusion, and even confound and identify his own feelings with theirs; modifying only the language which is thus suggested to him by a consideration that he describes for a particular purpose, that of giving pleasure. Here, then, he will apply the principle on which I have so much insisted, namely, that of selection; on this he will depend for removing what would otherwise be painful or disgusting in the passion; he will feel that there is no necessity to trick out or elevate nature; and the more industriously he applies this principle, the deeper will be his faith that no words, which *his* fancy or imagination can suggest, will bear to be compared with those which are the emanations of reality and truth.

But it may be said by those who do not object to the general spirit of these remarks, that, as it is impossible for the poet to produce upon all occasions language as exquisitely fitted for the

passion as that which the real passion itself suggests, it is proper that he should consider himself as in the situation of a translator, who deems himself justified when he substitutes excellencies of another kind for those which are unattainable by him; and endeavours occasionally to surpass his original, in order to make some amends for the general inferiority to which he feels that he must submit. But this would be to encourage idleness and unmanly despair. Further, it is the language of men who speak of what they do not understand; who talk of poetry as of a matter of amusement and idle pleasure; who will converse with us as gravely about a *taste* for poetry, as they express it, as if it were a thing as indifferent as a taste for rope-dancing, or Frontignac, or sherry. Aristotle, I have been told, hath said, that poetry is the most philosophic of all writing: it is so: its object is truth, not individual and local, but general and operative; not standing upon external testimony, but carried alive into the heart by passion; truth which is its own testimony, which gives strength and divinity to the tribunal to which it appeals, and receives them from the same tribunal. Poetry is the image of man and nature. The obstacles which stand in the way of the fidelity of the biographer and historian, and of their consequent utility, are incalculably greater than those which are to be encountered by the poet who has an adequate notion of the dignity of his art. The poet writes under one restriction only, namely, that of the necessity of giving immediate pleasure to a human being possessed of that information which may be expected from him, not as a lawyer, a physician, a mariner, an astronomer, or a natural philosopher, but as a man. Except this one restriction, there is no object standing between the poet and the image of things; between this and the biographer and the historian there are a thousand.

Nor let this necessity of producing immediate pleasure be considered as a degradation of the poet's art. It is far otherwise. It is an acknowledgment of the beauty of the universe, an acknowledg-

ment the more sincere, because it is not formal, but indirect; it is a task light and easy to him who looks at the world in the spirit of love: further, it is an homage paid to the native and naked dignity of man, to the grand elementary principle of pleasure, by which he knows, and feels, and lives, and moves. We have no sympathy but what is propagated by pleasure. I would not be misunderstood, but wherever we sympathize with pain it will be found that the sympathy is produced and carried on by subtle combinations with pleasure. We have no knowledge, that is, no general principles drawn from the contemplation of particular facts, but what has been built up by pleasure and exists in us by pleasure alone. The man of science, the chemist and mathematician, whatever difficulties and disgusts they may have had to struggle with, know and feel this. However painful may be the objects with which the anatomist's knowledge is connected, he feels that his knowledge is pleasure; and where he has no pleasure he has no knowledge. What then does the poet? He considers man and the objects that surround him as acting and reacting upon each other, so as to produce an infinite complexity of pain and pleasure; he considers man in his own nature and in his ordinary life as contemplating this with a certain quantity of immediate knowledge, with certain convictions, intuitions, and deductions, which by habit become of the nature of intuitions; he considers him as looking upon this complex scene of ideas and sensations, and finding everywhere objects that immediately excite in him sympathies which, from the necessities of his nature, are accompanied by an overbalance of enjoyment.

To this knowledge which all men carry about with them, and to these sympathies in which, without any other discipline than that of our daily life, we are fitted to take delight, the poet principally directs his attention. He considers man and nature as essentially adapted to each other, and the mind of man as naturally the mirror of the fairest and most interesting qualities of nature. And thus the poet,

prompted by this feeling of pleasure which accompanies him through the whole course of his studies, converses with general nature with affections akin to those which, through labour and length of time, the man of science has raised up in himself, by conversing with those parts of nature which are the objects of his studies. The knowledge both of the poet and the man of science is pleasure; but the knowledge of the one cleaves to us as a necessary part of our existence, our natural and unalienable inheritance; the other is a personal and individual acquisition slow to come to us, and by no habitual and direct sympathy connecting us with our fellow-beings. The man of science seeks truth as a remote and unknown benefactor; he cherishes and loves it in his solitude: the poet, singing a song in which all human beings join with him, rejoices in the presence of truth as our visible friend and hourly companion. Poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is in the countenance of all science. Emphatically may be said of the poet, as Shakspeare hath said of man, "that he looks before and after." He is the rock of defence of human nature; an upholder and preserver, carrying everywhere with him relationship and love. In spite of difference of soil and climate, of language and manners, of laws and customs, in spite of things silently gone out of mind, and things violently destroyed, the poet binds together by passion and knowledge the vast empire of human society, as it is spread over the whole earth, and over all time. The objects of the poet's thoughts are everywhere; though the eyes and senses of man are, it is true, his favourite guides, yet he will follow wheresoever he can find an atmosphere of sensation in which to move his wings. Poetry is the first and last of all knowledge—it is as immortal as the heart of man. If the labours of men of science should ever create any material revolution, direct or indirect, in our condition, and in the impressions which we habitually receive, the poet will sleep then no more than at present, but he will be ready to follow the steps

of the man of science, not only in those general indirect effects, but he will be at his side, carrying sensation into the midst of the objects of the science itself. The remotest discoveries of the chemist, the botanist, or mineralogist, will be as proper objects of the poet's art as any upon which it can be employed, if the time should ever come when these things shall be familiar to us, and the relations under which they are contemplated by the followers of these respective sciences shall be manifestly and palpably material to us as enjoying and suffering beings. If the time should ever come when what is now called science, thus familiarized to men, shall be ready to put on, as it were, a form of flesh and blood, the poet will lend his divine spirit to aid the transfiguration, and will welcome the being thus produced as a dear and genuine inmate of the household of man. It is not, then, to be supposed that anyone, who holds that sublime notion of poetry which I have attempted to convey, will break in upon the sanctity and truth of his pictures by transitory and accidental ornaments, and endeavour to excite admiration of himself by arts, the necessity of which must manifestly depend upon the assumed meanness of his subject.

[CHARLES LAMB. 1775—1834.]

THE GENIUS OF HOGARTH.

It is the fashion with those who cry up the great Historical School in this country, at the head of which Sir Joshua Reynolds is placed, to exclude Hogarth from that school, as an artist of an interior and vulgar class. Those persons seem to me to confound the painting of subjects in common or vulgar life with the being a vulgar artist. The quantity of thought which Hogarth crowds into every picture would alone *unvulgarise* every subject which he might choose. Let us take the lowest of his subjects, the print called *Gin Lane*. Here is plenty of poverty and low stuff to disgust upon a superficial view, and accordingly

a cold spectator feels himself immediately disgusted and repelled. I have seen many turn away from it, not being able to bear it. The same persons would, perhaps, have looked with great complacency upon Poussin's celebrated picture of the Plague at Athens. Disease and death and bewildering terror, in *Athenian garments*, are endurable, and come, as the delicate critics express it, within the "limits of pleasurable sensation." But the scenes of their own St. Giles's, delineated by their own countryman, are too shocking to think of. Yet if we could abstract our minds from the fascinating colours of the picture, and forget the coarse execution (in some respects) of the print, intended as it was to be a cheap plate, accessible to the poorer sort of people, for whose instruction it was done, I think we could have no hesitation in conferring the palm of superior genius upon Hogarth, comparing this work of his with Poussin's picture. There is more of imagination in it—that power which draws all things to one—which makes things animate and inanimate, beings with their attributes, subjects and their accessories, take one colour, and serve to one effect. Everything in the print, to use a vulgar expression, *tells*. Every part is full of "strange images of death." It is perfectly amazing and astounding to look at. Not only the two prominent figures—the woman and the half-dead man—which are as terrible as anything which Michael Angelo ever drew, but everything else in the print contributes to bewilder and stupify,—the very houses, as I heard a friend of mine express it, tumbling all about in various directions, seem drunk—seem absolutely reeling from the effect of that diabolical spirit of frenzy which goes forth over the whole composition. To show the poetical and almost prophetic conception in the artist, one little circumstance may serve. Not content with the dying and dead figures which he has strewn in profusion over the proper scene of the action, he shows you what (of a kindred nature) is passing beyond it. Close by the shell in which, by the direction of the parish

beadle, a man is depositing his wife, is an old wall, which, partaking of the universal decay around it, is tumbling to pieces. Through a gap in this wall are seen three figures, which appear to make a part in some funeral procession which is passing by on the other side of the wall, out of the sphere of the composition. This extending of the interest beyond the bounds of the subject could only have been conceived by a great genius. Shakspeare, in his description of the Painting of the Trojan War, in his "Tarquin and Lucrece," has introduced a similar device, where the painter made a part stand for the whole:—

"For much imaginary work was there,
Conceits deceitful, so compact, so kind,
That for Achilles' image stood his spear,
Grip'd in an armed hand; himself behind
Was left unseen, save to the eye of mind:
A hand, a foot, a face, a leg, a head,
Stood for the whole to be imagined."

This he well calls *imaginary work*, where the spectator must meet the artist in his conceptions half-way; and it is peculiar to the confidence of high genius alone to trust so much to spectators or readers. Lesser artists show everything distinct and full, as they require an object to be made out to themselves before they can comprehend it.

When I think of the power displayed in this (I will not hesitate to say) sublime print, it seems to me the extreme narrowness of system alone, and of that rage for classification, by which, in matters of taste at least, we are perpetually perplexing instead of arranging our ideas, that would make us concede to the work of Poussin above mentioned, and deny to this of Hogarth, the name of a grand serious composition.

We are for ever deceiving ourselves with names and theories. We call one man a great historical painter, because he has taken for his subjects kings or great men, or transactions over which time has thrown a grandeur. We term another the painter of common life, and set him down in our minds for an artist of an inferior class, without reflecting whether the quantity of thought shown by the latter may not much more than

level the distinction which their mere choice of subjects may seem to place between them; or whether, in fact, from that very common life a great artist may not extract as deep an interest as another man from that which we are pleased to call history.

I entertain the highest respect for the talents and virtues of Reynolds, but I do not like that his reputation should overshadow and stifle the merits of such a man as Hogarth, nor that to mere names and classifications we should be content to sacrifice one of the greatest ornaments of England.

I would ask the most enthusiastic admirer of Reynolds, whether in the countenances of his Staring and Grinning Despair, which he has given us for the faces of Ugolino and dying Beaufort, there be anything comparable to the expression which Hogarth has put into the face of his broken-down Rake, in the last plate but one of the "Rake's Progress," where a letter from the manager is brought to him, to say that his play "will not do!" Here all is easy, natural, undistorted; but withal, what a mass of woe is here accumulated!—the long history of a mis-spent life is compressed into the countenance as plainly as the series of plates before had told it; here is no attempt at Gorgonian looks, which are to freeze the beholder, no grinning at the antique bed-posts, no face-making, or consciousness of the presence of spectators in or out of the picture, but grief kept to a man's self—a face retiring from notice with the shame which great anguish sometimes brings with it—a final leave taken of hope—the coming on of vacancy and stupefaction—a beginning alienation of mind looking like tranquillity. Here is matter for the mind of the beholder to feed on for the hour together—matter to feed and fertilise the mind. It is too real to admit one thought about the power of the artist who did it. When we compare the expression in subjects which so fairly admit of comparison, and find the superiority so clearly to remain with Hogarth, shall the mere contemptible difference of the scene of it

being laid, in the one case in our Fleet or King's Bench Prison, and in the other in the State Prison of Pisa, or the bedroom of a cardinal—or that the subject of the one has never been authenticated, and the other is matter of history—so weigh down the real points of the comparison, as to induce us to rank the artist who has chosen the one scene or subject (though confessedly inferior in that which constitutes the soul of his art) in a class from which we exclude the better genius (who has happened to make choice of the other) with something like disgrace?

[LORD BYRON. 1788—1824.]

ART AND NATURE IN POETRY.

MR. BOWLES asserts that Campbell's "Ship of the Line" * derives all its poetry, not from "art," but from "nature." "Take away the waves, the winds, the sun, &c., &c., one will become a stripe of blue bunting; and the other a piece of coarse canvas on three tall poles." Very true; take away "the waves," "the winds," and there will be no ship at all, not only for poetical but for any other purpose; and take away "the sun," and we must read Mr. Bowles's pamphlet by candlelight. But the "poetry" of the "Ship" does *not* depend on "the waves,"

* "Those who have ever witnessed the spectacle of the launching of a ship of the line, will perhaps forgive me for adding this to the examples of the sublime objects of artificial life. Of that spectacle I can never forget the impression, and of having witnessed it reflected from the faces of ten thousand spectators. They seem yet before me. I sympathise with their deep and silent expectation, and with their final burst of enthusiasm. It was not a vulgar joy, but an affecting national solemnity. When the vast bulwark sprang from her cradle, the calm water on which she swung majestically round gave the imagination a contrast of the stormy element on which she was soon to ride. All the days of battle and the nights of danger which she had to encounter, all the ends of the earth which she had to visit, and all that she had to do and to suffer for her country, rose in awful presentment before the mind; and when the heart gave her a benediction, it was like one pronounced on a living being."—*Campbell's "Specimens of the British Poets,"* vol. i. p. 265.

&c.; on the contrary, the "Ship of the Line" confers its own poetry upon the waters, and heightens *theirs*. I do not deny, that the "waves and winds," and above all "the sun," are highly poetical; we know it to our cost, by the many descriptions of them in verse; but if the waves bore only the foam upon their bosoms, if the winds wafted only the seaweed to the shore, if the sun shone neither upon pyramids, nor fleets, nor fortresses, would its beams be equally poetical? I think not: the poetry is at least reciprocal, 'Take away "the Ship of the Line" "swinging round" the "calm water," and the calm water becomes a somewhat monotonous thing to look at, particularly if not transparently *clear*; witness the thousands who pass by without looking on it at all. What was it attracted the thousands to the launch? They might have seen the poetical "calm water" at Wapping, or in the "London Dock," or in the Paddington Canal, or in a horse-pond, or in a slop basin, or in any other vase. They might have heard the poetical winds howling through the chimneys of a pigsty, or the garret window; they might have seen the sun shining on a footman's livery, or on a brass warming-pan; but could the "calm water" or the "wind," or the "sun," make all or any of these "poetical?" I think not. Mr Bowles admits "the Ship" to be poetical, but only from those accessories: now if they *confer* poetry so as to make one thing poetical, they would make the other things poetical; the more so, as Mr. Bowles calls a "ship of the line" without them,—that is to say, its "masts and sails and streamers,"—"blue bunting," and "coarse canvas," and "tall poles." So it is; and porcelain is clay, and man is dust, and flesh is grass, and yet the two latter at least are the subjects of much poetry.

Did Mr. Bowles ever gaze upon the sea? I presume that he has, at least upon a sea-piece. Did any painter ever paint the sea *only*, without the addition of a ship, boat, wreck, or some such adjunct? Is the sea itself a more attractive, a more moral, a more poetical object,

with or without a vessel, breaking its vast fatiguing monotony? Is a storm more poetical without a ship? or, in the poem of the "Shipwreck," is it the storm or the ship which most interests? both *much* undoubtedly; but without the vessel, what should we care for the tempest? It would sink into mere descriptive poetry, which in itself was never esteemed a high order of that art.

What makes the poetry in the image of the "*marble waste of Tadmor*," or Granger's "Ode to Solitude," so much admired by Johnson? Is it the "*marble*" or the "*waste*," the *artificial* or the *natural* object? The "*waste*" is like all other *wastes*; but the "*marble*" of Palmyra makes the poetry of the passage as of the place.

The beautiful but barren Hymettus, — the whole coast of Attica, her hills and mountains, Pentelicus, Anchesmus, Philopappus, &c., &c. — are in themselves poetical, and would be so if the name of Athens, of Athenians, and her very ruins, were swept from the earth. But am I to be told that the "*nature*" of Attica would be *more* poetical without the "*art*" of the Acropolis? of the Temple of Theseus? and of the still all Greek and glorious monuments of her exquisitely artificial genius? Ask the traveller what strikes him as most poetical, — the Parthenon, or the rock on which it stands? The COLUMNS of Cape Colonna, or the Cape itself? The rocks at the foot of it, or the recollection that Falconer's *ship* was bulged upon them? There are a thousand rocks and capes far more picturesque than those of the Acropolis and Cape Sunius in themselves; what are they to a thousand scenes in the wilder parts of Greece, of Asia Minor, Switzerland, or even of Cintra in Portugal, or to many scenes of Italy, and the Sierras of Spain? But it is the "*art*," the columns, the temples, the wrecked vessels, which give them their antique and their modern poetry, and not the spots themselves.

Without them, the *spots* of earth would be unnoticed and unknown; buried, like Babylon and Nineveh, in indistinct confusion, without poetry as without exist-

ence; but to whatever spot of earth these ruins were transported, if they were *capable* of transportation, like the obelisk, and the sphinx, and Memnon's head, *there* they would still exist in the perfection of their beauty, and in the pride of their poetry. I opposed, and will ever oppose, the robbery of ruins from Athens to instruct the English in sculpture; but why did I do so? The *ruins* are as poetical in Piccadilly as they were in the Parthenon; but the Parthenon and its rock are less so without them. Such is the poetry of art.

Mr. Bowles contends again that the pyramids of Egypt are poetical, because of "the association with boundless deserts," and that a "pyramid of the same dimensions" would not be sublime in "Lincoln's Inn Fields:" not so poetical certainly; but take away the "pyramids," and what is the "*desert*?" Take away Stonehenge from Salisbury Plain, and it is nothing more than Hounslow Heath, or any other unclosed down. It appears to me that St. Peter's, the Coliseum, the Pantheon, the Palatine, the Apollo, the Laocoon, the Venus di Medicis, the Hercules, the Dying Gladiator, the Moses of Michael Angelo, and all the higher works of Canova, (I have already spoken of those of ancient Greece, still extant in that country, or transported to England,) are as *poetical* as Mont Blanc or Mont *Ætna*, perhaps still more so, as they are direct manifestations of mind, and *presuppose* poetry in their very conception; and have, moreover, as being such, a something of actual life, which cannot belong to any part of inanimate nature, unless we adopt the system of Spinoza, that the world is the Deity. There can be nothing more poetical in its aspect than the city of Venice; does this depend upon the sea, or the canals? —

"The dirt and seaweed whence proud Venice rose."

Is it the canal which runs between the palace and the prison, or the Bridge of Sighs, which connects them, that renders it poetical? Is it the Canal Grande, or the Rialto which arches it, the churches

which tower over it, the palaces which line, and the gondolas which glide over the waters, that render this city more poetical than Rome itself? Mr. Bowles will say, perhaps, that the Rialto is but marble, the palaces and churches are only stone, and the gondolas a "coarse" black cloth, thrown over some planks of carved wood, with a shining bit of fantastically formed iron at the prow "*without*" the water. And I tell him that, without these, the water would be nothing but a clay-coloured ditch; and whoever says the contrary, deserves to be at the bottom of that where Pope's heroes are embraced by the mud nymphs. There would be nothing to make the canal of Venice more poetical than that of Paddington, were it not for the artificial adjuncts above mentioned, although it is a perfectly natural canal, formed by the sea and the innumerable islands which constitute the site of this extraordinary city.

Let us examine a little further this "babble of green fields" and of bare nature in general as superior to artificial imagery, for the poetical purposes of the fine arts. In landscape painting, the great artist does not give you a literal copy of a country, but he invents and composes one. Nature, in her natural aspect, does not furnish him with such existing scenes as he requires. Everywhere he presents you with some famous city, or celebrated scene from mountain or other nature, it must be taken from some particular point of view, and with such light, and shade, and distance, &c., as serve not only to heighten its beauties, but to shadow its deformities. The poetry of nature alone, *exactly* as she appears, is not sufficient to bear him out. The very sky of his painting is not the *portrait* of the sky of nature; it is composition of different *skies*, observed at different times, and not the whole copied from any *particular* day. And why? Because nature is not lavish of her beauties; they are widely scattered, and occasionally displayed, to be selected with care, and gathered with difficulty.

Of sculpture I have just spoken. It is

the great scope of the sculptor to heighten nature into heroic beauty, *i. e.* in plain English, to surpass his model. When Canova forms a statue, he takes a limb from one, a hand from another, a feature from a third, and a shape, it may be, from a fourth, probably at the same time improving upon all, as the Greek of old did in embodying his Venus.

Ask a portrait painter to describe his agonies in accommodating the faces with which nature and his sitters have crowded his painting-room to the principles of his art; with the exception of perhaps ten faces in as many millions, there is not one which he can venture to give without shading much and adding more. Nature, exactly, simply, barely nature, will make no great artist of any kind, and least of all a poet—the most artificial, perhaps, of all artists in his very essence. With regard to natural imagery, the poets are obliged to take some of their best illustrations from *art*. You say that a "fountain is as clear or clearer than *glass*," to express its beauty:—

"O fons Blandisiz, splendidiior vitro!"

In the speech of Mark Antony, the body of Cæsar is displayed, but so also is his *mantle*:

"You all do know this *mantle*," &c.

"Look! in this place ran Cassius' dagger through."

If the poet had said that Cassius had run his *fist* through the rent of the mantle, it would have had more of Mr. Bowles's "nature" to help it; but the artificial *dagger* is more poetical than any natural *hand* without it. In the sublime of sacred poetry, "Who is this that cometh from Edom? with *died garments* from Bozrah?" Would "the comer" be poetical without his "*died garments*?" which strike and startle the spectator, and identify the approaching object.

Art is *not* inferior to nature for poetical purposes. What makes a regiment of soldiers a more noble object of view than the same mass of mob? Their arms, their dresses, their banners, and the *art* and artificial symmetry of their position and movements. A Highlander's plaid,

a Mussulman's turban, and a Roman toga, are more poetical than the tattooed or untattooed buttocks of a New Sandwich savage, although they were described by William Wordsworth himself like the "idiot in his glory."

I have seen as many mountains as most men, and more fleets than the generality of landmen; and, to my mind, a large convoy with a few sail of the line to conduct them is as noble and as poetical a prospect as all that inanimate nature can produce. I prefer "the mast of some great admiral," with all its tackle, to the Scotch fir or the alpine tarmen; and think that *more* poetry *has been* made out of it. In what does the infinite superiority of Falconer's "Shipwreck" over all other shipwrecks consist? In his admirable application of the terms of his art; in a poet-sailor's description of the sailor's fate. These *very terms*, by his application, make the strength and reality of his poem. Why? because he was a poet, and in the hands of a poet *art* will not be found less ornamental than nature. It is precisely in general nature, and in stepping out of his element, that Falconer fails; where he digresses to speak of ancient Greece, and "such branches of learning."—*Controversy with the Rev. L. Bowles on the Genius of Pope.*

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[REV. SYDNEY SMITH. 1771—1845.]

WIT AND HUMOUR.

I WISH, after all I have said about wit and humour, I could satisfy myself of the good effects upon the character and disposition; but I am convinced the probable tendency of both is, to corrupt the understanding and the heart. I am not speaking of wit where it is kept down by more serious qualities of mind, and thrown into the background of the picture; but where it stands out boldly and emphatically, and is evidently the master quality in any particular mind. Profound wits, though they are generally courted for the amusement they afford, are seldom respected for the qualities they possess. The habit

of seeing things in a witty point of view, increases, and makes incursions from its own proper regions, upon principles and opinions which are ever held sacred by the wise and good. A witty man is a dramatic performer: in process of time, he can no more exist without applause, than he can exist without air; if his audience be small, or if they are inattentive, or if a new wit defrauds him of any portion of his admiration, it is all over with him—he sickens, and is extinguished. The applauses of the theatre on which he performs are so essential to him, that he must obtain them at the expense of decency, friendship, and good feeling. It must always be *probable*, too, that a *mere* wit is a person of light and frivolous understanding. His business is not to discover relations of ideas that are *useful*, and have a real influence upon life, but to discover the more trifling relations which are only amusing; he never looks at things with the naked eye of common sense, but is always gazing at the world through a Claude Lorraine glass,—discovering a thousand appearances which are created only by the instrument of inspection, and covering every object with factitious and unnatural colours. In short, the character of a *mere* wit it is impossible to consider as very amiable, very respectable, or very safe. So far the world, in judging of wit where it has swallowed up all other qualities, judge aright; but I doubt if they are sufficiently indulgent to this faculty where it exists in a lesser degree, and as one out of many other ingredients of the understanding. There is an association in men's minds between dulness and wisdom, amusement and folly, which has a powerful influence in decision upon character, and is not overcome without considerable difficulty. The reason is, that the *outward* signs of a dull man and a wise man are the same, and so are the outward signs of a frivolous man and a witty man; and we are not to expect that the majority will be disposed to look to much *more* than the outward sign. I believe the fact to be, that wit is very seldom the *only* eminent quality which resides in the mind of any man; it

is commonly accompanied by many other talents of every description, and ought to be considered as a strong evidence of a fertile and superior understanding. Almost all the great poets, orators, and statesmen of all times have been witty. Cæsar, Alexander, Aristotle, Descartes, and Lord Bacon were witty men; so were Cicero, Shakspeare, Demosthenes, Boileau, Pope, Dryden, Fontenelle, Johnson, Waller, Cowley, Solon, Socrates, Dr. Johnson, and almost every man who has made a distinguished figure in the House of Commons. I have talked of the *danger* of wit: I do not mean by that to enter into common-place declamation against faculties because they are dangerous;—wit is dangerous, eloquence is dangerous, a talent for observation is dangerous, *every* thing is dangerous that has efficacy and vigour for its characteristics; nothing is safe but mediocrity. The business is, in conducting the understanding well, to risk something: to aim at uniting things that are commonly incompatible. The meaning of an extraordinary man is, that he is *eight* men, not one man; that he has as much wit as if he had no sense, and as much sense as if he had no wit; that his conduct is as judicious as if he were the dullest of human beings, and his imagination as brilliant as if he were irretrievably ruined. But when wit is combined with sense and information; when it is softened by benevolence, and restrained by strong principle; when it is in the hands of a man who can use it and despise it, who can be witty and something much *better* than witty, who loves honour, justice, decency, good-nature, morality, and religion ten thousand times better than wit;—wit is then a beautiful and delightful part of our nature. There is no more interesting spectacle than to see the effects of wit upon the different characters of men; than to observe it expanding caution, relaxing dignity, unfreezing coldness,—teaching age, and care, and pain, to smile,—extorting reluctant gleams of pleasure from melancholy, and charming even the pangs of grief. It is pleasant to observe how it penetrates through the

coldness and awkwardness of society, gradually bringing men nearer together, and, like the combined force of wine and oil, giving every man a glad heart and shining countenance. Genuine and innocent wit, like this, is surely the *flavour of the mind!* Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavour, and brightness, and laughter, and perfumes to enliven the days of man's pilgrimage, and to "charm his pained steps over the burning marle."

[SIR WALTER SCOTT. 1771.—1832.]

THE INVENTION OF PRINTING.

WHEN I consider the consequences of this invention, I read with as certain augury, as by any combination of the heavenly bodies, of the most awful and portentous changes. When I reflect with what slow and limited supplies the stream of science hath hitherto descended to us—how difficult to be obtained by those most ardent in its search—how certain to be neglected by all who regard their ease—how liable to be diverted or altogether dried up by the invasions of barbarism,—can I look forward without wonder and astonishment to the lot of a succeeding generation, on whom knowledge will descend like the first and second rain, uninterrupted, unabated, and unbounded; fertilising some grounds, and overflowing others; changing the whole form of social life; establishing and overthrowing religions; erecting and destroying kingdoms.—"*Quentin Durward.*"

[ALLAN CUNNINGHAM. 1785.—1842.]

ROBIN HOOD, AS A POPULAR HERO.

THE ballads devoted to the exploits of Robin Hood and his whole company of outlaws are amongst the most popular of those interesting remembrances of the

past. They breathe of the inflexible heart and honest joyousness of old England; there is more of the national character in them than in all the songs of classic bards or the theories of ingenious philosophers. * They are numerous too, and fill two handsome volumes. Though Ritson, an editor ridiculously minute and scrupulous, admitted but eight-and-twenty into his edition, the number might be extended, for the songs in honour of bold Robin were for centuries popular all over the isle; and were they now out of print might be restored, and with additions, from the recitation of thousands, north as well as south. Though modified in their language during their oral transmission from the days of King John till the printing-press took them up, they are in sense and substance undoubtedly ancient. They are the work too of sundry hands: some have a Scottish tone, others taste of the English border; but the chief and most valuable portion belongs to Nottinghamshire, Lancashire, Derbyshire, and Yorkshire; and all—and this includes those with a Scotch sound—are in a true and hearty English taste and spirit.

A few of these ballads are probably the work of some joyous yeoman who loved to range the green woods and enjoy the liberty and licence which they afforded; but we are inclined to regard them chiefly as the production of the rural ballad-maker, a sort of inferior minstrel, who to the hinds and husbandmen was both bard and historian, and cheered their firesides with rude rhymes and ruder legends, in which the district heroes and the romantic stories of the peasantry were introduced with such embellishments as the taste of the reciter considered acceptable. These ballads, graphic as they are, will by some be pronounced rude: we must admit too that they are often inharmonious and deficient in that sequence of sound which critics in these our latter days desire: but the eye, in the times when they were composed, was not called, as now, to the judgment-seat; and the ear—for music accompanied without overpowering the words—was satisfied with anything like similarity of sounds. The ballad-maker

therefore was little solicitous about the flow of his words, the harmony of balanced quantities, or the clink of his rhymes. His compositions, delighting as they did our ancestors, sound rough and harsh in the educated ear of our own times, for our taste is delicate in matters of smoothness and melody. They are, however, full of incident and of human character; they reflect the manners and feelings of remote times; they delineate much that the painter has not touched and the historian forgotten; they express, but without acrimony, a sense of public injury or of private wrong; nay, they sometimes venture into the regions of fancy, and give pictures in the spirit of romance. A hearty relish for fighting and fun; a scorn of all that is skulking and cowardly; a love of whatever is free and manly and warm-hearted; a hatred of all oppressors, clerical and lay; and a sympathy for those who loved a merry joke, either practical or spoken, distinguish the ballads of Robin Hood.

The personal character as well as history of the bold outlaw is stamped on every verse. Against luxurious bishops and tyrannic sheriffs his bow was ever bent and his arrow in the string; he attacked and robbed, and sometimes slew, the latter without either compunction or remorse; in his more humorous moods he contented himself with enticing them in the guise of a butcher or a potter, with the hope of a good bargain, into the green wood, where he first made merry and then fleeced them, making them dance to such music as his forest afforded, or join with Friar Tuck in hypocritical thanksgiving for the justice and mercy they had experienced. Robin's eyes brightened and his language grew poetical when he was aware of the approach of some swollen pluralist—a Dean of Carlisle or an Abbot of St. Mary's—with sumpter-horses carrying titles and dining-gear, and a slender train of attendants. He would meet him with great meekness and humility; thank our Lady for having sent a man at once holy and rich into her servant's sylvan diocese; enquire too about the weight of his purse.

as if desirous to augment it; but woe to the victim who, with gold in his pocket, set up a plea of poverty. "Kneel, holy man," Robin would then say, "kneel, and beg of the saint who rules thy abbey-stead to send money for thy present wants;" and, as the request was urged by quarter-staff and sword, the prayer was a rueful one, while the gold which a search in the prelate's mails discovered was facetiously ascribed to the efficacy of his intercession with his patron saint, and gravely parted between the divine and the robber.

Robin Hood differed from all other patriots—for patriot he was—of whom we read in tale or history. Wallace, to whom he has been compared, was a high-souled man of a sterner-stamp, who loved better to see tyrants die than gain all the gold the world had to give; and Rob Roy, to whom the poet of Rydal Mount has likened the outlaw of Sherwood, had little of the merry humour and romantic courtesy of bold Robin. This seems to have arisen more from the nature than the birth of the man; he was no lover of blood, he delighted in sparing those who sought his life when they fell into his power; and he was beyond all examples, even of knighthood, tender and thoughtful about women; even when he prayed, he preferred our Lady to all the other saints in the calendar. Next to the ladies, he loved the yeomanry of England; he molested no hind at the plough, no thrasher in the barn, no shepherd with his flocks; he was the friend and protector of husbandman and hind, and woe to the priest who fleeced, or the noble who oppressed them. The widow too and the fatherless he looked upon as under his care, and wheresoever he went some old woman was ready to do him a kindness for a saved son or a rescued husband.

The personal strength of the outlaw was not equal to his activity; but his wit so far excelled his might that he never found use for the strength which he had—so well did he form his plans and work out all his stratagems. If his chief delight was to meet with a fierce sheriff or a purse-proud priest, "all under the green-

wood tree," his next was to encounter some burly groom who refused to give place to the king of the forest, and was ready to make good his right of way with cudgel or sword; the tinker, who, with his crab-tree staff, "made Robin's sword cry twang," was a fellow of their stamp. With such companions he recruited his bands when death or desertion thinned them, and it seemed that to be qualified for his service it was necessary to excel him at the use of the sword or the quarter staff; his skill in the bow was not so easily approached. He was a man too of winning manners and captivating address, for his eloquence, united with his woodland cheer, sometimes prevailed on the very men who sought his life to assume his livery, and try the pleasures which Barnesdale or Plumpton afforded.

The high blood of Robin seems to have been doubted by Sir Walter Scott, who, in the character of Locksley, makes the traditionary Earl of Huntingdon but a better sort of rustic, with manners rather of a franklin than a noble. Popular belief is, however, too much even for the illustrious author of "Ivanhoe," and bold Robin will remain an earl while woods grow and waters run. He was born, it is believed, in Nottinghamshire in the year 1160, and during the reign of Henry II. In his youth he was extravagant and wild, dissipated part of his patrimony, and was juggled out of the remainder by the united powers of a sheriff and an abbot. This made him desperate, drove him to the woods; and in the extensive forests which reached from Nottingham over several counties he lived a free life with comrades whom his knowledge of character collected, and who soon learned to value a man who planned enterprises with judgment, and executed them with intrepidity and success. He soon became famous over the whole island, and with captains after his own heart, such as Little John, Will Scarlet, Friar Tuck, and Allan-a-Dale, he ranged at will through the woodlands, the terror alike of the wealthy and the tyrannic. Nay, tradition, as well as

ballad, avers, that a young lady of beauty, if not of rank, loved his good looks as well as his sylvan licence so much, that she accompanied him in many of his expeditions.

The personal character of Robin Hood stands high in the pages of both history and poetry. Fordun, a priest, extols his piety; Major pronounces him the most humane of robbers; and Camden, a more judicious authority, calls him the gentlest of thieves, while in the pages of the early drama he is drawn at heroic length, and with many of the best attributes of human nature. His life and deeds have not only supplied materials for the drama and the ballad, but proverbs have sprung from them: he stands the demi-god of English archery; men used to swear both by his bow and his clemency; festivals were once annually held, and games of a sylvan kind celebrated in his honour, in Scotland as well as in England. The grave where he lies has still its pilgrims; the well out of which he drank still retains his name; and his bow and one of his broad arrows were within this century to be seen in Fountains Abbey.

[JAMES HARRIS. 1709—1780.]

OF THE ORIENTAL, THE LATIN, AND THE GREEK LANGUAGES, AND THEIR INFLUENCE UPON ENGLISH.

WE Britons in our time have been remarkable borrowers, as our multiform language may sufficiently show. Our terms in polite literature prove, that this came from Greece; our terms in music and painting, that these came from Italy; our phrases in cookery and war, that we learned these from the French; and our phrases in navigation, that we were taught by the Flemings and Low Dutch. These many and very different sources of our language may be the cause why it is so deficient in regularity and analogy. Yet we have this advantage to compensate the defect, that what we want in elegance, we gain in copiousness, in

which last respect few languages will be found superior to our own.

Let us pass from ourselves to the nations of the east. The eastern world, from the earliest days, has been at all times the seat of enormous monarchy: on its natives, fair liberty never shed its genial influence. If at any time civil discords arose among them (and arise there did innumerable), the contest was never about the form of their government (for this was an object of which the combatants had no conception); it was all from the poor notion of who should be their master; whether a Cyrus or an Artaxerxes, or a Mahomet or a Mustapha.

Such was their condition; and what was the consequence? Their ideas became consonant to their servile state, and their words became consonant to their servile ideas. The great distinction for ever in their sight, was that of tyrant and slave; the most unnatural one conceivable, and the most susceptible of pomp and empty exaggeration. Hence they talked of kings as gods; and of themselves as the meanest and most abject reptiles. Nothing was either great or little in moderation, but every sentiment was heightened by incredible hyperbole. Thus, though they sometimes ascended into the great and magnificent, they as frequently degenerated into the tumid and bombast. The Greeks too of Asia became infected by their neighbours, who were often at times not only their neighbours, but their masters; and hence that luxuriance of the Asiatic style unknown to the chaste eloquence and purity of Athens. But of the Greeks we forbear to speak now, as we shall speak of them more fully when we have first considered the nature or genius of the Romans.

And what sort of people may we pronounce the Romans? A nation engaged in wars and commotions, some foreign, some domestic, which for seven hundred years wholly engrossed their thoughts. Hence, therefore, their language became, like their ideas, copious in all terms expressive of things political, and well adapted to the purposes both of history

and popular eloquence. But what was their philosophy? As a nation it was none, if we may credit their ablest writers. And hence the unfitness of their language to this subject; a defect which even Cicero is compelled to confess, and more fully makes appear, when he writes philosophy himself, from the number of terms which he is obliged to invent. Virgil seems to have judged the most truly of his countrymen when, admitting their inferiority in the more elegant arts, he concludes at last with his usual majesty—

"Tu regere imperio populos, Romane, memento:
(Hæ tibi erunt artes) pacisque imponere morem,
Parcere subjectis, et debellare superbos."

From considering the Romans, let us pass to the Greeks. The Grecian commonwealths, while they maintained their liberty, were the most heroic confederacy that ever existed. They were the politest, the bravest, and the wisest of men. In the short-space of little more than a century, they became such statesmen, warriors, orators, historians, physicians, poets, critics, painters, sculptors, architects, and, last of all, philosophers, that one can hardly help considering that golden period as a providential event in honour of human nature, to show to what perfection the species might ascend.

Now the language of these Greeks was truly like themselves; it was conformable to their transcendent and universal genius. Where matter so abounded, words followed of course, and those exquisite in every kind, as the ideas for which they stood. And hence it followed, there was not a subject to be found which could not with propriety be expressed in Greek.

Here were words and numbers for the humour of an Aristophanes; for the active elegance of a Philemon or Menander; for the amorous strains of a Mimnermus or Sappho; for the rural lays of a Theocritus or Bion; and for the sublime conceptions of a Sophocles or Homer. The same in prose. Here Isocrates was enabled to display his art, in all the accuracy of periods, and the

nice counterpoise of diction. Here Demosthenes found materials for that nervous composition, that manly force of unaffected eloquence, which rushed like a torrent, too impetuous to be withstood. Who were more different in exhibiting their philosophy, than Xenophon, Plato, and his disciple Aristotle? Different, I say, in their character of composition; for as to their philosophy itself, it was, in reality, the same. Aristotle, strict, methodic, and orderly; subtle in thought; sparing in ornament; with little address to the passions or imagination: but exhibiting the whole with such a pregnant brevity, that in every sentence we seem to read a page. How exquisitely is this all performed in Greek! Let those who imagine it may be done as well in another language, satisfy themselves, either by attempting to translate him, or by perusing his translations already made by men of learning. On the contrary, when we read either Xenophon or Plato, nothing of this method and strict order appears. The formal and didactic is wholly dropped. Whatever they may teach, it is without professing to be teachers; a train of dialogue and truly polite address, in which, as in a mirror, we behold human life adorned in all its colours of sentiment and manners.

And yet, though these differ in this manner from the Stagyrite, how different are they likewise in character from each other;—Plato, copious, figurative, and majestic, intermixing at times the facetious and satiric, enriching his works with tales and fables, and the mystic theology of ancient times. Xenophon, the pattern of perfect simplicity, everywhere smooth, harmonious, and pure; declining the figurative, the marvellous, and the mystic; ascending but rarely into the sublime; nor then so much trusting to the colours of style, as to the intrinsic dignity of the sentiment itself.

The language in the meantime in which he and Plato wrote, appears to suit so accurately with the style of both, that when we read either of the two, we cannot help thinking that it is he alone who has hit its character, and that it

could not have appeared so elegant in any other manner.

And thus is the Greek tongue, from its propriety and universality, made for all that is great and all that is beautiful, in every subject, and under every form of writing :—

"*Graüs ingenium, Graüs dedit ore rotundo
Musa loqui.*"

It were to be wished, that those amongst us, who either write or read with a view to employ their liberal leisure (for as to such as do either from views more sordid, we leave them like slaves, to their destined drudgery), it were to be wished, I say, that the liberal (if they have a relish for letters) would inspect the finished models of Grecian literature; that they would not waste those hours, which they cannot recall, upon the meaner productions of the French and English press, upon that fungous growth of novels and of pamphlets, where it is to be feared they rarely find any rational pleasure, and more rarely still any solid improvement.

To be completely skilled in ancient learning is by no means a work of such insuperable pains. The very progress itself is attended with delight, and resembles a journey through some pleasant country, where every mile we advance new charms arise. It is certainly as easy to be a scholar as a gamester, or many other characters equally illiberal and low. The same application, the same quantity of habit, will fit us for one as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that it is men, and not books, we must study to become knowing; this I have always remarked, from repeated experience, to be the common consolation and language of dunces. They shelter their ignorance under a few bright examples, whose transcendent abilities, without the common helps, have been sufficient of themselves to great and important ends. But alas!

"*Decipit exemplar vitii imitabile.*"

In truth, each man's understanding, when ripened and mature, is a composite

of natural capacity, and of superinduced habit. Hence the greatest men will be necessarily those who possess the best capacities, cultivated with the best habits. Hence also moderate capacities, when adorned with valuable science, will far transcend others the most acute by nature, when either neglected or applied to low and base purposes. And thus, for the honour of culture and good learning, they are able to render a man, if he will take the pains, intrinsically more excellent than his natural superiors.—*Hermes.*

[REV. CALED COLTON.]

PERFECTION.

A FRIEND called on Michael Angelo, who was finishing a statue; some time afterwards he called again; the sculptor was still at his work: his friend, looking at his figure, exclaimed, "You have been idle since I saw you last." "By no means," replied the sculptor, "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb." "Well, well," said his friend, "but all these are trifles." "It may be so," replied Angelo, "but recollect that trifles make perfection, and that perfection is no trifle."—*Lacon.*

[CHARLES FITZHUGH.]

SCOTTISH POPULAR AND JACOBITE SONGS.

SCOTLAND is rich in the literature of song. The genius of the people is eminently lyrical. Although rigid in religion, and often gloomy in fanaticism, they have a finer and more copious music, are fonder of old romance and tradition, dance and song, and have altogether a more poetical aptitude and appreciation than their English brethren. For one poet sprung from the ranks of the English peasantry, Scotland can boast of ten, if not of a hundred. Ploughmen, shep-

herds, gardeners, weavers, tinkers, tailors, and even strolling beggars, have enriched the anthology of Scotland with thousands of songs and ballads of no mean merit. The whole land is as musical with the voice of song as it is with torrents and waterfalls. Every mountain and glen, every strath and loch, every river and stream, every grove and grassy knoll, every castle and almost every cottage, has its own particular song, ballad, or legend, for which the country is not so much indebted to scholars and men of learned leisure and intellectual refinement as to the shrewd but hearty and passionate common people.

The last expiring wave of Jacobitism has long since broken, and left not even a ripple upon the shore; and a poet, or a reader, may be a Jacobite in literature, without being in the smallest degree a Jacobite in politics. The effusions of that period, as well as the imitations which we owe to later bards, have a vitality so much stronger than the cause they represent, that they are still the favourite songs of the people, and as dear to Scotchmen in all lands as the name and the memory of their country. Both the old and the new Jacobite songs have taken such a hold upon the popular affection, as to promise to be as undying as the language. This extraordinary popularity is not to be accounted for by their literary merits, for the oldest and most cherished amongst them are but wayside and street songs for the most part, and the compositions of men who, perhaps, were not able to write them down. The critic sitting in the judgment-seat is apt to consider the songs of a nation under the one respect of art; but the people take a wider range, and appreciate the song and the ballad—not merely for their poetry and their music, but for circumstances in their own private history and feelings, which have endeared them to the memory, and twined them around the heart. The song sung by a mother at the cradle of our infancy, and dimly remembered after the lapse of years,—the favourite lilt of the town or village where we were born—the ballad

once the charm of a family circle, now broken up and dispersed—the love song, expressive of the expanding affections of our youth, and which recalls, whenever we hear it, the joys and hopes, or it may be the sorrows, of a time when young love was the all-pervading idea and passion of the heart—or the patriotic march or warlike chant, suggesting all the past and present glories, or even the misfortunes of our native land, are not to be estimated solely by their literary excellence. They strike their roots far deeper than the intellect. They stir up the holiest emotions of our being, and make appeals both to our admiration and our sympathy which the passionless critic may refuse to hear, but which are not to be resisted by the mass of mankind. It is remarkable, though quite natural, that the losing cause in politics should always be associated with lovelier music and poetry than have ever been inspired by success. The defeat of Flodden was a nobler theme for the poets of the fifteenth century than the victory of Waterloo was for those of the nineteenth. Beranger could not sing songs about Napoleon robed in his purple and conquering the world; or, if he did, it was but to caricature him. But when the great emperor was stripped of his crown, his power, and his liberty, and sent to die broken-hearted on the lonely rock of St. Helena, the heart of the poet was touched, and his harp-strings quivered to the tenderest and most ennobling music of the time. So has it ever been. There is something in sorrow more akin to the course of human affairs than joy. The wail of grief is more sympathetic than the shout of triumph. Sorrow has ever produced more melody than mirth; and the experience of suffering has been declared on the highest authority to be necessary to every poet who would touch the hearts of his fellow-creatures. The House of Hanover has never inspired a great poet to sing its glories. The House of Stuart was in the same predicament, until it fell upon evil days; and then the sympathy of the poets was awakened, and their language gushed into song. Whatever

the politician, the philosopher, and the lover of liberty may say of this unhappy family, no lover of poetry and music can speak of them without affectionate regret, and some degree of the respect which is due to misfortune.

"For sorrow is a great and holy thing.
We recognise its right as king to king."

Death from the daggers of assassins,—death upon the scaffold,—public shame and contumely, poverty, misery, banishment,—all these were the appanage and inheritance of this illustrious race; a race whom Fortune seemed to delight in persecuting and humiliating—to whom she gave amiability only to bring them into sorrow, and make them acquainted with false friends, unwise advisers, and treacherous confidants—to whom she offered the cup of prosperity only to infuse gall and wormwood into it, or dash it untasted from their lips—to whom she gave wealth only to take it away—power only to make it a mockery and a disgrace—talents only to lead them astray from the right path; and to whom even the gift of personal beauty, as in the case of Mary Queen of Scots, was but the means and the consummation of all other trial, calamity, and shame. The abdication of James II., in the same manner as the execution of Charles I., and the banishment of Charles II., in a previous age, excited passions and animosities, in which the poets and ballad-singers participated—and which found their national vent in song, in England as well as in Scotland; but in the latter country with a warmth of hate, and a tenderness of love, of which the muse of the less demonstrative South affords no examples. The old legendary ballads that were chanted or recited for the delight of the people by strolling minstrels gave way to the newer effusions inspired by the troubles of the times; and the Muse of Scotland came forth from the shadowy regions of the Past, to mingle in the strife of the Present. The Muse of Scotland then, as she is now, was not a classical beauty like the muses of Greece or Rome. She was not a crowned queen, nor a fine lady, like her English sister, giving herself airs

and affectations; but a simple country lass, fresh, buoyant, buxom, and healthy, full of true affections and kindly charities; a bare-footed maiden, that scorned all false pretence and spoke her honest mind to all comers. If sometimes "high-kilted" in her language, her heart was pure. She never jested at virtue, though she had often a fling at hypocrisy. Her laughter was as refreshing as her tears, and her humour was as exquisite as her tenderness.—*Introduction to the "Relics of Scottish Jacobite Poetry."*

ENGLISH MUSIC.

THE English are a musical people, and always have been. But the world is continually assured of the contrary. Although the music-publishers, great and small, deluge the land every day with new songs by living English composers, the cry is dinned into our ears constantly that the English are "not a musical nation." The cry is at least a hundred and fifty years old, and may be found recorded in the pages of the famous "Miscellany" of Pope and Swift, and elsewhere in the newspapers of the days of Queen Anne and George I. It has never ceased from that day to this; and by dint of constant iteration, acquired such currency and authority, that, in 1820, when the great Napoleon discoursed to his faithful *Las Cases* in the mournful days of his captivity and exile at St. Helena, on all imaginable subjects—of war, policy, philosophy, and literature—he declared that English music was execrable. "The English have no music," said he; "or, at all events, no national music. They have, in fact, but one good tune." And, to show his qualifications for the office of musical critic, he declared that tune to be "Ye Banks and Braes o' Bonnie Doon," which, at that day, every one considered to be Scotch, and which is still believed to be Scotch, by all who have not seen Mr. Wm. Chappell's "Popular Music of the Olden Time"—in which its French origin is clearly traced. But Napoleon I. deserves no

credit for having blundered into the expression of a partial truth; and his general criticism was ludicrously wrong. He did not stand alone in his ignorance. Even now, we hear of English ladies and gentlemen who know nothing of the beautiful melodies of their native land. Not content with shutting their ears against the sweet sounds, they affirm that there is no music in British nature, that it is an exotic grown only in Italy and Germany. In days when the popular melodies of England had not been collected—as those of Ireland had been by Sir John Stevenson and Thomas Moore, or as those of Scotland had been by Johnson, in his well-known "Musical Museum," and afterwards by George Thomson and Robert Burns—there was some excuse for Englishmen who did not know their own wealth in this respect. But now, when their melodies have been collected by Mr. Chappell, and shown to be equal to any in Europe, there is no excuse for ignorance. "What a beautiful melody," said Rossini to an Englishman (who agreed with him) is "'The Girl I left behind Me!' It does honour to Ireland." But Rossini was wrong. That beautiful melody is pure English—published in England long before it was first played in Ireland by the soldiers of William III. "How sweet," said an English lady, "is the air of 'My Lodging is on the cold Ground!' England has no tunes so tender and so touching." In this case also, the fair critic was as much at fault as the great Napoleon. The tune is Old English; and Ireland has no other claim to it than the assertion of Thomas Moore, unsupported by a tittle of evidence. Thus it would appear that, so far from being an unmusical, the English are pre-eminently a musical nation. Long before the invention of printing—long before the age of Chaucer—England, from the love of the people for singing and music, was called "Merry England" by all the bards and minstrels. Chaucer in his "Canterbury Tales," makes frequent allusions to the love of the English of that period for music and song. At and before Chaucer's time the education of an English gentleman was held to be incomplete

if he could not read music at sight; and in the public schools it was compulsory on every boy, and a necessary portion of his studies, to learn part-singing. The English glees, catches, rounds, canons, and madrigals, are thoroughly national, and are admired by musicians of every country for their graceful complications, both of melody and harmony. The dance-music of England is equally spirited, and English country jigs and sailors' hornpipes are known all over the world. Some of the most ancient popular melodies of the English are fortunately preserved in a manuscript, of the age of Queen Elizabeth, called "Queen Elizabeth's Virginal Book," containing airs that are still popular among the peasantry. The exquisitely mournful tunes and fragments of tunes, sung in "Hamlet," by *Ophelia*, are admired by all musicians, and are far older than even Mr. Chappell can trace. So famous were our ancestors for their proficiency in singing, that before the Reformation, the churches of Belgium, Holland, and France sent to England for choristers; and one of the most valuable collections of popular English music that exists was published in Amsterdam, at the commencement of the seventeenth century. Such noble tunes as "The King shall enjoy his Own again," "The Girl I left behind Me," "Farewell Manchester!" "Balance a Straw," "Packington's Pound," "The British Grenadiers," "Drink to Me only with thine Eyes," "Down among the Dead Men," "The Vicar of Bray," "The Man who will not merry be," "The Miller of Dee," "Be gone, Dull Care!" "'Tis my Delight on a Shiny Night," the "Sailor's Hornpipe," and others, may be cited as fair specimens of English popular and traditional music. Its general characteristics are strength and martial energy. It has a dashing, impulsive, frolicsome spirit, occasionally overshadowed by a touch of sadness. It has not the tender melancholy of the music of Ireland, nor the airy grace and pathos of the songs of Scotland; but it has a lilt and style of its own. In one word, the ancient music of England may be described as "merry;"

and English national songs partake of the same character, and are jovial, lusty, exultant, and full of life and daring.

While we have, in ancient times, the names of such composers as Dowland, Wilbye, Lawes, Carey, Purcell, Arne, and Jackson, and in more modern days such names as Davey, Hook, Dibdin, Bishop, Barnett, Lee, Loder, Linley, Macfarren, Charles E. Horn, Sterndale Bennett, and a whole host of others almost equally eminent, to disprove the assertion, it cannot be said that England is deficient in musical genius. Yet it may be said that most of the English songs which issue from the music-shops in our day are exceedingly bad; a result which seems to be due to the inappropriateness of the poetry, and to the silliness of the mere "words" to which the music is adapted. Some of the greatest of our poets, not being musicians, have published compositions under the name of songs, which cannot be sung, unless a different tune be adapted to every stanza. Attending solely to the claims of the sense, they have forgotten the claims of the sound; and have thus rendered some of their noblest effusions unfit for the purposes of the composer. But all the best song-writers, whose songs live either in the ear or the heart of the people, have been musicians. Carey, Dibdin, Moore, even Burns—who could not read musical notations, but who "crooned" over in the fields, or rocking himself in his chair, the melodies to which he was to give a new lease of fame, had either a natural or an acquired knowledge of music. Burns had less than Moore, Carey, or Dibdin! but he had an excellent ear, which was more than an equivalent for the defects of his musical education. But the ignorance, in this respect, of the great mass of lyrical writers, is doubtless the main cause why the musical composers of past and present times have descended to the lowest walks of literature in search of songs. The musician knows, though the poet is sometimes ignorant of the fact, that the song which is beautiful to read may be harsh to sing, from the multiplicity of consonants, each tripping up the heels of the other, and from the constant and disagreeable

sibilations of the English language. To the composer, the Italian language, with its abundant terminal vowels, is the perfection of human speech. For the same reason the Scottish dialect, which has a far greater number of vowels than the more classical speech of England, is more suited to music than many effusions of the best English poets. The lines of the well-known negro song—

"Oh, Susannah, don't you cry for me,
I'm going to Alabama,
With my banjo on my knee,"—

almost every word of which ends with a vowel, are more available for vocal music than sound sense and high philosophy, or than the choicest flights of Wit or Fancy, expressed by words encumbered with many consonants.

It was Madame de Staël who averred that music was "a glorious utility," and musicians have but too often endeavoured to verify the saying, when they have ignored or despised the aid of what they call "words." Our modern composers do not always consider that a song without meaning is like a body without a soul; and our modern vocalists, private and public, add to the mischief, and sing songs, both in the drawing-room and on the stage, without giving their listeners the remotest chance of discovering whether they are singing English, Italian, Hebrew, or Chinese; and as if it were part of their purpose to conceal both the meaning and the language of the poet. But in spite of such drawbacks as these, aided by the favour in which Italian music is held in all courtly and aristocratic circles, no one who pays any attention to passing events can avoid seeing that the love of music has very greatly extended itself in England of late years; and that, next to Germany and Italy, England is fast becoming the most musical country in Europe.—*Ibid*
Robin Goodfellow.

POETRY AS DISTINGUISHED FROM VERSE—AND *WORSE*.

THE Greeks called the poet a *MAKER*, because he made or constructed a story or

literature extended, and as luxury increased. The theatre has rivals in the printed romance, in drawing-room music, in the newspaper, and in the book generally. The greater works of the dramatic poets will always be read; but it is a question whether they will always continue to be acted. And it is more than doubtful whether any new dramas equal to the old will ever be produced. Shakspeare blocks the way. Were it possible for a greater than Shakspeare to arise, would he become a dramatic poet? Scarcely. His plays would not be accepted. Managers and critics, and the lazy public, which has no opinions but such as are foisted upon it, would have no faith in him. Shakspeare would occupy his place. "I love Shakspeare," said a great manager, "and I detest modern writers of tragedies. Shakspeare is so excellent that none can approach him; and, besides, he never troubles me for money. He never comes to rehearsals to quarrel with the performers, and find fault with them for omitting some portions of the dialogue, and misrendering and spoiling other portions. Oh no! I stand up for Shakspeare—the cheapest and the best of poets." And who shall say this manager was wrong? Half a dozen writers of plays, perhaps, who fancy themselves almost, if not quite, as good as Shakspeare; but few others. Dramas to be read in the closet will continue to be written; but great dramas for the stage will be produced no more. Our manners have outgrown them: and the stage is no longer the principal teacher of the people.

But the lyrical form of poetry is subject to no such changes, caprices, or modifications. It endures as long as language; and, though often perverted, corrupted, and over-adorned—in times when the public taste is vitiated by bad examples—it continually reasserts itself. Percy's *Reliques of Old English Poetry*—so pure, simple, and bold—extinguished the meretricious, half-heathen poetry of the days of Queen Anne; and lyrical poetry since that time has been built more and more upon the model prescribed by Milton—the model of the simple, the sensuous, and the

passionate. Art is to conceal art; and the noblest and most eloquent writing is the most unaffected and clear.

All great poets, whether classic or romantic, are clear as sunshine. There is not the least obscurity about their writings. The uneducated man can understand them as well as the educated. If they have a meaning, they express it; and, if oracular, they are never dark. And, whether a poet write in the classic or the romantic style, the world will not object, for both styles are good and legitimate. All that is required is that the poet shall have the frenzy or the art, or both in combination, and that before he speaks he shall have something to say.

Misty verse—in which the writer has a meaning, but is unable to convey it—is but too abundant in our day, and swarms about the heads of the reading public like a plague of mosquitoes. It is the poetry of disease, not of health, and seems to have a charm for the sickly and the silly. But most people prefer the sun to the mist, and a statue fully formed to a rude unheun block of marble. A true, sharp, precise thought is preferable to a cloudy fancy; and a hundred acres of solid earth are far more valuable than a million acres of cloud and vapour. All the poetry that lives in the world is intelligible. There is no obscurity in Shakspeare, except such as the printer or his commentators have given him: and Milton's meaning is always as transparent as his thoughts are grand and beautiful.

The Inane school is the most popular of all among its own particular disciples, though it be disregarded by the public. Fortunately for printers, papermakers, and publishers, the inane versifiers pay their own expenses, and cannot enjoy the luxury of publication without becoming responsible for the cost. These are the persons who weary the public ear with vain babble, and who, if they could see their own compositions in plain prose, might, perhaps, stand aghast at their own stupidity. They have to learn that nonsense is none the less nonsense because it is in rhyme; and that rhyme without a purpose or a thought that has not been

better expressed before, is a public nuisance, only to be tolerated because it is good for trade.—*Essays.*

[JOHN FORSTER.]

THE VICAR OF WAKEFIELD.

EVERY one is familiar with the *Vicar of Wakefield*. We read it in youth and in age. We return to it, as Walter Scott has said, again and again; "and we bless the memory of an author who contrives so well to reconcile us to human nature." With its ease of style, its turns of thought so whimsical yet wise, and the humour and wit which sparkle freshly through its narrative, we have all of us profitably amused the idle or the vacant hour; from year to year we have had its tender or mirthful incidents, its forms so homely in their beauty, its pathos and its comedy, given back to us from the canvas of our Wilkies, Newtons, and Stothards, our Leslies, Macclises, and Mulreadys; but not in those graces of style, or even in that home-cherished gallery of familiar faces, can the secret of its extraordinary fascination be said to consist. It lies nearer the heart. A something which has found its way *there*; which, while it amused, has made us happier; which, gently inweaving itself with our habits of thought, has increased our good humour and charity; which, insensibly it may be, has corrected wilful impatiences of temper, and made the world's daily accidents easier and kinder to us all; somewhat this should be expressed, I think, the charm of the *Vicar of Wakefield*. It is our first pure example of the simple domestic novel. Though wide as it was various, and most minutely as well as broadly marked with passion, incident, and character, the field, selected by Richardson, Fielding, and Smollett for the exercise of their genius and display of their powers, had hardly included this. Nor is it likely that Goldsmith would himself have chosen it, if his leading object had been to write a book. Rather as a refuge from the writing of books was

this book undertaken. Simple to very baldness are the materials employed. But he threw into the midst of them his own nature; his actual experience; the suffering, discipline, and sweet emotion, of his chequered life; and so made them a lesson and a delight to all men.

Good predominant over evil is briefly the purpose and moral of the little story. It is designed to show us that patience in suffering, that persevering reliance on the providence of God, that quiet labour, cheerful endeavour, and an indulgent forgiveness of the faults and infirmities of others, are the easy and certain means of pleasure in this world, and of turning pain to noble uses. It is designed to show us that the heroism and self-denial needed for the duties of life are not of the superhuman sort; that they may co-exist with many follies, with some simple weaknesses, with many harmless vanities; and that in the improvement of mankind, near and remote, in its progress through worldly content to final happiness, the humblest of men have their place assigned them, and their part allotted them to play.

There had been, in light amusing fiction, no such scene as that where Doctor Primrose, surrounded by the mocking felons of the gaol into which his villainous creditor has thrown him, finds in even those wretched outcasts a common nature to appeal to, minds to instruct, sympathies to bring back to virtue, souls to restore and save. "In less than a fortnight I had formed them into something social and humane." Into how many hearts may this have planted a desire which had as yet become no man's care! Not yet had Howard turned his thoughts to the prison. Romilly was but a boy of nine years old, and Elizabeth Fry had not been born. In Goldsmith's day, as for centuries before it, the gaol existed as the gallows' portal: it was Crime's high school, where Law presided over the science of law-breaking, and did its best to spread guilt abroad. "This prison," says Doctor Primrose, "makes men guilty where it does not find them so; it incloses wretches for the commission of one crime, and returns

them, if returned alive, fitted for the perpetration of thousands." With what consequence? "New vices call for fresh restraints; penal laws, which are in the hands of the rich, are laid upon the poor; and all our paltriest possessions are hung round with gibbets." It scares men now to be told of what no man then took heed. Deliberate murders were committed by the state. It was but four years after this that the government which had reduced a young wife to beggary by pressing her husband to sea, sentenced her to death for entering a draper's shop, taking some coarse linen off the counter, and laying it down again as the shopman gazed at her; listened unmoved to a defence which might have penetrated stone, that inasmuch, since her husband was stolen from her, she had no bed to lie upon, nothing to clothe her children, nothing to give them to eat, perhaps she might have done something wrong, for she hardly knew what she did; and finally sent her to Tyburn, with her infant sucking at her breast. Not without reason did Horace Walpole call the country "one great shambles." Hardly a Monday passed that was not Black Monday at Newgate. An execution came round as regularly as any other weekly show; and when it was that "shocking sight of fifteen men executed," whereof Boswell makes more than one mention, the interest was of course the greater. Men not otherwise hardened, found here a debasing delight. George Selwyn passed as much time at Tyburn as at White's; and Mr. Boswell had a special suit of execution black, to make a decent appearance near the scaffold. Not uncalled for, therefore, though solitary and as yet unheeded, was the warning of good Doctor Primrose. Nay, not uncalled for is it now, though eighty years have passed. "Do not," he said, "draw the cords of society so hard, that a convulsion must come to burst them; do not cut away wretches as useless, before you have tried their utility; make law the protector, not the tyrant of the people. You will then find that creatures, whose souls are held as dross, want only the hand of a refiner; and that

very little blood will serve to cement our security."

Still, from all that touches and diverts us in these harmless vanities of the delightful group, we return to the primal source of what has given this glorious little story its unequalled popularity. It is not simply that a happy fireside is depicted there, but that it is one over which calamity and sorrow can only cast the most temporary shade. In his deepest distress, the Vicar has but to remember how much kinder Heaven is to us, than we are to ourselves, and how few are the misfortunes of Nature's making, to recover his cheerful patience. There never was a book in which indulgence and charity made virtue look so lustrous. Nobody is straight-laced, if we except Miss Carolina Wilhelmina Amelia Skeggs, whose pretensions are summed up in Burghell's noble monosyllable. "Virtue, my dear Lady Blarney, virtue is worth any price; but where is that to be found?" "*Fudge*." When worldly reverses visit the good Doctor Primrose, they are of less account than the equanimity they cannot deprive him of; than the belief in good, to which they only give wider scope; than the happiness which, even in its worldliest sense, they ultimately strengthen by enlarged activity, and increased necessity for labour. It is only when struck through the sides of his children, that for an instant his faith gives way. Most lovely is the pathos of that scene; so briefly and beautifully told. The little family at night are gathered round a charming fire, telling stories of the past, laying schemes for the future, and listening to Moses's thoughtful opinion of matters and things in general, to the effect that all things, in his judgment, go on very well, and that he has just been thinking, when sister Livy is married to Farmer Williams, they'll get the loan of his cyder-press and brewing-tubs for nothing. The best gooseberry wine has been this night much in request. "Let us have one bottle more, Deborah, my life," says the Vicar, "and, Moses, give us a good song. But where is my darling Olivia?" Little Dick comes running in

"O papa, papa, she has gone from us, she is gone from us, my sister Livy is gone from us for ever!" "Gone, child!" "Yes, she is gone off with two gentlemen in a post-chaise, and one of them kissed her, and said he would die for her; and she cried very much, and was for coming back; but he persuaded her again, and she went into the chaise, and said, *O what will my poor papa do when he knows I am undone!*" "Now then, my children, go and be miserable, for we shall never enjoy one hour more;" and the old man, struck to the heart, cannot help cursing the seducer. But Moses is mindful of happier teaching, and with a loving simplicity rebukes his father. "You should be my mother's comforter, sir, and you increase her pain. You should not have curst him, villain as he is." "I did not curse him, child, did I?" "Indeed, sir, you did; you curst him twice." "Then may Heaven forgive me and him if I did." Charity resumes its place in his heart: with forgiveness, happiness half visits him again; by kindly patience even Deborah's reproaches are subdued and stayed; he takes back with most affecting tenderness his penitent child; and the voices of all his children are heard once more in their simple concert on the honeysuckle bank. We feel that it is better than cursing; and are even content that the rascally young squire should have time and hope for a sort of shabby repentance, and be allowed the intermediate comfort (it seems, after all one hardly knows why or wherefore, the most appropriate thing he can do) of "blowing the French horn." Mr. Abraham Adams has infinite claims on respect and love, nor ever to be forgotten are his groans over Wilson's worldly narrative, his sermon on vanity, his manuscript Æschylus, his noble independence to Lady Booby, and his grand rebuke to Peter Pounce; but he is put to no such trial as this which has been illustrated here, and which sets before us with such blended grandeur, simplicity, and pathos, the Christian heroism of the loving father, and forgiving ambassador of God to man.

It was not an age of a particular earnestness, this Hume and Walpole age; but no one can be in earnest himself without in some degree affecting others. "I remember a passage in the *Vicar of Wakefield*," said Johnson, a few years after its author's death, "which Goldsmith was afterwards fool enough to expunge. *I do not love a man who is zealous for nothing.*" The words were little, since the feeling was retained; for the very basis of the little tale was a sincerity and zeal for many things. This indeed it was, which, while all the world were admiring it for its mirth and sweetness, its bright and happy pictures, its simultaneous movement of the springs of laughter and tears, gave it a rarer value to a more select audience, and connected it with not the least memorable anecdote of modern literary history. It had been published little more than four years, when two Germans, whose names became afterwards world-famous, one a student at that time in his twentieth, the other a graduate in his twenty-fifth year, met in the city of Strasburg. The younger, Johann Wolfgang Goethe, a law scholar of the university with a passion for literature, sought knowledge from the elder, Johann Gottfried Herder, for the course on which he was moved to enter. Herder, a severe and masterly though somewhat cynical critic, laughed at the likings of the young aspirant, and roused him to other aspirations. Producing a German translation of the *Vicar of Wakefield*, he read it out aloud to Goethe in a manner which was peculiar to him; and as the incidents of the little story came forth in his serious simple voice, in one unmoved unaltering tone ("just as if nothing of it was present before him, but all was only historical; as if the shadows of this poetic creation did not affect him in a life-like manner, but only glided gently by"), a new ideal of letters and of life arose in the mind of his listener. Years passed on; and while that younger student raised up and re-established the literature of his country: and came at last, in his prime and in his age, to be acknowledged for the wisest of modern men, he never ceased

exercise of the faculties. So much more is usually known than digested by sensitive youth, so much more felt than understood, so much more perceived than methodised, that diffusion is fairly permitted in the earlier stages of authorship; and it is held to be one of the advantages, amid some losses, of maturer intelligence, that it learns to fix and hold the beauty it apprehends, and to crystallize the dew of its morning. Such examples to the contrary, as the "Windsor Forest" of Pope, are rather scholastic exercises of men who afterwards became great, than the first-fruits of such genius, while all Keats's poems are early productions, and there is nothing beyond them but the thought of what he might have become. Truncated as is this intellectual life, it is still a substantive whole, and the complete statue, of which such a fragment is revealed to us, stands perhaps solely in the temple of the imagination. There is, indeed, progress, continual and visible, in the words of Keats, but it is towards his own ideal of a poet, not towards any defined and tangible model. All that we can do is to transfer that ideal to ourselves, and to believe that, if Keats had lived, that is what he would have been.

Contrary to the expectation of Mr. Shelley, the appreciation of Keats by men of thought and sensibility gradually rose after his death, until he attained the place he now holds among the poets of his country. By his side, too, the fame of this his friend and eulogist ascended, and now they rest together, associated in the history of the achievements of the human imagination; twin stars, very cheering to the mental mariner tost on the rough ocean of practical life and *misrepresentation* about by the gusts of calumny and misrepresentation; but who, remembering what they have undergone, forgets not that he also is divine.

Nor has Keats been without his direct influence on the poetical literature that succeeded him. The most noted, and perhaps the most original, of present poets, bears more analogy to him than to any other writer, and their brotherhood

has been well recognised, in the words of a critic, himself a man of redundant fancy, and of the widest perception of what is true and beautiful, lately cut off from life by a destiny as mysterious as that which has here been recounted. Mr. Sterling writes:—"Lately I have been reading again some of Alfred Tennyson's second volume, and with profound admiration of his truly lyric and idyllic genius. There seems to me to have been more epic power in Keats, that fiery, beautiful meteor; but they are two most true and great poets. When we think of the amount of recognition they have received, one may well bless God that poetry is in itself strength and joy, whether it be crowned by all mankind or left alone in its own magic hermitage."*

And this is in truth the moral of the tale. In the life which here lies before us, as plainly as a child's, the action of the poetic faculty is most clearly visible: it long sustains in vigour and delight a temperament naturally melancholy, and which, under such adverse circumstances, might well have degenerated into angry discontent: it imparts a wise temper and a courageous hope to a physical constitution doomed to early decay; and it confines within manly affections and generous passion a nature so impressible that sensual pleasures and sentimental tenderness might easily have enervated and debased it. There is no defect in the picture which the exercise of this power does not go far to remedy, and no excellence which it does not elevate and extend.

One still graver lesson remains to be noted. Let no man, who is anything above his fellows, claim, as of right, to be valued or understood: the vulgar great are comprehended and adored, because they are in reality in the same moral plane with those who admire; but he who deserves the higher reverence must himself convert the worshipper. The pure and lofty life; the generous and tender use of the rare creative faculty; the brave endurance of neglect and ridicule; the strange and cruel end of so much genius

* Sterling's *Essays and Tales*, p. 168.

and so much virtue; these are the lessons by which the sympathies of mankind must be interested, and their faculties educated, up to the love of such a character and the comprehension of such an intelligence. Still the lovers and scholars will be few: still the rewards of fame will be scanty and ill-proportioned: no accumulation of knowledge or series of experiences can teach the meaning of genius to those who look for it in additions and results, any more than the numbers studded round a planet's orbit could approach nearer infinity than a single unit. The world of thought must remain apart from the world of action; for, if they once coincided, the problem of Life would be solved, and the hope, which we call heaven, would be realised on earth. And therefore men

"Are cradled into poetry by wrong:
They learn in suffering what they teach in song."

—*Life of Keats.*

[DR. R. C. TRENCH, ARCHBISHOP OF DUBLIN.]

THE VALUE OF PROVERBS.

THE fact that they please the people, and have pleased them for ages—that they possess so vigorous a principle of life, as to have maintained their ground, ever new and ever young, through all the centuries of a nation's existence—nay, that many of them have pleased not one nation only, but many, so that they have made themselves a home in the most different lands—and further, that they have, not a few of them, come down to us from remotest antiquity, borne safely upon the waters of that great stream of time, which has swallowed so much beneath its waves—all this, I think, may well make us pause should we be tempted to turn away from them with anything of indifference or disdain.

And then, further, there is this to be considered, that some of the greatest poets, the profoundest philosophers, the most learned scholars, the most genial writers in every kind, have delighted in them, have made large and frequent use

of them, have bestowed infinite labour on the gathering and elucidating of them. In a fastidious age, indeed, and one of false refinement, they may go nearly or quite out of use among the so-called upper classes. No gentleman, says Lord Chesterfield, or "No man of fashion," as I think is his exact word, "ever uses a proverb." And with how fine a touch of nature Shakspeare makes Coriolanus, the man who with all his greatness is entirely devoid of all sympathy for the people, to utter his scorn of *them* in scorn of their proverbs, and of their frequent employment of these:

"Hang 'em!

They said they were an hungry, sighed forth proverbs:

That, hunger broke stone walls; that, dogs must eat;

That, meat was made for mouths; that, the gods sent not

Corn for the rich men only:—with these shred^d
They vented their complainings."

Coriolanus, Act I., Sc. 1

But that they have been always dear to the true intellectual aristocracy of a nation, there is abundant evidence to prove. Take but these three names in evidence, which, though few, are in themselves a host. Aristotle made a collection of proverbs; nor did he count that he was herein doing ought unworthy of his great reputation, however some of his adversaries may have made this a charge against him. He is said to have been the first who did so, though many afterwards followed in the same path. Shakspeare loves them so well, that besides often citing them, and innumerable covert allusions, rapid side glances at them, which we are in danger of missing unless at home in the proverbs of England, several of his plays, as *Measure for Measure*, *All's Well that Ends Well*, have popular proverbs for their titles. And Cervantes, a name only inferior to Shakspeare, has not left us in doubt in respect of the affection with which he regarded them. Every reader of *Don Quixote* will remember his squire, who sometimes cannot open his mouth but there drop from it almost as many proverbs as words. I might name others who held the proverb

in honour—men, who though they may not attain to these first three, are yet deservedly accounted great; as Plautus, the most genial of Latin poets; Rabelais and Montaigne, the two most original of French authors; and how often Fuller, whom Coleridge has styled the wittiest of writers, justifies this praise in his witty employment of some old proverb; nor can any thoroughly understand and enjoy *Hudibras*, no one but will miss a multitude of its keenest allusions, who is not thoroughly familiar with the proverbial literature of England.

Their *habitat*, or native place, he thinks, is easily perceived:

Thus our own *Make hay while the sun shines*, is truly English, and could have had its birth only under such variable skies as ours—not certainly in those southern lands where, during the summer time at least, the sun always shines. In the same way there is a fine Cornish proverb in regard of obstinate wrongheads, who will take no counsel except from calamities, who dash themselves to pieces against obstacles, which with a little prudence and foresight they might have avoided. It is this: *He who will not be ruled by the rudder must be ruled by the rock*. It sets us at once upon some rocky and wreck-strewn coast; we feel that it could never have been the proverb of an inland people. *Do not talk Arabic in the house of a Moor*—that is, because there thy imperfect knowledge will be detected at once—this we should confidently affirm to be Spanish, wherever we met it. *Big and empty, like the Heidelberg tun*, could have its home only in Germany; that enormous vessel, known as the Heidelberg ton, constructed to contain nearly 300,000 flasks, having now stood empty for hundreds of years. As regards, too, the following, *Not every parish priest can wear Dr. Luther's shoes*, we could be in no doubt to what people it appertains. Neither could there be any mistake about this solemn Turkish proverb, *Death is a black camel which kneels at every man's gate*, in so far at least as that it would be at once ascribed to the East.

[JOHN HILL BURTON.]

THE SCOTTISH LANGUAGE AFTER THE REVOLUTION.

THE development of pure literature in Scotland, had, for half a century after the Revolution, to struggle with a peculiar difficulty arising out of the tenor of the national history. The languages of England and of Lowland Scotland, speaking of both in a general sense, were as entirely taken from a northern Teutonic stock common to both, as the languages of Essex and Yorkshire. Like other national characteristics, the language of Scotland took a direction severing itself from that of England after the War of Independence. Centuries elapsed, however, ere the distinctive peculiarities of each had gone far in its own direction, and away from the other. The earliest material change was in the language of England by the infusion of the Norman, while Scotland kept closer to the old Saxon stock. Thus it is that Scottish writers of the age of Gower and Chaucer—such as Barbour, the archdeacon of Aberdeen, and Wyntoun, the monk of Lochleven—wrote a language more intelligible to the present age than that of their English contemporaries, because it is not so sensibly tinged with Gallicisms. France had subsequently, as we have seen, a great social and constitutional influence in Scotland, which brought a few foreign terms into use, but it scarcely touched the structure of the language. This gradually assumed a purely national, or, as it came to be deemed when Scotland was becoming absorbed into the British community, a provincial tongue. The Scottish poets of the sixteenth century wrote in a language as different from the English as we might suppose the Norse of the same age to be from the Danish. John Knox, who lived much in England, was charged with the affected employment of English novelties, because he attempted so to modify the Scottish peculiarities as to make his works readable to his friends beyond the Border. It was felt, indeed, in his day, that the

Scottish tongue was becoming provincial, and those who desired to speak beyond a mere home audience, wrote in Latin. Hence arose that class of scholars headed by Buchanan, who almost made the language of Rome vernacular to themselves. Those who are acquainted with the epistolary correspondence of learned Scotsmen in the seventeenth century, will observe how easily they take to Latin—how uneasy and diffident they feel in the use of English. Sometimes, indeed, the ancient language is evidently sought as a relief, when the writer is addressing one to whom he cannot use a Scottish expression, while he is unable to handle the corresponding English idiom. But Latin was dying away as the common language of literature and science. Each great nation was forming her own literary tongue. The Revolution was completed within the time embraced in this history. But Scotland had not kept an independent literary language of her own, nor was she sufficiently expert in the use of that which had been created in England. Hence, in a great measure, we can distinctly account for the literary barrenness of the country. The men may have existed, but they had not the tools. An acquaintance with the correspondence of Scotsmen, for the first half century after the Revolution, shows the extreme difficulty which even those who were high in rank and well educated felt in conveying their thoughts through a dialect imperfectly resembling the language of *The Spectator*. Any attempt to keep up a Scottish literary language had been abandoned in prose before the Revolution. In verse, incidental causes made it seem as if the struggle were still continued.—*History of Scotland*.

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[G. H. LEWIS.]

### ALL MEN OF GREAT GENIUS ARE HARD WORKERS.

THERE is, in the present day, an overplus of raving about genius, and its prescriptive rights of vagabondage, its irre-

sponsibility, and its insubordination to all the laws of common sense. Common sense is so prosaic! Yet it appears from the history of art that the real men of genius did not rave about anything of the kind. They were resolute workers, not idle dreamers. They knew that their genius was not a frenzy, not a supernatural thing at all, but simply the colossal proportions of faculties, which in a lesser degree, the meanest of mankind shared with them. They knew that whatever it was, it would not enable them to accomplish with success the things they undertook, unless they devoted their whole energies to the task.

Would Michael Angelo have built St. Peter's, sculptured the Moses, and made the walls of the Vatican sacred with the presence of his gigantic pencil had he awaited inspiration while his works were in progress? Would Rubens have dazzled all the galleries of Europe, had he allowed his brush to hesitate? Would Beethoven and Mozart have poured out their souls into such abundant melodies? Would Goethe have written the sixty volumes of his works—had they not often, very often, sat down like drudges to an unwilling task, and found themselves speedily engrossed with that to which they were so averse?

"Use the pen," says a thoughtful and subtle author, "there is no magic in it; but it keeps the mind from staggering about." This is an aphorism which should be printed in letters of gold over the studio door of every artist. Use the pen or the brush; do not pause, do not trifle, have no misgivings; but keep your mind from staggering about, by fixing it resolutely on the matter before you, and then all that you can do you will do: inspiration will not enable you to do more. Write or paint: act, do not hesitate. If what you have written or painted should turn out imperfect, you can correct it, and the correction will be more efficient than that correction which takes place in the shifting thoughts of hesitation. You will learn from your failures infinitely more than from the vague wandering reflections of a mind loosened from its

moorings; because the failure is absolute, it is precise, it stands bodily before you, your eyes and judgment cannot be juggled with, you know whether a certain verse is harmonious, whether the rhyme is there or not there; but in the other case you not only *can* juggle with yourself, but *do* so, the very indeterminateness of your thoughts makes you do so; as long as the idea is not positively clothed in its artistic form, it is impossible accurately to say what it will be. The magic of the pen lies in the concentration of your thoughts upon one object. Let your pen fall, begin to trifle with blotting-paper, look at the ceiling, bite your nails, and otherwise dally with your purpose, and you waste your time, scatter your thoughts, and repress the nervous energy necessary for your task. Some men dally, hesitate, and trifle until the last possible moment, and when the printer's boy is knocking at the door, they begin: necessity goading them, they write with singular rapidity, and with singular success; they are astonished at themselves. What is the secret? Simply this; they have had no time to hesitate. Concentrating their powers upon the one object before them, they have done what they *could* do.

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(G. P. MARSH.)

THE DUALITY OF THE ENGLISH LANGUAGE.

THE Anglo-Saxon embodies the formative principle, and is, in the strongest possible sense, the organic mother of the English language. I repeat, in the strongest sense, because although we have admitted a great number of foreign words, so great, in fact, that we may be said to have two parallel vocabularies, and to have created a language within a language, yet, after all, in the essential characters of speech there is a closer resemblance between our modern dialect and Saxon, than between Italian and Latin, although there are few Italian words not derived from the Latin. Indeed, this double form of our language, with respect to

what are called *lexicalia*, or mere etymology, is a fact altogether unique in European philology. We possess a garment which, remaining always the same in form, may yet be worn either side out, throwing up now the warp and now the woof, and presenting almost a complete diversity of colours as well as of tissue; and we have the rare facility of so modifying our complexion, as to be entitled to lay claim to exclusive cousinship with either the Gothic or the Romance families, and yet sail the whole time under the Saxon flag. It is true that while we can readily frame a sentence wholly in Anglo-Saxon, we cannot easily do the same with words entirely Latin, because the determinative particles and auxiliaries, the bolts, pins, and hinges of the structures, must be Saxon. In borrowing Latin words, we brought with them neither their inflections nor their particles, and, therefore, though we may make them the ashlar of the period, yet both the mortar and the bond are always English. The following extract from Macaulay's article in the "Edinburgh Review," on Croker's Boswell, well illustrates the difference between a Saxon-English and a Latinized diction:—"Johnson's conversation appears to have been quite equal to his writings in matter, and far superior to them in manner. When he talked, he clothed his wit and his sense in forcible and natural expressions. As soon as he took his pen in his hand to write for the public, his style became systematically vicious. All his books are written in a learned language—in a language which nobody hears from his mother or his nurse—in a language in which nobody ever quarrels, or drives bargains, or makes love—in a language in which nobody ever thinks. It is clear that Johnson himself did not think in the dialect in which he wrote. The expressions which came first to his tongue were simple, energetic, and picturesque. When he wrote for publication, he did his sentences out of English into Johnsonese. His letters from the Hebrides to Mrs. Thrale are the original of that work, of which the Journey to the Hebrides is

the translation, and it is amusing to compare the two versions. 'When we were taken upstairs,' says he in one of his letters, 'a dirty fellow bounced out of the bed on which one of us was to lie.' This incident is recorded in the Journey as follows: 'Out of one of the beds, on which we were to repose, started up, at our entrance, a man black as a Cyclops from the forge.' Sometimes Johnson translated aloud. 'The Rehearsal,' he said, very unjustly, 'has not wit enough to keep it sweet;' then, after a pause, 'it has not vitality enough to preserve it from putrefaction.'" In the first of the two periods just quoted, the style is characterized as unidiomatic, quite as much by the suspension of the sense, in consequence of the complicated inversion, "Out of one of the beds started up, at our entrance, a man," as by the selection of the words which compose it. Many languages are so copious and so flexible,

that the same thing, or nearly the same thing, may be said in several different forms; but there are few, if any, where the range of expression is so great as in English. Take, for example, two or three good English translations of a foreign author, and you will generally find them, though perhaps equally true to the original, yet very widely different from each other, both in vocabulary and in structure of period. This may happen in different ways. One translator may choose his words from the Saxon, the other from the Latin stock; or they may incorporate into their respective styles the two elements in equal proportions, but differ in their selection of synonymous expressions; or, again, they may prefer, the one a structure of period formed more upon classical, the other more upon indigenous models.—*Lectures on the English Language.*

SECTION III.

HISTORICAL AND BIOGRAPHICAL

[JOHN FOX. 1517—1587.]

DEATH OF ANNE BOLEYN.

IN certain records thus we find, that the king being in his jousts at Greenwich, suddenly, with a few persons, departed to Westminster, and the next day after Queen Anne his wife was had to the Tower, with the Lord Rochford, her brother, and certain other; and the nineteenth day after was beheaded. The words of this worthy and Christian lady at her death were these: "Good Christian people, I am come hither to die; for, according to the law, and by the law, I am judged to death, and therefore I will speak nothing against it. I am come hither to accuse no man, nor to speak anything of that whereof I am accused

and condemned to die; but I pray God save the king, and send him long to reign over you, for a gentler or a more merciful prince was there never; and to me he was a very good, a gentle, and a sovereign lord. And if any person will meddle of my cause, I require them to judge the best. And thus I take my leave of the world, and of you all, and I heartily desire you all to pray for me. The Lord have mercy on me; to God I commend my soul." And so she kneeled down, saying, "To Christ I commend my soul; Jesus, receive my soul;" repeating the same divers times, till at length the stroke was given, and her head was stricken off.

And this was the end of that godly lady and queen. Godly I call her, for sundry respects, whatsoever the cause was, or

quarrel objected against her. First, her last words spoken at her death declared no less, her sincere faith and trust in Christ, than did her quiet modesty utter forth the goodness of the cause and matter, whatsoever it was. Besides that, to such as wisely can judge upon cases occurrent, this also may seem to give a great clearing unto her, that the king, the third day after, was married in his whites unto another. Certain this was, that for the rare and singular gifts of her mind, so well instructed, and given toward God, with such a fervent desire unto the truth, and setting forth of sincere religion, joined with like gentleness, modesty, and pity toward all men, there have not many such queens before her borne the Crown of England. Principally, this one commendation she left behind her, that during her life the religion of Christ most happily flourished, and had a right prosperous course.

Many things might be written more of the manifold virtues and the quiet moderation of her mild nature; how lowly she would bear, not only to be admonished, but also, of her own accord, would require her chaplains plainly and freely to tell whatsoever they saw in her amiss. Also, how bountiful she was to the poor, passing not only the poor example of other queens, but also the revenues almost of her estate: insomuch, that the alms which she gave in three quarters of a year, in distribution, is summed to the number of fourteen or fifteen thousand pounds; besides the great piece of money, which her Grace intended to impart into four sundry quarters of the realm, as for a stock, there to be employed to the behoof of poor artificers and occupiers. Again, what a zealous defender she was of Christ's gospel all the world doth know, and her acts do and will declare to the world's end. Amongst which other her acts, this is one, that she placed Master Hugh Latimer in the bishopric of Worcester, and also preferred Doctor Sharton to his bishopric, being then accounted a good man. Furthermore, what a true faith she bore unto the Lord, this one example may stand for many: for that, when King Henry was with her at

Woodstock, and there being afraid of an old blind prophecy, for the which, neither he nor other kings before him durst hunt in the said park of Woodstock, nor enter into the town of Oxford, at last, through the Christian and faithful counsel of that queen, he was so armed against all infidelity, that both he hunted in the foresaid park, and also entered into the town of Oxford, and had no harm. But, because touching the memorable virtues of this worthy queen, partly we have said something before, partly because more also is promised to be declared of her virtuous life (the Lord so permitting) by other who then were about her, I will cease in this matter further to proceed.—*Book of Martyrs.*

[ROGER ASCHAM. 1515—1568.]

LADY JANE GREY.

It is pity that commonly more care is had, and that among very wise men, to find out rather a cunning man for their horse, than a cunning man for their children. To the one they will gladly give a stipend of 200 crowns by the year, and loth to offer the other 200 shillings. God, that sitteth in heaven, laugheth their choice to scorn, and rewardeth their liberality as it should; for he suffereth them to have tame and well ordered horse, but wild and unfortunate children.

One example, whether love or fear doth work more in a child for virtue and learning, I will gladly report; which may be heard with some pleasure, and followed with more profit. Before I went into Germany, I came to Broadgate in Leicestershire, to take my leave of that noble Lady Jane Grey, to whom I was exceeding much beholden. Her parents, the duke and the duchess, with all the household, gentlemen, and gentlewomen, were hunting in the park. I found her in her chamber, reading Phædon Platonis in Greek, and that with as much delight as some gentlemen would read a merry tale in Bocace. After salutation and duty done, with some other talk. I asked her,

why she would lose such pastime in the park? Smiling, she answered me, "I wiss, all their sport in the park is but a shadow to that pleasure that I find in Plato. Alas! good folk, they never felt what true pleasure meant." "And how came you, Madam," quoth I, "to this deep knowledge of pleasure? And what did chiefly allure you unto it, seeing not many women, but very few men, have attained thereunto?" "I will tell you," quoth she, "and tell you a truth which, perchance, ye will marvel at. One of the greatest benefits that ever God gave me, is that he sent me so sharp and severe parents, and so gentle a schoolmaster. For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry or sad, be sewing, playing, dancing, or doing anything else, I must do it, as it were, in such weight, measure, and number, even so perfectly as God made the world, or else I am so sharply taunted, so cruelly threatened, yea, presently, sometimes with pinches, nips, and bobs, and other ways, which I will not name for the honour I bear them, so without measure misordered, that I think myself in hell, till time come that I must go to Mr. Elmer; who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing, whiles I am with him. And when I am called from him, I fall on weeping, because whatever I do else, but learning, is full of grief, trouble, fear, and whole misliking unto me. And thus my book hath been so much my pleasure, and bringeth daily to me more pleasure and more, that, in respect of it, all other pleasures, in very deed, be but trifles and troubles unto me."—*The Schoolmaster.*

[GILBERT BURNET, BISHOP OF SALISBURY.
1643—1715.]

CHARACTER OF KING EDWARD VI.

THUS died King Edward VI., that incomparable young prince. He was then in the sixteenth year of his age, and was

counted the wonder of that time. He was not only learned in the tongues, and other liberal sciences, but knew well the state of his kingdom. He kept a book, in which he writ the characters that were given him of all the chief men of the nation, all the judges, lord-lieutenants, and justices of the peace over England: in it he had marked down their way of living, and their zeal for religion. He had studied the matter of the mint, with the exchange and value of money; so that he understood it well, as appears by his journal. He also understood fortification, and designed well. He knew all the harbours and ports, both of his own dominions, and of France and Scotland; and how much water they had, and what was the way of coming into them. He had acquired great knowledge of foreign affairs; so that he talked with the ambassadors about them in such a manner, that they filled all the world with the highest opinion of him that was possible; which appears in most of the histories of that age. He had great quickness of apprehension; and, being mistrustful of his memory, used to take notes of almost everything he heard: he writ these first in Greek characters, that those about him might not understand them; and afterwards writ them out in his journal. He had a copy brought him of everything that passed in council, which he put in a chest, and kept the key of that always himself.

In a word, the natural and acquired perfections of his mind were wonderful; but his virtues and true piety were yet more extraordinary. . . . [He] was tender and compassionate in a high measure; so that he was much against taking away the lives of heretics; and therefore said to Cranmer, when he persuaded him to sign the warrant for the burning of Joan of Kent, that he was not willing to do it, because he thought that was to send her quick to hell. He expressed great tenderness to the miseries of the poor in his sickness, as hath been already shown. He took particular care of the suits of all poor persons; and gave Dr. Cox special charge to see that their

petitions were speedily answered, and used oft to consult with him how to get their matters set forward. He was an exact keeper of his word; and therefore, as appears by his journal, was most careful to pay his debts, and to keep his credit, knowing that to be the chief nerve of government; since a prince that breaks his faith, and loses his credit, has thrown up that which he can never recover, and made himself liable to perpetual distrust and extreme contempt.

He had, above all things, a great regard to religion. He took notes of such things as he heard in sermons, which more especially concerned himself; and made his measures of all men by their zeal in that matter. . . . All men who saw and observed these qualities in him, looked on him as one raised by God for most extraordinary ends; and when he died, concluded that the sins of England had been great, that had provoked God to take from them a prince, under whose government they were like to have seen such blessed times. He was so affable and sweet-natured, that all had free access to him at all times; by which he came to be most universally beloved; and all the high things that could be devised were said by the people to express their esteem of him.—*History of the Reformation.*

CHARACTER OF CHARLES II.

THUS lived and died King Charles II. He was the greatest instance in history of the various revolutions of which any one man seemed capable. He was bred up the first twelve years of his life with the splendour that became the heir of so great a crown. After that, he passed through eighteen years of great inequalities; unhappy in the war, in the loss of his father, and of the crown of England. Scotland did not only receive him, though upon terms hard of digestion, but made an attempt upon England for him, though a feeble one. He lost the battle of Worcester with too much indifference. And then he showed more care of his person

than became one who had so much a stake. He wandered about England for ten weeks after that, hiding from place to place. But, under all the apprehensions he had then upon him, he showed a temper so careless, and so much turned to levity, that he was then diverting himself with little household sports, in as unconcerned a manner as if he had made no loss, and had been in no danger at all. He got at last out of England. But he had been obliged to so many who had been faithful to him, and careful of him, that he seemed afterwards to resolve to make an equal return to them all; and finding it not easy to reward them all as they deserved, he forgot them all alike. Most princes seem to have this pretty deep in them, and to think that they ought never to remember past services, but that their acceptance of them is a full reward. He, of all in our age, exerted this piece of prerogative in the amplest manner: for he never seemed to charge his memory, or to trouble his thoughts, with the sense of any of the services that had been done him. While he was abroad at Paris, Cologne, or Brussels, he never seemed to lay anything to heart. He pursued all his diversions and irregular pleasures in a free career, and seemed to be as serene under the loss of a crown as the greatest philosopher could have been. Nor did he willingly hearken to any of those projects with which he often complained that his chancellor persecuted him. That in which he seemed most concerned was, to find money for supporting his expense. And it was often said, that if Cromwell would have compounded the matter, and have given him a good round pension, that he might have been induced to resign his title to him. During his exile, he delivered himself so entirely to his pleasures, that he became incapable of application. He spent little of his time in reading or study, and yet less in thinking. And in the state his affairs were then in, he accustomed himself to say to every person, and upon all occasions, that which he thought would please most; so that words or promises went very easily from him. And he had so ill an opinion

of mankind, that he thought the great art of living and governing was, to manage all things and all persons with a depth of craft and dissimulation. And in that few men in the world could put on the appearances of sincerity better than he could; under which so much artifice was usually hid, that in conclusion he could deceive none, for all were become mistrustful of him. He had great vices, but scarce any virtues to correct them. He had in him some vices that were less hurtful, which corrected his more hurtful ones. He was, during the active part of life, given up to sloth and lewdness to such a degree, that he hated business, and could not bear the engaging in anything that gave him much trouble, or put him under any constraint. And though he desired to become absolute, and to overturn both our religion and our laws, yet he would neither run the risk, nor give himself the trouble, which so great a design required. He had an appearance of gentleness in his outward deportment; but he seemed to have no bowels nor tenderness in his nature, and in the end of his life he became cruel. He was apt to forgive all crimes, even blood itself, yet he never forgave anything that was done against himself, after his first and general act of indemnity, which was to be reckoned as done rather upon maxims of state than inclinations of mercy. He delivered himself up to a most enormous course of vice, without any sort of restraint, even from the consideration of the nearest relations. The most studied extravagances that way seemed, to the very last, to be much delighted in and pursued by him. He had the art of making all people grow fond of him at first, by a softness in his whole way of conversation, as he was certainly the best bred man of the age. But when it appeared how little could be built on his promise, they were cured of the fondness that he was apt to raise in them. When he saw young men of quality, who had something more than ordinary in them, he drew them about him, and set himself to corrupt them both in religion and morality; in which he proved so un-

happily successful, that he left England much changed at his death from what he had found it at his restoration. He loved to talk over all the stories of his life to every new man that came about him. His stay in Scotland, and the share he had in the war of Paris, in carrying messages from the one side to the other, were his common topics. He went over these in a very graceful manner, but so often and so copiously, that all those who had been long accustomed to them grew weary of them; and when he entered on those stories, they usually withdrew. So that he often began them in a full audience, and before he had done, there were not above four or five persons left about him, which drew a severe jest from Wilmot, Earl of Rochester. He said he wondered to see a man have so good a memory as to repeat the same story without losing the least circumstance, and yet not remember that he had told it to the same persons the very day before. This made him fond of strangers, for they hearkened to all his often-repeated stories, and went away as in a rapture at such an uncommon condescension in a king.

His person and temper, his vices as well as his fortunes, resemble the character that we have given us of Tiberius so much, that it were easy to draw the parallel between them. Tiberius's banishment, and his coming afterwards to reign, makes the comparison in that respect come pretty near. His hating of business, and his love of pleasures; his raising of favourites, and trusting them entirely; and his pulling them down, and hating them excessively; his art of covering deep designs, particularly of revenge, with an appearance of softness, brings them so near a likeness, that I did not wonder much to observe the resemblance of their faces and persons. At Rome, I saw one of the last statues made for Tiberius, after he had lost his teeth. But, bating the alteration which that made, it was so like King Charles, that Prince Borghese and Signior Dominico, to whom it belonged, did agree with me in thinking that it looked like a statue made for him.

Few things ever went near his heart. The Duke of Gloucester's death seemed to touch him much. But those who knew him best, thought it was because he had lost him by whom only he could have balanced the surviving brother, whom he hated, and yet embroiled all his affairs to preserve the succession to him. . . .

No part of his character looked wicked, as well as meaner, than that he, all the while that he was professing to be of the church of England, expressing both zeal and affection to it, was yet secretly reconciled to the church of Rome; thus mocking God, and deceiving the world with so gross a prevarication. And his not having the honesty or courage to own it at the last; his not showing any sign of the least remorse for his ill-led life, or any tenderness either for his subjects in general, or for the queen and his servants; and his recommending only his mistresses and their children to his brother's care, would have been a strange conclusion to any other's life, but was well enough suited to all the other parts of his.—*History of his own Times.*

CHARACTER OF WILLIAM III.

HE had a thin and weak body, was brown-haired, and of a clear and delicate constitution. He had a Roman eagle nose, bright and sparkling eyes, a large front, and a countenance composed to gravity and authority. All his senses were critical and exquisite. He was always asthmatical; and the dregs of the small-pox falling on his lungs, he had a constant deep cough. His behaviour was solemn and serious, seldom cheerful, and but with a few. He spoke little, and very slowly, and most commonly with a disgusting dryness, which was his character at all times, except in a day of battle; for then he was all fire, though without passion. He was then everywhere, and looked to everything. He had no great advantage from his education. De Witt's discourses were of great use to him; and he, being apprehensive of the observation of those who were looking narrowly into

everything he said or did, had brought himself under a habitual caution that he could never shake off, though, in another sense, it proved as hurtful as it was then necessary to his affairs. He spoke Dutch, French, English, and German equally well; and he understood the Latin, Spanish, and Italian; so that he was well fitted to command armies composed of several nations. He had a memory that amazed all about him, for it never failed him. He was an exact observer of men and things. His strength lay rather in a true discerning and sound judgment than in imagination or invention. His designs were always great and good; but it was thought he trusted too much to that, and that he did not descend enough to the humours of his people to make himself and his notions more acceptable to them. This, in a government that has so much of freedom in it as ours, was more necessary than he was inclined to believe. His reservedness grew on him; so that it disgusted most of those who served him. But he had observed the errors of too much talking more than those of too cold a silence. He did not like contradiction, nor to have his actions censured; but he loved to employ and favour those who had the arts of complaisance; yet he did not love flatterers. His genius lay chiefly in war, in which his courage was more admired than his conduct. Great errors were often committed by him; but his heroic courage set things right, as it inflamed those who were about him. He was too lavish of money on some occasions, both in his buildings and to his favourites; but too sparing in rewarding services, or in encouraging those who brought intelligence. He was apt to take ill impressions of people, and these stuck long with him; but he never carried them to indecent revenges. He gave too much way to his own humour almost in everything, not excepting that which related to his own health. He knew all foreign affairs well, and understood the state of every court in Europe very particularly. He instructed his own ministers himself; but he did not apply enough to affairs at home. He believed

the truth of the Christian religion very firmly, and he expressed a horror of atheism and blasphemy; and though there was much of both in his court, yet it was always denied to him and kept out of his sight. He was most exemplarily decent and devout in the public exercises of the worship of God; only on week days he came too seldom to them. He was an attentive hearer of sermons, and was constant in his private prayers and in reading the Scriptures; and when he spoke of religious matters, which he did not often, it was with a becoming gravity. His indifference as to the forms of church government, and his being zealous for toleration, together with his cold behaviour towards the clergy, gave them generally very ill impressions of him. In his deportment towards those about him, he seemed to make little distinction between the good and the bad, and those who served well or those who served him ill. — *Ibid.*

[LORD HERBERT OF CHERBURY. 1581—1648.]

LORD CHANCELLOR SIR THOMAS MORE.

SIR THOMAS MORE, Lord Chancellor of England, after divers suits to be discharged of his place (which he had held two years and a half), did at length by the king's good leave resign it. The example whereof being rare, will give me occasion to speak more particularly of him. Sir Thomas More, a person of sharp wit, and endued besides with excellent parts of learning (as his works may testify), was yet (out of I know not what natural facetiousness) given so much to jesting, that it detracted no little from the gravity and importance of his place, which though generally noted and disliked, I do not think was enough to make him give it over in that merriment we shall find anon, or retire to a private life. Neither can I believe him so much addicted to his private opinions as to detest all other governments but his own Utopia, so that it is probable some vehem-

ent desire to follow his book, or secret offence taken against some person or matter (among which perchance the king's new intended marriage, or the like, might be accounted), occasioned this strange counsel; though, yet, I find no reason pretended for it, but infirmity and want of health. Our king hereupon taking the seal, and giving it, together with the order of knighthood, to Thomas Audeley, speaker of the Lower House, Sir Thomas More, without acquainting anybody with what he had done, repairs to his family at Chelsea, where, after a mass celebrated the next day in the church, he comes to his lady's pew, with his hat in his hand (an office formerly done by one of his gentlemen), and says, "Madam, my lord is gone." But she thinking this at first to be but one of his jests, was little moved, till he told her sadly, he had given up the great seal; whereupon she speaking some passionate words, he called his daughters then present to see if they could not spy some fault about their mother's dressing; but they after search saying they could find none, he replied, "Do you not perceive that your mother's nose standeth somewhat awry?"—of which jeer the provoked lady was so sensible, that she went from him in a rage. Shortly after, he acquainted his servants with what he had done, dismissing them also to the attendance of some other great personages, to whom he had recommended them. For his fool, he bestowed him on the lord mayor during his office, and afterwards on his successors in that charge. And now coming to himself, he began to consider how much he had left, and finding that it was not above one hundred pounds yearly in lands, besides some money, he advised with his daughters how to live together. But the grieved gentlewomen (who knew not what to reply, or indeed how to take these jests) remaining astonished, he says, "We will begin with the slender diet of the students of the law, and if that will not hold out, we will take such commons as they have at Oxford; which yet if our purse will not stretch to maintain, for our last refuge

we will go a-begging, and at every man's door sing together a *Salve Regina* to get alms. But these jests were thought to have in them more levity, than to be taken everywhere for current; he might have quitted his dignity without using such sarcasms, and betaken himself to a more retired and quiet life, without making them or himself contemptible. And certainly whatsoever he intended hereby, his family so little understood his meaning, that they needed some more serious instructions. So that I cannot persuade myself for all this talk, that so excellent a person would omit at fit times to give his family that sober account of his relinquishing this place, which I find he did to the Archbishop Warham, Erasmus, and others.—*Life of Henry VIII.*

[BEN JONSON. 1574—1637.]

GENIUS AND CHARACTER OF LORD BACON.

ONE, though he be excellent, and the chief, is not to be imitated alone; for no imitator ever grew up to his author; likeness is always on this side truth. Yet there happened in my time one noble speaker, who was full of gravity in his speaking. His language (where he could spare or pass by a jest) was nobly censorious. No man ever spake more neatly, more pressly, more weightily, or suffered less emptiness, less idleness, in what he uttered. No member of his speech, but consisted of his own graces. His hearers could not cough, or look aside from him, without loss. He commanded where he spoke; and had his judges angry and pleased at his devotion. No man had their affections more in his power. The fear of every man that heard him was lest he should make an end.

My conceit of his person was never increased toward him by his place, or honours, but I have and do reverence him, for the greatness that was only proper to himself, in that he seemed to me ever, by his work, one of the greatest men, and most worthy of admiration,

that had been in many ages. In his adversity I ever prayed that God would give him strength; for greatness he could not want. Neither could I condole in a word or syllable for him, as knowing no accident could do harm to virtue, but rather help to make it manifest.

[ABRAHAM COWLEY. 1618—1667.]

CHARACTER OF OLIVER CROMWELL.

WHAT can be more extraordinary than that a person of mean birth, no fortune, no eminent qualities of body, which have sometimes, or of mind, which have often, raised men to the highest dignities, should have the courage to attempt, and the happiness to succeed in, so improbable a design as the destruction of one of the most ancient and most solidly-founded monarchies upon the earth? That he should have the power or boldness to put his prince and master to an open and infamous death; to banish that numerous and strongly-allied family; to do all this under the name and wages of a parliament; to trample upon them too as he pleased, and spurn them out of doors when he grew weary of them; to raise up a new and unheard-of monster out of their ashes; to stifle that in the very infancy, and set up himself above all things that ever were called sovereign in England; to oppress all his enemies by arms, and all his friends afterwards by artifice; to serve all parties patiently for a while, and to command them victoriously at last; to overrun each corner of the three nations, and overcome with equal facility both the riches of the south and the poverty of the north; to be feared and courted by all foreign princes, and adopted a brother to the gods of the earth; to call together parliaments with a word of his pen, and scatter them again with the breath of his mouth; to be humbly and daily petitioned that he would please to be hired, at the rate of two millions a year, to be the master of those who had hired him before to be their

servant ; to have the estates and lives of three kingdoms as much at his disposal as was the little inheritance of his father, and to be as noble and liberal in the spending of them ; and lastly (for there is no end of all the particulars of his glory), to bequeath all this with one word to his posterity ; to die with peace at home, and triumph abroad ; to be buried among kings, and with more than regal solemnity ; and to leave a name behind him, not to be extinguished, but with the whole world ; which, as it is now too little for his praises, so might have been too for his conquests, if the short line of his human life could have been stretched out to the extent of his immortal designs ?—*Miscellanies.*

[JOHN KNOX. 1505—1579.]

ASSASSINATION OF CARDINAL BEATON.

AFTER the death of Master Wishart, the cardinal was cried up by his flatterers, and all the rabble of the corrupt clergy, as the only defender of the Catholic Church, and punisher of heretics, neglecting the authority of the sluggish governor. And it was said by them, that if the great prelates of latter days, both at home and abroad, had been so stout and zealous of the credit of the Catholic Church, they had not only suppressed all heretics, but also kept under the laymen, who were so froward and stubborn. On the other side, when that the people beheld the great tormenting of that innocent, they could not withhold from piteous mourning and complaining of the innocent lamb's slaughter. After the death of this blessed martyr of God, began the people in plain speaking to damn and detest the cruelty that was used ; yea, men of great birth, and estimation, and honour, at open tables avowed, that the blood of the said Master George should be revenged, or else it should cost life for life. And that, in a short time, they should be like hogs kept for slaughter, by this vicious priest,

which neither minded God nor cared for man. Amongst those that spake against the Cardinal's cruelty, John Lesley, brother to the earl of Rothes, was chief, with his cousin, Norman Lesley, who had been a great follower of the cardinal, and very active for him, but a little before fell so foul with him, that they came to high reproaches one with another. The occasion of their falling out was a private business, wherein Norman Lesley said he was wronged by the cardinal. On the other side, the cardinal said he was not with respect used by Norman Lesley, his inferior. The said John Lesley in all companies spared not to say, that that same dagger (showing forth his dagger), and that same hand, should be put in the cardinal's breast. These bruits came to the cardinal's ears ; but he thought himself stout enough for all Scotland ; for in Babylon, that is, in his new block-house, he was sure, as he thought, and upon the fields he was able to match all his enemies. . . . Many purposes were devised how that wicked man might have been taken away ; but all faileth, till Friday, the 28th of May, anno 1546, when the aforesaid Norman came at night to St. Andrews. William Kirkcaldy of Grange, younger, was in the town before, waiting upon the purpose. Last came John Lesley, as aforesaid, who was most suspected. What conclusion they took that night, it was not known, but by the issue that followed. But early upon the Saturday, in the morning, the 29th of May, were they in sundry companies in the abbey churchyard, not far distant from the castle. First, the gates being open, and the drawbridge letten down, for receiving of lime and stones, and other things necessary for building (for Babylon was almost finished), first, we say, essayed William Kirkcaldy of Grange, younger, and with him six persons, and getting entry, held purpose with the porter, If my lord was waking? who answered, No. While the said William and the porter talketh, and his servants made them to look at the work and workmen, approached Norman Lesley

with his company; and because they were in great number, they easily gat entry. They address to the midst of the court; and immediately came John Lesley, somewhat rudely, and four persons with him. The porter, fearing, would have drawn the bridge; but the said John, being entered thereon, stayed it, and leaped in; and while the porter made him for defence, his head was broken, the keys taken from him, and he cast into the ditch, and so the place was seized. The shout ariseth; the workmen, to the number of more than a hundred, ran off the walls, and were without hurt, put forth at the wicket gate. The first thing that ever was done, William Kirkcaldy took the guard of the privy postern, fearing lest the fox should have escaped. Then go the rest to the gentlemen's chambers, and without violence done to any man, they put more than fifty persons to the gate: the number that enterprised and did this was but sixteen persons. The cardinal, wakened with the shouts, asked from his window, What meant that noise? It was answered, that Norman Lesley had taken his castle: which understood, he ran to the postern, but perceiving the passage to be kept without, he returned quickly to his chamber, took his two-handed sword, and caused his chamberlain to cast chests and other impediments to the door. In this meantime came John Lesley unto it, and bids open. The cardinal asking, Who calls? he answered My name is Lesley. He demanded, Is that Norman? The other saith, Nay, my name is John. I will have Norman, saith the cardinal, for he is my friend. Content yourself with such as are here, for other you shall have none. There were with the said John, James Melvin, a man familiarly acquainted with Master George Wishart, and Peter Carmichael, a stout gentleman. In this meantime, while they force at the door, the cardinal hides a box of gold under coals that were laid in a secret corner. At length he asketh, Will ye save my life? The said John answered, It may be that we will. Nay, saith the cardinal, swear unto me

by God's wounds, and I will open to you. Then answered the said John, It that was said is unsaid; and so cried Fire, fire (for the door was very strong), and so was brought a chimley-full of burning coals; which perceived, the cardinal or his chamberlain (it is uncertain) opened the door, and the cardinal sat down in a chair, and cried, I am a priest, I am a priest; ye will not slay me. The said John Lesley (according to his former vow) struck him first once or twice, and so did the said Peter. But James Melvin (a man of nature most gentle and most modest), perceiving them both in choler, withdrew them, and said, This work and judgment of God (although it be secret) ought to be done with greater gravity. And presenting unto him the point of the sword, said, Repent thee of thy former wicked life, but especially of the shedding of the blood of that notable instrument of God, Master George Wishart, which albeit the flame of fire consumed before men, yet cries it for vengeance upon thee, and we from God are sent to revenge it. For here, before my God, I protest, that neither the hatred of thy person, the love of thy riches, nor the fear of any trouble thou couldst have done to me in particular, moved or moveth me to strike thee; but only because thou hast been, and remainest, an obstinate enemy against Christ Jesus and His holy gospel. And so he struck him twice or thrice through with a stag-sword: and so he fell, never word heard out of his mouth, but, I am a priest, fie, fie, all is gone.

While they were thus busied with the cardinal, the fray rose in the town; the provost assembles the commonalty, and comes to the house-side, crying, What have ye done with my lord cardinal? where is my lord cardinal? have ye slain my lord cardinal? They that were within answered gently, Best it were for you to return to your own houses, for the man ye call the cardinal hath received his reward, and in his own person will trouble the world no more. But then more enragedly they cry, We shall never depart till that we see him. And so was

he brought to the east block-house head, and showed dead over the wall to the faithless multitude, which would not believe before they saw, and so they departed without *Requiem eternam, et requiescat in pace*, sung for his soul. . . . These things we write merrily, but we would that the reader should observe God's just judgments, and how that he can deprehend the worldly-wise in their own wisdom, make their table to be a snare to trap their own feet, and their own purposed strength to be their own destruction. These are the works of our God, whereby he would admonish the tyrants of this earth, that in the end he will be revenged of their cruelty, what strength soever they make in the contrary. — *History of the Reformation within the Realm of Scotland.*

EDWARD HYDE, EARL OF CLARENDON.
1608—1664.]

CHARACTER OF JOHN HAMPDEN.

MR. HAMPDEN was a gentleman of a good extraction, and a fair fortune : who, from a life of great pleasure and license, had on a sudden retired to extraordinary sobriety and strictness, and yet retained his usual cheerfulness and affability ; which, together with the opinion of his wisdom and justice, and the courage he had showed in opposing the ship-money, raised his reputation to a very great height, not only in Buckinghamshire where he lived, but generally throughout the kingdom. He was not a man of many words, and rarely begun the discourse, or made the first entrance upon any business that was assumed ; but a very weighty speaker, and after he had heard a full debate, and observed how the house was like to be inclined, took up the argument, and shortly, and clearly, and craftily so stated it, that he commonly conducted it to the conclusion he desired ; and if he could not do that, he was never without the dexterity to divert the debate to another time, and to prevent the determining anything in the negative, which might prove inconvenient

in the future. He made so great a show of civility, and modesty, and humility, and always of mistrusting his own judgment, and esteeming his with whom he conferred for the present, that he seemed to have no opinions or resolutions, but such as he contracted from the information and instruction he received upon the discourses of others, whom he had a wonderful art of governing, and leading into his principles and inclinations, whilst they believed that he wholly depended upon their counsel and advice. No man had ever a greater power over himself, or was less the man that he seemed to be ; which shortly after appeared to every body, when he cared less to keep on the mask. — *History of the Rebellion.*

CHARACTER OF LORD FALKLAND.

IN this unhappy battle [of Newbury] was slain the Lord Viscount Falkland, a person of such prodigious parts of learning and knowledge, of that inimitable sweetness and delight in conversation, of so flowing and obliging a humanity and goodness to mankind, and of that primitive simplicity and integrity of life, that if there were no other brand upon this odious and accursed civil war than that single loss, it must be most infamous and execrable to all posterity :

Turpi mori, post te, solo non posse dolore.

Before this parliament, his condition of life was so happy, that it was hardly capable of improvement. Before he came to be twenty years of age, he was master of a noble fortune, which descended to him by the gift of a grandfather, without passing through his father or mother, who were then both alive, and not well enough contented to find themselves passed by in the descent. His education for some years had been in Ireland, where his father was lord deputy ; so that, when he returned into England to the possession of his fortune, he was unentangled with any acquaintance or friends, which usually grow up by the custom of conversation, and therefore was to make a pure election of

his company, which he chose by other rules than were prescribed to the young nobility of that time. And it cannot be denied, though he admitted some few to his friendship for the agreeableness of their natures, and their undoubted affection to him, that his familiarity and friendship for the most part was with men of the most eminent and sublime parts, and of untouched reputation in point of integrity; and such men had a title to his bosom.

He was a great cherisher of wit, and fancy, and good parts in any man; and if he found them clouded with poverty or want, a most liberal and bountiful patron towards them, even above his fortune; of which, in those administrations, he was such a dispenser, as, if he had been trusted with it to such uses, and if there had been the least of vice in his expense, he might have been thought too prodigal. He was constant and pertinacious in whatsoever he resolved to do, and not to be wearied by any pains that were necessary to that end. And, therefore, having once resolved not to see London, which he loved above all places, till he had perfectly learned the Greek tongue, he went to his own house in the country, and pursued it with that indefatigable industry, that it will not be believed in how short a time he was master of it, and accurately read all the Greek historians.

In this time, his house being within little more than ten miles of Oxford, he contracted familiarity and friendship with the most polite and accurate men of that university, who found such an immensity of wit and such a solidity of judgment in him, so infinite a fancy, bound in by a most logical ratiocination, such a vast knowledge, that he was not ignorant in anything, yet such an excessive humility, as if he had known nothing, that they frequently resorted and dwelt with him, as in a college situated in a purer air; so that his house was a university in a less volume, whither they came not so much for repose as study, and to examine and refine those grosser propositions which laziness and consent made current in vulgar conversation. . . . He was superior to all those passions and affec-

tions which attend vulgar minds, and was guilty of no other ambition than of knowledge, and to be reputed a lover of all good men: and that made him too much a contemner of those arts which must be indulged in the transactions of human affairs. In the last short parliament he was a burgess in the House of Commons; and from the debates, which were there managed with all imaginable gravity and sobriety, he contracted such a reverence to parliaments, that he thought it really impossible they could ever produce mischief or inconvenience to the kingdom; or that the kingdom could be tolerably happy in the intermission of them. . . .

He had a courage of the most clear and keen temper, and so far from fear, that he seemed not without some appetite of danger; and therefore, upon any occasion of action, he always engaged his person in those troops which he thought by the forwardness of the commanders to be most like to be farthest engaged; and in all such encounters he had about him an extraordinary cheerfulness, without at all affecting the execution that usually attended them; in which he took no delight, but took pains to prevent it, where it was not by resistance made necessary; in so much that at Edge-hill, when the enemy was routed, he was like to have incurred great peril, by interposing to save those who had thrown away their arms, and against whom, it may be, others were more fierce for their having thrown them away; so that a man might think he came into the field chiefly out of curiosity to see the face of danger, and charity to prevent the shedding of blood. Yet in his natural inclination, he acknowledged he was addicted to the profession of a soldier; and shortly after he came to his fortune, before he was of age, he went into the Low Countries, with a resolution of procuring command, and to give himself up to it; from which he was diverted by the complete inactivity of that summer; so he returned into England, and shortly after entered upon that vehement course of study we mentioned before, till the first alarm from the north; then again he made ready for the field, and though he received

some repulse in the command of a troop of horse, of which he had a promise, he went a volunteer with the Earl of Essex.

From the entrance into this unnatural war, his natural cheerfulness and vivacity grew clouded, and a kind of sadness and rejection of spirit stole upon him, which he had never been used to; yet being one of those who believed that one battle would end all differences, and that there would be so great a victory on one side that the other would be compelled to submit to any conditions from the victor (which supposition and conclusion generally sunk into the minds of most men, and prevented the looking after many advantages that might have been laid hold of), he resisted those indispositions. But after the king's return from Brentford, and the furious resolution of the two houses not to admit any treaty for peace, those indispositions which had before touched him grew into

perfect habit of uncheerfulness; and he who had been so exactly easy and affable to all men, that his face and countenance was always present and vacant to his company, and held any cloudiness and less pleasantness of the visage a kind of rudeness or incivility, became on a sudden less communicable; and thence very sad, pale, and exceedingly affected with the spleen. In his clothes and habit, which he had minded before always with more neatness, and industry, and expense, than is usual to so great a soul, he was not now only incurious, but too negligent: and in his reception of suitors, and the necessary or casual addresses to his place, so quick, and sharp, and severe, that there wanted not some men (strangers to his nature and disposition) who believed him proud and imperious; from which no mortal man was ever more free.

In the morning before the battle, as always upon action, he was very cheerful, and put himself into the first rank of the Lord Byron's regiment, then advancing upon the enemy, who had lined the hedges on both sides with musketeers; from whence he was shot with a musket in the lower part of the belly, and in the instant falling from his horse, his body was not found till the next morning; till

when, there was some hope he might have been a prisoner, though his nearest friends, who knew his temper, received small comfort from that imagination. Thus fell that incomparable young man, in the four-and-thirtieth year of his age, having so much despatched the true business of life, that the eldest rarely attain to that immense knowledge, and the youngest enter not into the world with more innocence: whosoever leads such a life, needs be the less anxious upon how short warning it is taken from him.—*Ibid.*

CHARACTER OF CHARLES I.

BUT it will not be unnecessary to add a short character of his person, that posterity may know the inestimable loss which the nation then underwent, in being deprived of a prince whose example would have had a greater influence upon the manners and piety of the nation, than the most strict laws can have. To speak first of his private qualifications as a man; before the mention of his princely and royal virtues; he was, if ever any, the most worthy of the title of an honest man; so great a lover of justice, that no temptation could dispose him to a wrongful action, except it was so disguised to him that he believed it to be just. He had a tenderness and compassion of nature which restrained him from ever doing a hard-hearted thing; and therefore he was so apt to grant pardon to malefactors, that the judges of the land represented to him the damage and insecurity to the public that flowed from such his indulgence. And then he restrained himself from pardoning either murders or highway robberies, and quickly discerned the fruits of his severity by a wonderful reformation of those enormities. . . .

His kingly virtues had some mixture and alloy that hindered them from shining in full lustre, and from producing those fruits they should have been attended with. He was not in his nature very bountiful, though he gave very much. This appeared more after the Duke of Buckingham's death, after which those

showers fell very rarely ; and he paused too long in giving, which made those to whom he gave less sensible of the benefit. He kept state to the full, which made his court very orderly, no man presuming to be seen in a place where he had no pretence to be. He saw and observed men long before he received them about his person ; and did not love strangers nor very confident men. He was a patient hearer of causes, which he frequently accustomed himself to at the council board, and judged very well, and was dexterous in the mediating part ; so that he often put an end to causes by persuasion, which the stubbornness of men's humours made dilatory in courts of justice.

He was very fearless in his person ; but, in his riper years, not very enterprising. He had an excellent understanding, but was not confident enough of it ; which made him oftentimes change his own opinion for a worse, and follow the advice of men that did not judge so well as himself. This made him more irresolute than the conjuncture of his affairs would admit ; if he had been of a rougher and more imperious nature, he would have found more respect and duty. . . .

So many miraculous circumstances contributed to his ruin, that men might well think that heaven and earth conspired it. Though he was, from the first declension of his power, so much betrayed by his own servants, that there were very few who remained faithful to him, yet that treachery proceeded not always from any treasonable purpose to do him any harm, but from particular and personal animosities against other men. And afterwards, the terror all men were under of the parliament, and the guilt they were conscious of themselves, made them watch all opportunities to make themselves gracious to those who could do them good ; and so they became spies upon their master, and from one piece of knavery were hardened and confirmed to undertake another, till at last they had no hope of preservation but by the destruction of their master. And after all this, when a man might reasonably believe that less than a universal defection

of three nations could not have reduced a great king to so ugly a fate, it is most certain that, in that very hour, when he was thus wickedly murdered in the sight of the sun, he had as great a share in the hearts and affections of his subjects in general, was as much beloved, esteemed, and longed for by the people in general of the three nations, as any of his predecessors had ever been. To conclude, he was the worthiest gentleman, the best master, the best friend, the best husband, the best father, and the best Christian, that the age in which he lived produced. And if he were not the greatest king, if he were without some parts and qualities which have made some kings great and happy, no other prince was ever unhappy who was possessed of half his virtues and endowments, and so much without any kind of vice.—*Ibid.*

ESCAPE OF CHARLES II. AFTER THE BATTLE OF WORCESTER.

IT is great pity that there was never a journal made of that miraculous deliverance, in which there might be seen so many visible impressions of the immediate hand of God. When the darkness of the night was over, after the king had cast himself into that wood, he discerned another man, who had gotten upon an oak in the same wood, near the place where the king had rested himself, and had slept soundly. The man upon the tree had first seen the king, and knew him, and came down to him, and was known to the king, being a gentleman of the neighbour county of Staffordshire, who had served his late majesty during the war, and had now been one of the few who resorted to the king after his coming to Worcester. His name was Careless, who had had a command of foot, about the degree of a captain, under the Lord Loughborough. He persuaded the king, since it could not be safe for him to go out of the wood, and that, as soon as it should be fully light, the wood itself would probably be visited by those of the country, who would be searching

to find those whom they might make prisoners, that he would get up into that tree where he had been, where the boughs were so thick with leaves that a man would not be discovered there without a narrower inquiry than people usually make in places which they do not suspect. The king thought it good counsel, and, with the other's help, climbed into the tree, and then helped his companion to ascend after him, where they sat all that day, and securely saw many who came purposely into the wood to look after them, and heard all their discourse how they would use the king himself if they could take him. This wood was either in or upon the borders of Staffordshire; and though there was a highway near one side of it, where the king had entered into it, yet it was large, and all other sides of it opened amongst inclosures, and Careless was not unacquainted with the neighbour villages; and it was part of the king's good fortune that this gentleman, by being a Roman Catholic, was acquainted with those of that profession of all degrees, who had the best opportunities of concealing him; for it must never be denied, that some of that religion had a very great share in his majesty's preservation.

The day being spent in the tree, it was not in the king's power to forget that he had lived two days with eating very little, and two nights with as little sleep; so that, when the night came, he was willing to make some provision for both; and he resolved, with the advice and assistance of his companion, to leave his blessed tree; and, when the night was dark, they walked through the wood into those inclosures which were furthest from any highway, and making a shift to get over hedges and ditches, after walking at least eight or nine miles, which were the more grievous to the king by the weight of his boots (for he could not put them off when he cut off his hair, for want of shoes), before morning they came to a poor cottage, the owner whereof, being a Roman Catholic, was known to Careless. He was called up, and as soon as he knew one of them, he easily concluded in

what condition they both were, and presently carried them into a little barn full of hay, which was a better lodging than he had for himself. But when they were there, and had conferred with their host of the news and temper of the country, it was agreed that the danger would be the greater if they stayed together; and, therefore, that Careless should presently be gone, and should, within two days, send an honest man to the king, to guide him to some other place of security; and in the meantime his majesty should stay upon the hay-mow. The poor man had nothing for him to eat, but promised him good butter-milk; and so he was once more left alone, his companion, how weary soever, departing from him before day, the poor man of the house knowing no more than that he was a friend of the captain's, and one of those who had escaped from Worcester. The king slept very well in his lodging, till the time that his host brought him a piece of bread, and a great pot of buttermilk, which he thought the best food he ever had eaten. The poor man spoke very intelligently to him of the country, and of the people who were well or ill affected to the king, and of the great fear and terror that possessed the hearts of those who were best affected. He told him "that he himself lived by his daily labour, and that what he had brought him was the fare he and his wife had; and that he feared, if he should endeavour to procure better, it might draw suspicion upon him, and people might be apt to think he had somebody with him that was not of his own family. However, if he would have him get some meat, he would do it; but if he could bear this hard diet, he should have enough of the milk, and some of the butter that was made with it." The king was satisfied with his reason, and would not run the hazard for a change of diet; desired only the man "that he might have his company as often and as much as he could give it him;" there being the same reason against the poor man's discontinuing his labour, as the alteration of his fare.

After he had rested upon this hay-mow

and fed upon this diet two days and two nights, in the evening before the third night, another fellow, a little above the condition of his host, came to the house, sent from Careless, to conduct the king to another house, more out of any road near which any part of the army was like to march. It was above twelve miles that he was to go, and was to use the same caution he had done the first night, not to go in any common road, which his guide knew well how to avoid. Here he new dressed himself, changing clothes with his landlord; he had a great mind to have kept his own shirt; but he considered, that men are not sooner discovered by any mark in disguises than by having fine linen in ill clothes; and so he parted with his shirt too, and took the same his poor host had then on. Though he had foreseen that he must leave his boots, and his landlord had taken the best care he could to provide an old pair of shoes, yet they were not easy to him when he first put them on, and, in a short time after, grew very grievous to him. In this equipage he set out from his first lodging in the beginning of the night, under the conduct of his guide, who guided him the nearest way, crossing over hedges and ditches, that they might be in least danger of meeting passengers. This was so grievous a march, and he was so tired, that he was even ready to despair, and to prefer being taken and suffered to rest, before purchasing his safety at that price. His shoes had, after a few miles, hurt him so much, that he had thrown them away, and walked the rest of the way in his ill stockings, which were quickly worn out; and his feet, with the thorns in getting over hedges, and with the stones in other places, were so hurt and wounded, that he many times cast himself upon the ground, with a desperate and obstinate resolution to rest there till the morning, that he might shift with less torment, what hazard soever he run. But his stout guide still prevailed with him to make a new attempt, sometimes promising that the way should be better, and sometimes assuring him that he had but little further to go; and in this

distress and perplexity, before the morning they arrived at the house designed, which, though it was better than that which he had left, his lodging was still in the barn, upon straw instead of hay, a place being made as easy in it as the expectation of a guest could dispose it. Here he had such meat and porridge as such people used to have, with which, but especially with the butter and the cheese, he thought himself well feasted; and took the best care he could to be supplied with other, little better, shoes and stockings; and after his feet were enough recovered that he could go, he was conducted from thence to another poor house, within such a distance as put him not to much trouble; for having not yet in his thought which way or by what means to make his escape, all that was designed was only, by shifting from one house to another, to avoid discovery. And being now in that quarter which was more inhabited by the Roman Catholics than most other parts in England, he was led from one to another of that persuasion, and concealed with great fidelity. But he then observed that he was never carried to any gentleman's house, though that country was full of them, but only to poor houses of poor men, which only yielded him rest with very unpleasant sustenance; whether there was more danger in those better houses, in regard of the resort and the many servants, or whether the owners of great estates were the owners likewise of more fears and apprehensions.

Within few days, a very honest and discreet person, one Mr. Hudleston, a Benedictine monk, who attended the service of the Roman Catholics in those parts, came to him, sent by Careless, and was a very great assistance and comfort to him. And when the places to which he carried him were at too great a distance to walk, he provided him a horse, and more proper habit than the rags he wore. This man told him, "that the Lord Wilmot lay concealed likewise in a friend's house of his, which his majesty was very glad of, and wished him to contrive some means how they might"

speak together," which the other easily did; and, within a night or two, brought them into one place. Wilmot told the king "that he had by very good fortune fallen into the house of an honest gentleman, one Mr. Lane, a person of an excellent reputation for his fidelity to the king, but of so universal and general a good name, that, though he had a son who had been a colonel in the king's service during the late war, and was then upon his way with men to Worcester, the very day of the defeat, men of all affections in the country, and of all opinions, paid the old man a very great respect; that he had been very civilly treated there; and that the old gentleman had used some diligence to find out where the king was, that he might get him to his house, where, he was sure, he could conceal him till he might contrive a full deliverance." He told him, "he had withdrawn from that house, in hope that he might, in some other place, discover where his majesty was; and having now happily found him, advised him to repair to that house, which stood not near any other."

The king inquired of the monk of the reputation of this gentleman, who told him, "that he had a fair estate, was exceedingly beloved, and the eldest justice of peace of that county of Stafford; and though he was a very zealous Protestant, yet he lived with so much civility and candour towards the Catholics, that they would all trust him as much as they would do any of their own profession; and that he could not think of any place of so good repose and security for his majesty's repair to." The king liked the proposition, yet thought not fit to surprise the gentleman, but sent Wilmot thither again, to assure himself that he might be received there, and was willing that he should know what guest he received; which hitherto was so much concealed, that none of the houses where he had yet been, knew or seemed to suspect more than that he was one of the king's party that fled from Worcester. The monk carried him to a house at a reasonable distance, where he was to expect

an account from the Lord Wilmot, who returned very punctually, with as much assurance of welcome as he could wish. And so they two went together to Mr. Lane's house, where the king found he was welcome, and conveniently accommodated in such places as in a large house had been provided to conceal the persons of malignants, or to preserve goods of value from being plundered. Here he lodged and ate very well, and began to hope that he was in present safety. Wilmot returned under the care of the monk, and expected summons when any further motion should be thought to be necessary.

Mr. Lane had a niece, or very near kinswoman, who was married to a gentleman, one Mr. Norton, a person of eight or nine hundred pounds per annum, who lived within four or five miles of Bristol, which was at least four or five days' journey from the place where the king then was, but a place most to be wished for the king to be in, because he did not only know all that country very well, but knew many persons also to whom, in an extraordinary case, he durst make himself known. It was hereupon resolved that Mrs. Lane should visit this cousin, who was known to be of good affections, and that she should ride behind the king, who was fitted with clothes and boots for such a service; and that a servant of her father's, in his livery, should wait upon her. A good house was easily pitched upon for the first night's lodging, where Wilmot had notice given him to meet; and in this equipage the king began his journey, the colonel keeping him company at a distance, with a hawk upon his fist, and two or three spaniels, which, where there were any fields at hand, warranted him to ride out of the way, keeping his company still in his eye, and not seeming to be of it. In this manner they came to their first night's lodging; and they need not now contrive to come to their journey's end about the close of the evening, for it was in the month of October far advanced, that the long journeys they made could not be despatched sooner. Here the Lord Wilmot found

them, and their journeys being then adjusted, he was instructed where he should be every night; so they were seldom seen together in the journey, and rarely lodged in the same house at night. In this manner the colonel hawked two or three days, till he had brought them within less than a day's journey of Mr. Norton's house, and then he gave his hawk to the Lord Wilmot, who continued the journey in the same exercise.

There was great care taken when they came to any house, that the king might be presently carried into some chamber, Mrs. Lane declaring "that he was a neighbour's son, whom his father had lent her to ride before her, in hope that he would the sooner recover from a quartan ague, with which he had been miserably afflicted, and was not yet free." And by this artifice she caused a good bed to be still provided for him, and the best meat to be sent, which she often carried herself, to hinder others from doing it. There was no resting in any place till they came to Mr. Norton's, nor anything extraordinary that happened in the way, save that they met many people every day in the way, who were very well known to the king; and the day that they went to Mr. Norton's, they were necessarily to ride quite through the city of Bristol—a place and people the king had been so well acquainted with, that he could not but send his eyes abroad to view the great alterations which had been made there, after his departure from thence; and when he rode near the place where the great fort had stood, he could not forbear putting his horse out of the way, and rode with his mistress behind him round about it.

They came to Mr. Norton's house sooner than usual, and it being on a holiday, they saw many people about a bowling-green that was before the door; and the first man the king saw was a chaplain of his own, who was allied to the gentleman of the house, and was sitting upon the rails to see how the bowlers played. William, by which name the king went, walked with his horse into the stable, until his mistress could

provide for his retreat. Mrs. Lane was very welcome to her cousin, and was presently conducted to her chamber, where she no sooner was, than she lamented the condition of "a good youth who came with her, and whom she had borrowed of his father to ride before her, who was very sick, being newly recovered of an ague;" and desired her cousin "that a chamber might be provided for him, and a good fire made, for that he would go early to bed, and was not fit to be below stairs." A pretty little chamber was presently made ready, and a fire prepared, and a boy sent into the stable to call William, and to show him his chamber; who was very glad to be there, freed from so much company as was below. Mrs. Lane was put to find some excuse for making a visit at that time of the year, and so many days' journey from her father, and where she had never been before, though the mistress of the house and she had been bred together, and friends as well as kindred. She pretended "that she was, after a little rest, to go into Dorsetshire to another friend." When it was supper-time, there being broth brought to the table, Mrs. Lane filled a little dish, and desired the butler who waited at the table "to carry that dish of porridge to William, and to tell him that he should have some meat sent to him presently." The butler carried the porridge into the chamber, with napkin and spoon, and bread, and spoke kindly to the young man, who was willing to be eating.

The butler, looking narrowly upon him, fell upon his knees, and with tears told him, "he was glad to see his majesty." The king was infinitely surprised, yet recollected himself enough to laugh at the man, and to ask him "what he meant?" The man had been falconer to Sir Thomas Jermyn, and made it appear that he knew well enough to whom he spoke, repeating some particulars which the king had not forgot. Whereupon the king conjured him "not to speak of what he knew, so much as to his master, though he believed him a very honest man." The fellow promised, and kept his word; and the

king was the better waited upon during the time of his abode there. . . .

There was, between that and Salisbury, a very honest gentleman, Colonel Robert Philips, a younger brother of a very good family, which had always been very loyal, and he had served the king during the war. The king was resolved to trust him, and so sent the Lord Wilmot to a place from whence he might send to Mr. Philips to come to him; and when he had spoken with him, Mr. Philips should come to the king, and Wilmot was to stay in such a place as they two should agree. Mr. Philips accordingly came to the colonel's house, which he could do without suspicion, they being nearly allied. The ways were very full of soldiers, which were sent now from the army to their quarters, and many regiments of horse and foot were assigned for the west, of which division Desborough was commander-in-chief. These marches were like to last for many days, and it would not be fit for the king to stay so long in that place. Thereupon he resorted to his old security of taking a woman behind him, a kinswoman of Colonel Windham, whom he carried in that manner to a place not far from Salisbury, to which Colonel Philips conducted him. In this journey he passed through the middle of a regiment of horse, and, presently after, met Desborough walking down a hill with three or four men with him, who had lodged in Salisbury the night before, all that road being full of soldiers.

The next day upon the plains, Dr. Hinchman, one of the prebends of Salisbury, met the king, the Lord Wilmot and Philips then leaving him to go to the sea-coast to find a vessel, the doctor conducting the king to a place called Heale, three miles from Salisbury, belonging then to Serjeant Hyde, who was afterwards Chief Justice of the King's Bench, and then in the possession of the widow of his elder brother—a house that stood alone from neighbours, and from any highway—where coming in late in the evening, he supped with some gentlemen who accidentally were in the house, which could not well be avoided. But the next morn-

ing he went early from thence, as if he had continued his journey; and the widow, being trusted with the knowledge of her guest, sent her servants out of the way, and at an hour appointed received him again, and accommodated him in a little room, which had been made since the beginning of the troubles for the concealment of delinquents, the seat always belonging to a malignant family. . .

Here he lay concealed without the knowledge of some gentlemen who lived in the house, and of others who daily resorted thither, for many days; the widow herself only attending him with such things as were necessary, and bringing him such letters as the doctor received from the Lord Wilmot and Colonel Philips. A vessel being at last provided upon the coast of Sussex, and notice thereof sent to Dr. Hinchman, he sent to the king to meet him at Stonehenge, upon the plains, three miles from Heale, whither the widow took care to direct him; and being there met, he attended him to the place where Colonel Philips received him. He, the next day, delivered him to the Lord Wilmot, who went with him to a house in Sussex recommended by Colonel Gunter, a gentleman of that country, who had served the king in the war, who met him there, and had provided a little bark at Brighthelmstone, a small fisher town, where he went early on board, and, by God's blessing, arrived safely in Normandy.—*Ibid.*

[JOHN EVELYN. 1620—1706.]

THE GREAT FIRE OF LONDON.

Sept. 7, 1666.—I went this morning on foot from Whitehall as far as London Bridge, thro' the late Fleete Street, Ludgate Hill, by St. Pauls, Cheapside, Exchange, Bishopsgate, Aldersgate, and out to Moorefields, thence thro' Cornhill, &c., with extraordinary difficulty, clambering over heaps of yet smoking rubbish, and frequently mistaking where I was. The ground under my feet was so hot, that it even burnt the soles of my shoes.

In the meantime his Ma^y got to the Tower by water, to demolish y^e houses about the graff, which being built intirely about it, had they taken fire and attack'd the White Tower where the magazine of powder lay, would undoubtedly not only have beaten downe and destroy'd all y^e bridge, but sunke and torne the vessells in y^e river, and render'd y^e demolition beyond all expression for several miles about the countrey.

At my return, I was infinitely concern'd to find that goodly church St. Pauls now a sad ruine, and that beautiful portico (for structure comparable to any in Europe, as not long before repair'd by the king) now rent in pieces, flakes of vast stone split asunder, and nothing remaining intire but the inscription in the architrave, showing by whom it was built, which had not one letter of it defac'd. It was astonishing to see what immense stones the heat had in a manner calcin'd, so that all y^e ornaments, columns, freezes, and projectures of massie Portland stone flew off, even to y^e very rooffe, where a sheet of lead covering a great space was totally mealted; the ruines of the vaulted rooffe falling broke into St. Faith's, which being filled with the magazines of bookes belonging to y^e stationers, and carried thither for safety, they were all consum'd, burning for a weeke following. It is also observable, that the lead over y^e altar at y^e east end was untouch'd, and among the divers monuments, the body of one bishop remain'd intire. Thus lay in ashes that most venerable church, one of the most antient pieces of early piety in y^e Christian world, besides neere 100 more. The lead, yron worke, bells, plate, &c., mealted; the exquisitely wrought Mercers Chapel, the sumptuous Exchange, y^e august fabriq of Christ Church, all y^e rest of the Companies Halls, sumptuous buildings, arches, all in dust; the fountaines dried up and ruin'd, whilst the very waters remain'd boiling; the vorago's of subterranean cellars, wells, and dungeons, formerly warehouses, still burning in stench and dark clouds of smoke. so that in 5, or 6 miles, in traversing about, I did not see one load of timber unconsum'd,

nor many stones but what were calcin'd white as snow. The people who now walk'd about y^e ruines appear'd like men in a dismal desert, or rather in some greate citty laid waste by a cruel enemy; to which was added the stench that came from some poore creatures bodies, beds, &c. Sir Tho. Gressham's statute, tho' fallen from its nitch in the Royal Exchange, remain'd intire, when all those of y^e kings since y^e Conquest were broken to pieces, also the standard in Cornehill, and Q. Elizabeth's effigies, with some armes on Ludgate, continued with but little detriment, whilst the vast yron chaines of the citty streetes, hinges, barrs, and gates of prisons, were many of them mealted and reduc'd to cinders by y^e vehement heate. I was not able to passe through any of the narrow streetes, but kept the widest; the ground and air, smoake and fiery vapour continu'd so intense, that my haire was almost sing'd, and my feete unsufferably sur-heated. The bie lanes and narrower streetes were quite fill'd up with rubbish, nor could one have knowne where he was, but by y^e ruines of some church or hall, that had some remarkable tower or pinnacle remaining. I then went towards Islington and Highgate, where one might have seene 200,000 people of all ranks and degrees dispers'd and lying along by their heapes of what they could save from the fire, deploring their losse; and tho' ready to perish for hunger and destitution, yet not asking one penny for relief, which to me appear'd a stranger sight than any I had yet beheld. His Majesty and Council indeede tooke all imaginable care for their reliefe, by proclamation for the country to come in and refresh them with provisions. In y^e midst of all this calamity and confusion, there was, I know not how, an alarme begun that the French and Dutch, with whom we were now in hostility, were not onely landed, but even entering the citty. There was, in truth, some days before, greate suspicion of those 2 nations joining; and now, that they had ben the occasion of firing the towne. This report did so terrifie, that on a suddaine there was such an uproare and tumult that they ran from their goods, and taking what

weapons they could come at, they could not be stopp'd from falling on some of those nations, whom they casually met, without sense or reason. The clamour and peril grew so excessive, that it made the whole court amaz'd, and they did with infinite paines and greate difficulty reduce and appease the people, sending troops of soldiers and guards to cause them to retire into y^e fields againe, where they were watch'd all this night. I left them pretty quiet, and came home sufficiently weary and broken. Their spirits thus a little calmed, and the affright abated, they now began to repaire into y^e suburbs about the citty, where suell as had friends or opportunity got shelter for the present, to which his Mat^y proclamation also invited them. — *Diary.*

[THOMAS ELLWOOD. 1639—1713.]

JOHN MILTON.

HE received me courteously, as well for the sake of Dr. Paget, who introduced me, as of Isaac Pennington, who recommended me, to both of whom he bore a good respect; and having inquired divers things of me, with respect to my former progressions in learning, he dismissed me, to provide myself of such accommodations as might be most suitable to my future studies.

I went, therefore, and took myself a lodging as near to his house (which was then in Jewin Street) as conveniently I could; and, from thenceforward, went every day, in the afternoon (except on the first days of the week), and sitting by him in his dining-room, read to him such books, in the Latin tongue, as he pleased to hear me read.

At my first sitting to read to him, observing that I used the English pronunciation, he told me if I would have the benefit of the Latin tongue (not only to read and understand Latin authors, but to converse with foreigners, either abroad or at home), I must learn the foreign pronunciation. To this I consenting, he instructed me how to sound the vowels, so different from the common pronuncia-

tion used by the English (who speak Anglice their Latin), that (with some few other variations in sounding some consonants, in particular cases, as *C*, before *E* or *I*, like *Ch*; *S*, before *I*, like *Sh*, &c.) the Latin thus spoken seemed as different from that which was delivered as the English generally speak it, as if it was another language.

I had, before, during my retired life at my father's, by unwearied diligence and industry, so far recovered the rules of grammar (in which I had once been very ready), that I could both read a Latin author, and, after a sort, hammer out his meaning. But this change of pronunciation proved a new difficulty to me. It was now harder to me to read than it was before to understand when read. But

"Labor omnia vincit
Improbis."

"Incessant pains
The end obtains."

And so did I, which made my reading the more acceptable to my master. He, on the other hand, perceiving with what earnest desire I pursued learning, gave me not only all the encouragement, but all the help he could; for, having a curious ear, he understood, by my tone, when I understood what I read, and when I did not; and accordingly would stop me, examine me, and open the most difficult passages to me.

Thus went I on for about six weeks' time, reading to him in the afternoons, and exercising myself, with my own books, in my chamber in the forenoons. I was sensible of an improvement.

But, alas! I had fixed my studies in a wrong place. London and I could never agree for health. My lungs (as I suppose) were too tender to bear the sulphureous air of that city; so that I soon began to droop, and, in less than two months' time, I was fain to leave both my studies and the city, and return into the country, to preserve life; and much ado I had to get thither. . . . [Having recovered, and gone back to London,] I was very kindly received by my master, who had conceived so good an opinion of me, that my conversation (I found) was acceptable

to him; and he seemed heartily glad of my recovery and return; and into our old method of study we fell again, I reading to him, and he explaining to me as occasion required.

Some little time before I went to Aylesbury prison, I was desired by my quondam master, Milton, to take a house for him in the neighbourhood where I dwelt, that he might get out of the city, for the safety of himself and his family, the pestilence then growing hot in London. I took a pretty box for him in Giles Chalfont, a mile from me, of which I gave him notice, and intended to have waited on him, and seen him well settled in it, but was prevented by that imprisonment.

But now, being released, and returned home, I soon made a visit to him, to welcome him into the country.

After some common discourses had passed between us, he called for a manuscript of his, which, being brought, he delivered to me, bidding me to take it home with me, and read it at my leisure, and, when I had so done, return it to him, with my judgment thereupon.

When I came home, and had set myself to read it, I found it was that excellent poem which he entitled "Paradise Lost." After I had, with the utmost attention, read it through, I made him another visit, and returned him his book, with due acknowledgment for the favour he had done me, in communicating it to me. He asked me how I liked it, and what I thought of it, which I modestly but freely told him; and after some further discourse about it, I pleasantly said to him, "Thou hast said much here of Paradise Lost; but what hast thou to say of Paradise Found?" He made me no answer, but sat some time in a muse; then brake off that discourse, and fell upon another subject.

After the sickness was over, and the city well cleansed, and become safely habitable again, he returned thither; and when, afterwards, I went to wait on him there (which I seldom failed of doing, whenever my occasions drew me to London), he showed me his second poem,

called "Paradise Regained," and, in a pleasant tone, said to me, "This is owing to you, for you put it into my head at Chalfont; which before I had not thought of."—*Autobiography.*

[RICHARD KNOLLES. 1540—1610.]

THE TAKING OF CONSTANTINOPLE BY THE TURKS.

A LITTLE before day, the Turks approached the walls and begun the assault, where shot and stones were delivered upon them from the walls as thick as hail, whereof little fell in vain, by reason of the multitude of the Turks, who, pressing fast unto the walls, could not see in the dark how to defend themselves, but were without number wounded or slain; but these were of the common and worst soldiers, of whom the Turkish king made no more reckoning than to abate the first force of the defendants. Upon the first appearance of the day, Mahomet gave the sign appointed for the general assault, whereupon the city was in a moment, and at one instant, on every side most furiously assaulted by the Turks; for Mahomet, the more to distress the defendants, and the better to see the forwardness of the soldiers, had before appointed which part of the city every colonel with his regiment should assail: which they valiantly performed, delivering their arrows and shot upon the defendants so thick, that the light of the day was therewith darkened; others in the meantime courageously mounting the scaling-ladders, and coming even to handy-strokes with the defendants upon the wall, where the foremost were for the most part violently borne forward by them which followed after. On the other side, the Christians with no less courage withstood the Turkish fury, beating them down again with great stones and weighty pieces of timber, and so overwhelmed them with shot, darts, and arrows, and other hurtful devices from above, that the Turks, dismayed with the terror thereof, were ready to retire.

Mahomet, seeing the great slaughter and discomfiture of his men, sent in fresh supplies of his janizaries and best men of war, whom he had for that purpose reserved as his last hope and refuge; by whose coming on his fainting soldiers were again encouraged, and the terrible assault begun afresh. At which time the barbarous king ceased not to use all possible means to maintain the assault; by name calling upon this and that captain, promising unto some whom he saw forward, golden mountains, and unto others in whom he saw any sign of cowardice, threatening most terrible death; by which means the assault became most dreadful, death there raging in the midst of many thousands. And albeit that the Turks lay dead by heaps upon the ground, yet other fresh men pressed on still in their places over their dead bodies, and with divers event either slew or were slain by their enemies.

In this so terrible a conflict, it chanced Justinianus the general to be wounded in the arm, who, losing much blood, cowardly withdrew himself from the place of his charge, not leaving any to supply his room. and so got into the city by the gate called Romana, which he had caused to be opened in the inner wall; pretending the cause of his departure to be for the binding up of his wound, but being, indeed, a man now altogether discouraged.

The soldiers there present, dismayed with the departure of their general, and sore charged by the janizaries, forsook their stations, and in haste fled to the same gate whereby Justinianus was entered; with the sight whereof the other soldiers, dismayed, ran thither by heaps also. But whilst they violently strive all together to get in at once, they so wedged one another in the entrance of the gate, that few of so great a multitude got in; in which so great a press and confusion of minds, eight hundred persons were there by them that followed trodden under foot, or thrust to death. The emperor himself, for safeguard of his life, flying with the rest in that press as a man not regarded, miserably ended his days, together with the Greek empire. His dead body was shortly

after found by the Turks among the slain, and known by his rich apparel, whose head, being cut off, was forthwith presented to the Turkish tyrant, by whose commandment it was afterwards thrust upon the point of a lance, and in great derision carried about as a trophy of his victory, first in the camp, and afterwards up and down the city.

The Turks, encouraged by the flight of the Christians, presently advanced their ensigns upon the top of the uttermost wall, crying Victory; and by the breach entered as if it had been a great flood, which, having once found a breach in the bank, overfloweth and beareth down all before it; so the Turks, when they had won the utter wall, entered the city by the same gate that was opened for Justinianus, and by a breach which they had before made with their great artillery, and without mercy cutting in pieces all that came in their way, without further resistance became lords of that most famous and imperial city. . . . In this fury of the barbarians perished many thousands of men, women, and children, without respect of age, sex, or condition. Many, for safeguard of their lives, fled into the temple of Sophia, where they were all without pity slain, except some few reserved by the barbarous victors to purposes more grievous than death itself. The rich and beautiful ornaments and jewels of that most sumptuous and magnificent church (the stately building of Justinianus the emperor) were, in the turning of a hand, plucked down and carried away by the Turks; and the church itself, built for God to be honoured in, for the present converted into a stable for their horses, or a place for the execution of their abominable and unspeakable filthiness; the image of the crucifix was also by them taken down, and a Turk's cap put upon the head thereof, and so set up and shot at with their arrows, and afterwards, in great derision, carried about in their camp, as it had been in procession, with drums playing before it, railing and spitting at it, and calling it the God of the Christians, which I note not so much done in contempt of the image, as

in despite of Christ and the Christian religion.—*History of the Turks.*

[EDWARD GIBBON. 1737—1794.]

CONQUEST OF JERUSALEM BY THE CRUSADERS.

JERUSALEM has derived some reputation from the number and importance of her memorable sieges. It was not till after a long and obstinate contest that Babylon and Rome could prevail against the obstinacy of the people, the craggy ground that might supersede the necessity of fortifications, and the walls and towers that would have fortified the most accessible plain. These obstacles were diminished in the age of the crusades. The bulwarks had been completely destroyed and imperfectly restored: the Jews, their nation and worship, were for ever banished; but nature is less changeable than man, and the site of Jerusalem, though somewhat softened and somewhat remedied, was still strong against the assaults of an enemy. By the experience of a recent siege, and a three years' possession, the Saracens of Egypt had been taught to discern, and in some degree to remedy, the defects of a place which religion as well as honour forbade them to resign. Aladin or Iftikhar, the caliph's lieutenant, was intrusted with the defence; his policy strove to restrain the native Christians by the dread of their own ruin and that of the holy sepulchre; to animate the Moslems by the assurance of temporal and eternal rewards. His garrison is said to have consisted of forty thousand Turks and Arabians; and if he could muster twenty thousand of the inhabitants, it must be confessed that the besieged were more numerous than the besieging army. Had the diminished strength and numbers of the Latins allowed them to grasp the whole circumference of four thousand yards—about two English miles and a half—to what useful purpose should they have descended into the valley of Ben Himmon and tower of Cedron, or approached the precipices on the south and east, from

whence they had nothing either to hope or fear? Their siege was more reasonably directed against the northern and western sides of the city. Godfrey of Bouillon erected his standard on the first swell of Mount Calvary; to the left, as far as St. Stephen's gate, the line of attack was continued by Tancred and the two Roberts; and Count Raymond established his quarters from the citadel to the foot of Mount Sion, which was no longer included within the precincts of the city. On the fifth day, the crusaders made a general assault, in the fanatic hope of battering down the walls without engines, and of scaling them without ladders. By the dint of brutal force, they burst the first barrier, but they were driven back with shame and slaughter to the camp; the influence of vision and prophecy was deadened by the too frequent abuse of those pious stratagems, and time and labour were found to be the only means of victory. The time of the siege was indeed fulfilled in forty days, but they were forty days of calamity and anguish. A repetition of the old complaint of famine may be imputed in some degree to the voracious or disorderly appetite of the Franks, but the stony soil of Jerusalem is almost destitute of water; the scanty springs and hasty torrents were dry in the summer season; nor was the thirst of the besiegers relieved, as in the city, by the artificial supply of cisterns and aqueducts. The circumjacent country is equally destitute of trees for the uses of shade or building, but some large beams were discovered in a cave by the crusaders: a wood near Sicheim, the enchanted grove of Tasso, was cut down; the necessary timber was transported to the camp by the vigour and dexterity of Tancred; and the engines were framed by some Genoese artists, who had fortunately landed in the harbour of Jaffa. Two movable turrets were constructed at the expense and in the stations of the Duke of Lorraine and the Count of Tholouse, and rolled forwards with devout labour, not to the most accessible, but to the most neglected parts of the fortification. Raymond's tower was reduced to ashes by the fire of the besieged, but his colleague was more vigilant

and successful; the enemies were driven by his archers from the rampart; the drawbridge was let down; and on a Friday, at three in the afternoon, the day and hour of the Passion, Godfrey of Bouillon stood victorious on the walls of Jerusalem. His example was followed on every side by the emulation of valour; and about four hundred and sixty years after the conquest of Omar, the holy city was rescued from the Mohammedan yoke. In the pillage of public and private wealth, the adventurers had agreed to respect the exclusive property of the first occupant; and the spoils of the great mosque—seventy lamps and massy vases of gold and silver—rewarded the diligence and displayed the generosity of Tancred. A bloody sacrifice was offered by his mistaken votaries to the God of the Christians: resistance might provoke, but neither age nor sex could mollify their implacable rage; they indulged themselves three days in a promiscuous massacre, and the infection of the dead bodies produced an epidemical disease. After seventy thousand Moslems had been put to the sword, and the harmless Jews had been burnt in their synagogue, they could still reserve a multitude of captives whom interest or lassitude persuaded them to spare. Of these savage heroes of the cross, Tancred alone betrayed some sentiments of compassion; yet we may praise the more selfish lenity of Raymond, who granted a capitulation and safe-conduct to the garrison of the citadel. The holy sepulchre was now free; and the bloody victors prepared to accomplish their vow. Bareheaded and barefoot, with contrite hearts, and in a humble posture, they ascended the hill of Calvary amidst the loud anthems of the clergy; kissed the stone which had covered the Saviour of the world, and bedewed with tears of joy and penitence the monument of their redemption.—*Decline and Fall of the Roman Empire.*

CHARACTER OF MOHAMMED.

ACCORDING to the tradition of his companions, Mohammed was distinguished by the beauty of his person—an outward

gift which is seldom despised, except by those to whom it has been refused. Before he spoke, the orator engaged on his side the affections of a public or private audience. They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. In the familiar offices of life he scrupulously adhered to the grave and ceremonious politeness of his country: his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizens of Mecca; the frankness of his manner concealed the artifice of his views; and the habits of courtesy were imputed to personal friendship or universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid, and decisive. He possessed the courage both of thought and action; and although his designs might gradually expand with his success, the first idea which he entertained of his divine mission bears the stamp of an original and superior genius. The son of Abdallah was educated in the bosom of the noblest race, in the use of the purest dialect of Arabia; and the fluency of his speech was corrected and enhanced by the practice of discreet and seasonable silence. With these powers of eloquence, Mohammed was an illiterate barbarian; his youth had never been instructed in the arts of reading and writing; the common ignorance exempted him from shame or reproach, but he was reduced to a narrow circle of existence, and deprived of those faithful mirrors which reflect to our mind the minds of sages and heroes. Yet the book of nature and of man was open to his view; and some fancy has been indulged in the political and philosophical observations which are ascribed to the Arabian traveller. He compares the nations and religions of the earth; discovers the weakness of the Persian and Roman monarchies; beholds with pity and indignation the degeneracy of the times; and resolves to unite, under one God and one

king, the invincible spirit and primitive virtues of the Arabs. Our more accurate inquiry will suggest, that instead of visiting the courts, the camps, the temples of the east, the two journeys of Mohammed into Syria were confined to the fairs of Bostra and Damascus; that he was only thirteen years of age when he accompanied the caravan of his uncle, and that his duty compelled him to return as soon as he had disposed of the merchandise of Cadijah. In these hasty and superficial excursions, the eye of genius might discern some objects invisible to his grosser companions; some seeds of knowledge might be cast upon a fruitful soil; but his ignorance of the Syriac language must have checked his curiosity, and I cannot perceive in the life or writings of Mohammed that his prospect was far extended beyond the limits of the Arabian world. From every region of that solitary world the pilgrims of Mecca were annually assembled, by the calls of devotion and commerce: in the free concourse of multitudes, a simple citizen, in his native tongue, might study the political state and character of the tribes, the theory and practice of the Jews and Christians. Some useful strangers might be tempted or forced to implore the rights of hospitality; and the enemies of Mohammed have named the Jew, the Persian, and the Syrian monk, whom they accuse of lending their secret aid to the composition of the Koran. Conversation enriches the understanding, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist. From his earliest youth Mohammed was addicted to religious contemplation: each year, during the month of Ramadan, he withdrew from the world and from the arms of Cadijah: in the cave of Hera, three miles from Mecca, he consulted the spirit of fraud or enthusiasm, whose abode is not in the heavens but in the mind of the prophet. The faith which, under the name of Islam, he preached to his family and nation, is compounded of an eternal truth and a necessary fiction—that there is only one God, and that Mohammed is the Apostle of God.—*Decline and Fall of the Roman Empire.*

TIMOUR, OR TAMERLANE.

FROM the Irtysh and Volga to the Persian Gulf, and from the Ganges to Damascus and the Archipelago, Asia was in the hand of Timour; his armies were invincible, his ambition was boundless, and his zeal might aspire to conquer and convert the Christian kingdoms of the west, which already trembled at his name. He touched the utmost verge of the land; but an insuperable though narrow sea rolled between the two continents of Europe and Asia, and the lord of so many *tomans*, or myriads of horse, was not master of a single galley. The two passages of the Bosphorus and Hellespont, of Constantinople and Gallipoli, were possessed, the one by the Christians, the other by the Turks. On this great occasion they forgot the difference of religion, to act with union and firmness in the common cause: the double straits were guarded with ships and fortifications; and they separately withheld the transports which Timour demanded of either nation, under the pretence of attacking their enemy. At the same time they soothed his pride with tributary gifts and suppliant embassies, and prudently tempted him to retreat with the honours of victory. Soliman, the son of Bajazet, implored his clemency for his father and himself; accepted, by a red patent, the investiture of the kingdom of Romania, which he already held by the sword; and reiterated his ardent wish of casting himself in person at the feet of the king of the world. The Greek Emperor—either John or Manuel—submitted to pay the same tribute which he had stipulated with the Turkish sultan, and ratified the treaty by an oath of allegiance, from which he could absolve his conscience so soon as the Mogul arms had retired from Anatolia. But the fears and fancy of nations ascribed to the ambitious Tamerlane a new design of vast and romantic compass—a design of subduing Egypt and Africa, marching from the Nile to the Atlantic Ocean, entering Europe by the straits of Gibraltar, and, after imposing his yoke

on the kingdoms of Christendom, of returning home by the deserts of Russia and Tartary. This remote and perhaps imaginary danger was averted by the submission of the sultan of Egypt; the honours of the prayer and the coin attested at Cairo the supremacy of Timour; and a rare gift of a giraffe, or camelopard, and nine ostriches, represented at Samarcand the tribute of the African world. Our imagination is not less astonished by the portrait of a Mogul, who, in his camp before Smyrna, meditates and almost accomplishes the invasion of the Chinese empire. Timour was urged to this enterprise by national honour and religious zeal. The torments which he had shed of Mussulman blood could be expiated only by an equal destruction of the infidels; and as he now stood at the gates of paradise, he might best secure his glorious entrance by demolishing the idols of China, founding mosques in every city, and establishing the profession of faith in one God and his prophet Mohammed. The recent expulsion of the house of Zingis was an insult on the Mogul name; and the disorders of the empire afforded the fairest opportunity for revenge. The illustrious Hongvou, founder of the dynasty of Ming, died four years before the battle of Angora; and his grandson, a weak and unfortunate youth, was burnt in his palace, after a million of Chinese had perished in the civil war. Before he evacuated Anatolia, Timour despatched beyond the Sihoon a numerous army, or rather colony, of his old and new subjects, to open the road, to subdue the pagan Calmucks and Mungals, and to found cities and magazines in the desert; and by the diligence of his lieutenant, he soon received a perfect map and description of the unknown regions, from the source of the Irish to the wall of China. During these preparations, the emperor achieved the final conquest of Georgia, passed the winter on the banks of the Araxes, appeased the troubles of Persia, and slowly returned to his capital, after a campaign of four years and nine months.

On the throne of Samarcand, he dis-

played in a short repose his magnificence and power; listened to the complaints of the people, distributed a just measure of rewards and punishments, employed his riches in the architecture of palaces and temples, and gave audience to the ambassadors of Egypt, Arabia, India, Tartary, Russia, and Spain, the last of whom presented a suit of tapestry which eclipsed the pencil of the oriental artists. The marriage of six of the emperor's grandsons was esteemed an act of religion as well as of paternal tenderness; and the pomp of the ancient caliphs was revived in their nuptials. They were celebrated in the gardens of Canighul, decorated with innumerable tents and pavilions, which displayed the luxury of a great city and the spoils of a victorious camp. Whole forests were cut down to supply fuel for the kitchens; the plain was spread with pyramids of meat and vases of every liquor, to which thousands of guests were courteously invited; the orders of the state, and the nations of the earth, were marshalled at the royal banquet; nor were the ambassadors of Europe (says the haughty Persian) excluded from the feast; since even the *casses*, the smallest of fish, find their place in the ocean. The public joy was testified by illuminations and masquerades; the trades of Samarcand passed in review; and every trade was emulous to execute some quaint device, some marvellous pageant, with the materials of their peculiar art. After the marriage-contracts had been ratified by the cadhis, the bridegrooms and their brides retired to the nuptial chambers; nine times, according to the Asiatic fashion, they were dressed and undressed; and at each change of apparel, pearls and rubies were showered on their heads, and contemptuously abandoned to their attendants. A general indulgence was proclaimed; every law was relaxed, every pleasure was allowed; the people were free, the sovereign was idle; and the historian of Timour may remark, that, after devoting fifty years to the attainment of empire, the only happy period of his life was the two months in which he ceased

to exercise his power. But he was soon awakened to the cares of government and war. The standard was unfurled for the invasion of China; the emirs made their report of two hundred thousand, the select and veteran soldiers of Iran and Touran; their baggage and provisions were transported by five hundred great wagons, and an immense train of horses and camels; and the troops might prepare for a long absence, since more than six months were employed in the tranquil journey of a caravan from Samarcand to Pekin. Neither age nor the severity of the winter could retard the impatience of Timour; he mounted on horseback, passed the Sihoon on the ice, marched seventy-six parasangs (three hundred miles) from his capital, and pitched his last camp in the neighbourhood of Otrar; where he was expected by the angel of death. Fatigue, and the indiscreet use of iced water, accelerated the progress of his fever; and the conqueror of Asia expired in the seventieth year of his age, thirty-five years after he had ascended the throne of Zagatai. His designs were lost; his armies were disbanded; China was saved; and fourteen years after his decease, the most powerful of his children sent an embassy of friendship and commerce to the court of Pekin.

The fame of Timour has pervaded the east and west; his posterity is still invested with the imperial title; and the admiration of his subjects, who revered him almost as a deity, may be justified in some degree by the praise or confession of his bitterest enemies. Although he was lame of a hand and foot, his form and stature were not unworthy of his rank; and his vigorous health, so essential to himself and to the world, was corroborated by temperance and exercise. In his familiar discourse, he was grave and modest, and if he was ignorant of the Arabic language, he spoke with fluency and elegance the Persian and Turkish idioms. It was his delight to converse with the learned on topics of history and science; and the amusement of his leisure hours was the game of chess, which he improved or corrupted with new refine-

ments. In his religion he was a zealous, though not perhaps an orthodox, Musulman; but his sound understanding may tempt us to believe that a superstitious reverence for omens and prophecies, for saints and astrologers, was only affected as an instrument of policy. In the government of a vast empire he stood alone and absolute, without a rebel to oppose his power, a favourite to seduce his affections, or a minister to mislead his judgment. It was his firmest maxim, that, whatever might be the consequence, the word of the prince should never be disputed or recalled; but his foes have maliciously observed, that the commands of anger and destruction were more strictly executed than those of beneficence and favour. His sons and grandsons, of whom Timour left six-and-thirty at his decease, were his first and most submissive subjects; and whenever they deviated from their duty, they were corrected, according to the laws of Zingis, with the bastonade, and afterwards restored to honour and command. Perhaps his heart was not devoid of the social virtues; perhaps he was not incapable of loving his friends and pardoning his enemies; but the rules of morality are founded on the public interest; and it may be sufficient to applaud the wisdom of a monarch for the liberality by which he is not impoverished, and for the justice by which he is strengthened and enriched. To maintain the harmony of authority and obedience, to chastise the proud, to protect the weak, to reward the deserving, to banish vice and idleness from his dominions, to secure the traveller and merchant, to restrain the depredations of the soldier, to cherish the labours of the husbandman, to encourage industry and learning, and, by an equal and moderate assessment, to increase the revenue without increasing the taxes, are indeed the duties of a prince: but, in the discharge of these duties, he finds an ample and immediate recompense. Timour might boast that at his accession to the throne, Asia was the prey of anarchy and rapine, whilst under his prosperous monarchy a child, fearless

and unhurt, might carry a purse of gold from the east to the west. Such was his confidence of merit, that from this reformation he derived an excuse for his victories, and a title to universal dominion. The four following observations will serve to appreciate his claim to the public gratitude; and perhaps we shall conclude that the Mogul emperor was rather the scourge than the benefactor of mankind.

1. If some partial disorders, some local oppressions, were healed by the sword of Timour, the remedy was far more pernicious than the disease. By their rapine, cruelty, and discord, the petty tyrants of Persia might afflict their subjects; but whole nations were crushed under the footsteps of the reformer. The ground which had been occupied by flourishing cities was often marked by his abominable trophies—by columns or pyramids of human heads. Astracan, Carizme, Delhi, Ispahan, Bagdad, Aleppo, Damascus, Boursa, Smyrna, and a thousand others, were sacked, or burned, or utterly destroyed in his presence, and by his troops; and perhaps his conscience would have been startled if a priest or philosopher had dared to number the millions of victims whom he had sacrificed to the establishment of peace and order. 2. His most destructive wars were rather inroads than conquests. He invaded Turkestan, Kipzak, Russia, Hindoostan, Syria, Anatolia, Armenia, and Georgia, without a hope or a desire of preserving those distant provinces. From thence he departed laden with spoil; but he left behind him neither troops to awe the contumacious, nor magistrates to protect the obedient natives. When he had broken the fabric of their ancient government, he abandoned them to the evils which his invasion had aggravated or caused; nor were these evils compensated by any possible benefits. 3. The proper field which he laboured to cultivate and adorn, as the perpetual inheritance of his family. But his peaceful labours were often interrupted, and sometimes blasted by the absence of the conqueror. While he tri-

umphed on the Volga or the Ganges, his servants, and even his sons, forgot their master and their duty. The public and private injuries were poorly redressed by the tardy rigour of inquiry and punishment; and we must be content to praise the institutions of Timour as the specious idea of a perfect monarchy. 4. Whatsoever might be the blessings of his administration, they evaporated with his life. To reign rather than to govern, was the ambition of his children and grandchildren, the enemies of each other and of the people. A fragment of the empire was upheld with some glory by Sharokh, his youngest son; but after his decease, the scene was again involved in darkness and blood; and before the end of a century, Transoxiana and Persia were trampled by the Uzbecks from the north, and the Turkmenians of the black and white sheep. The race of Timour would have been extinct, if a hero, his descendant in the fifth degree, had not fled before the Uzbek arms to the conquest of Hindostan. His successors—the great Moguls—extended their sway from the mountains of Cashmir to Cape Comorin, and from Candahar to the Gulf of Bengal. Since the reign of Aurungzebe, their empire has been dissolved; their treasures of Delhi have been rifled by a Persian robber; and the richest of their kingdoms is now possessed by a company of Christian merchants, of a remote island in the northern ocean.—*Ibid.*

(THOMAS JEFFERSON, PRESIDENT OF THE UNITED STATES. 1743—1826.)

CHARACTER OF GEORGE WASHINGTON.

His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon, or Locke; and as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the

advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best; and certainly no general ever planned his battles more judiciously. But if deranged during the course of the action, if any member of his plan was dislocated by sudden circumstances, he was slow in a re-adjustment. The consequence was, that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration was maturely weighed; refraining if he saw a doubt, but when once decided, going through with his purpose, whatever obstacles opposed. His integrity was most pure, his justice the most inflexible I have ever known; no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in every sense of the word, a wise, a good, and a great man. His temper was naturally irritable and high toned; but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bounds, he was most tremendous in his wrath. In his expenses he was honourable, but exact; liberal in contributions to whatever promised utility; but frowning and unyielding on all visionary projects, and all unworthy calls on his charity. His heart was not warm in its affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person, you know was fine, his stature exactly what one would wish; his deportment easy, erect, and noble, the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas, nor fluency of words. In public, when called on for a sudden opinion, he was unready, short, and embarrassed.

Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing, and common arithmetic, to which he added surveying at a later day. His time was employed in action chiefly, reading little, and that only in agriculture and English history. His correspondence became necessarily extensive, and with journalising his agricultural proceedings occupied most of his leisure hours within doors. On the whole his character was, in its mass, perfect, in nothing bad, in a few points indifferent; and it may truly be said, that never did nature and fortune combine more completely to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit of leading the armies of his country successfully through an arduous war, for the establishment of its independence; of conducting its councils through the birth of a government, new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example.

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[JAMES BOSWELL. 1740—1795.]

#### BOSWELL'S FIRST INTRODUCTION TO DR. JOHNSON.

ON Monday, the 16th of May, when I was sitting in Mr. Davies's back parlour, after having drunk tea with him and Mrs. Davies, Johnson unexpectedly came into the shop; and Mr. Davies having perceived him, through the glass-door in the room in which we were sitting, advancing towards us he announced his awful approach to me, somewhat in the manner of an actor in the part of Horatio, when he addresses Hamlet on the appearance of his father's ghost, "Look, my lord, it

comes!" I found that I had a very perfect idea of Johnson's figure, from the portrait of him painted by Sir Joshua Reynolds soon after he had published his Dictionary, in the attitude of sitting in his easy chair in deep meditation; which was the first picture his friend did for him, which Sir Joshua very kindly presented to me, and from which an engraving has been made for this work. Mr. Davies mentioned my name, and respectfully introduced me to him. I was much agitated; and recollecting his prejudice against the Scotch, of which I had heard much, I said to Davies, "Don't tell where I come from." "From Scotland," cried Davies, roguishly. "Mr. Johnson," said I, "I do indeed come from Scotland, but I cannot help it." I am willing to flatter myself that I meant this as light pleasantry, to soothe and conciliate him, and not as a humiliating abasement at the expense of my country. But however that might be, this speech was somewhat unlucky; for with that quickness of wit for which he was so remarkable, he seized the expression "came from Scotland," which I used in the sense of being of that country: and, as if I had said that I had come away from it, or left it; retorted, "That, sir, I find, is what a very great many of your countrymen cannot help." This stroke stunned me a good deal; and when we had sat down, I felt myself not a little embarrassed, and apprehensive of what might come next. He then addressed himself to Davies: "What do you think of Garrick? He has refused me an order for the play for Miss Williams, because he knows the house will be full, and that an order would be worth three shillings." Eager to take any opening to get into conversation with him, I ventured to say, "O, sir, I cannot think Mr. Garrick would grudge such a trifle to you." "Sir," said he, with a stern look, "I have known David Garrick longer than you have done, and I know no right you have to talk to me on the subject."—*Life of Johnson.*

[MADAME D'ARBLAY (MISS BURNEY). 1758—1840.]

### MISS BURNEY AND KING GEORGE III.

THE king went up to the table, and looked at a book of prints, from Claude Lorraine, which had been brought down for Miss Dewes; but Mrs. Delany, by mistake, told him they were for me. He turned over a leaf or two, and then said:

"Pray, does Miss Burney draw too?"

The *too* was pronounced very civilly.

"I believe not, sir," answered Mrs. Delany; "at least she does not tell."

"Oh," cried he laughing, "that's nothing; she is not apt to tell; she never does tell, you know. Her father told me that himself. He told me the whole history of her 'Evelina.' And I shall never forget his face when he spoke of his feelings at first taking up the book, he looked quite frightened, just as if he was doing it that moment. I never can forget his face while I live."

Then coming up close to me he said: "But what! what! how was it?"

"Sir," cried I, not well understanding him.

"How came you—how happened it—what—what?"

"I—I only wrote, sir, for my own amusement—only in some odd idle hours."

"But your publishing—your printing—how was that?"

"That was only, sir—only because—"

I hesitated most abominably, not knowing how to tell him a long story, and growing terribly confused at these questions; besides, to say the truth, his own "what! what!" so reminded me of those vile Probationary Odes, that, in the midst of all my flutter, I was really hardly able to keep my countenance.

The *what!* was then repeated, with so earnest a look, that, forced to say something, I stammeringly answered: "I thought, sir, it would look very well in print."

I do really flatter myself this is the silliest speech I ever made. I am quite provoked with myself for it ; but a fear of laughing made me eager to utter anything, and by no means conscious, till I had spoken, of what I was saying.

He laughed very heartily himself—well he might—and walked away to enjoy it, crying out : “ Very fair indeed ; that’s being very fair and honest.”

Then returning to me again, he said : “ But your father—how came you not to show him what you wrote ! ”

“ I was too much ashamed of it, sir, seriously.”

Literal truth that, I am sure.

“ And how did he find it out ? ”

“ I don’t know myself, sir. He never would tell me.”

Literal truth again, my dear father, as you can testify.

“ But how did you get it printed ? ”

“ I sent it, sir, to a bookseller my father never employed, and that I never had seen myself, Mr. Lowndes, in full hope that by that means he never would hear of it.”

“ But how could you manage that ? ”

“ By means of a brother, sir.”

“ Oh, you confided in a brother then ? ”

“ Yes, sir—that is, for the publication.”

“ What entertainment you must have had from hearing people’s conjectures before you were known ! Do you remember any of them ? ”

“ Yes, sir, many.”

“ And what ? ”

“ I heard that Mr. Barette laid a wager it was written by a man ; for no woman, he said, could have kept her own counsel.”

This diverted him extremely.

“ But how was it,” he continued, “ you thought most likely for your father to discover you ? ”

“ Sometimes, sir, I have supposed I must have dropt some of the manuscript ; sometimes that one of my sisters betrayed me.”

“ Oh, your sister ? what ! not your brother ? ”

“ No, sir, he could not, for——”

I was going on, but he laughed so much I could not be heard, exclaiming : “ Vastly well ! I see you are of Mr. Barette’s mind, and think your brother could keep your secret, and not your sister. Well but,” cried he, presently, “ how was it first known to you, you were betrayed ! ”

“ By a letter, sir, from another sister. I was very ill, and in the country ; and she wrote me word that my father had taken up a review, in which the book was mentioned, and had put his finger upon its name, and said : ‘ Contrive to get that book for me.’ ”

“ And when he got it,” cried the king, “ he told me he was afraid of looking at it, and never can I forget his face when he mentioned his first opening it. But you have not kept your pen unemployed all this time ? ”

“ Indeed I have, sir.”

“ But why ? ”

“ I—I believe I have exhausted myself, sir.”

He laughed aloud at this, and went and told it to Mrs. Delany, civilly treating a plain fact as a mere *bon mot*.

Then returning to me again, he said more seriously : “ But you have not determined against writing any more ? ”

“ N—o, sir.”

“ You have made no vow—no real resolution of that sort.”

“ No, sir.”

“ You only wait for inclination ? ”

How admirably Mr. Cambridge’s speech might have come in here.

“ No, sir.”

A very civil little bow spoke him pleased with this answer, and he went again to the middle of the room, where he chiefly stood, and, addressing us in general, talked upon the different motives of writing, concluding with : “ I believe there is no constraint to be put upon real genius ; nothing but inclination can set it to work. Miss Burney, however, knows best.” And then hastily returning to me, he cried : “ What ! what ! ”

“ No, sir, I—I believe not, certainly,” quoth I very awkwardly, for I seemed

taking a violent compliment only as my due; but I knew not how to put him off as I would another person.—*Memoirs of Madame D'Arblay.*

[DAVID HUME. 1711—1776.]

### THE MIDDLE AGES—PROGRESS OF FREEDOM.

THOSE who cast their eye on the general revolutions of society, will find that, as almost all improvements of the human mind had reached nearly to their state of perfection about the age of Augustus, there was a sensible decline from that point or period: and men thenceforth gradually relapsed into ignorance and barbarism. The unlimited extent of the Roman empire, and the consequent despotism of its monarchs, extinguished all emulation, debased the generous spirits of men, and depressed the noble flame by which all the refined arts must be cherished and enlivened. The military government which soon succeeded, rendered even the lives and properties of men insecure and precarious; and proved destructive to those vulgar and more necessary arts of agriculture, manufactures, and commerce; and in the end, to the military art and genius itself, by which alone the immense fabric of the empire could be supported. The irruption of the barbarous nations which soon followed, overwhelmed all human knowledge, which was already far in its decline; and men sunk every age deeper into ignorance, stupidity, and superstition; till the light of ancient science and history had very nearly suffered a total extinction in all the European nations.

But there is a point of depression as well as of exaltation, from which human affairs naturally return in a contrary direction, and beyond which they seldom pass, either in their advancement or decline. The period in which the people of Christendom were the lowest sunk in ignorance, and consequently in disorders of every kind, may justly be fixed at the eleventh century, about the age of Wil-

liam the Conqueror; and from that era the sun of science, beginning to reascend, threw out many gleams of light, which preceded the full morning when letters were revived in the fifteenth century. The Danes and other northern people who had so long infested all the coasts, and even the inland parts of Europe, by their depredations, having now learned the arts of tillage and agriculture, found a certain subsistence at home, and were no longer tempted to desert their industry in order to seek a precarious livelihood by rapine and by the plunder of their neighbours. The feudal governments also, among the more southern nations, were reduced to a kind of system; and though that strange species of civil polity was ill fitted to insure either liberty or tranquillity, it was preferable to the universal licence and disorder which had everywhere preceded it.

It may appear strange that the progress of the arts, which seems, among the Greeks and Romans, to have daily increased the number of slaves, should in later times have proved so general a source of liberty; but this difference in the events proceeded from a great difference in the circumstances which attended those institutions. The ancient barons, obliged to maintain themselves continually in a military posture, and little enulous of eloquence or splendour, employed not their vassals as domestic servants, much less as manufacturers; but composed their retinue of freemen, whose military spirit rendered the chieftain formidable to his neighbours, and who were ready to attend him in every warlike enterprise. The vassals were entirely occupied in the cultivation of their master's land, and paid their rents either in corn and cattle, and other produce of the farm, or in servile offices, which they performed about the baron's family, and upon the farms which he retained in his own possession. In proportion as agriculture improved and money increased, it was found that these services, though extremely burdensome to the vassal, were of little advantage to the master; and that the produce of a large estate could be much

more conveniently disposed of by the peasants themselves, who raised it, than by the landlord or his bailiff, who were formerly accustomed to receive it. A commutation was therefore made of rents for services, and of money-rents for those in kind; and as men, in a subsequent age, discovered that farms were better cultivated where the farmer enjoyed a security in his possession, the practice of granting leases to the peasant began to prevail, which entirely broke the bonds of servitude, already much relaxed from the former practices. After this manner villenage went gradually into disuse throughout the more civilized parts of Europe: the interest of the master as well as that of the slave concurred in this alteration. The latest laws which we find in England for enforcing or regulating this species of servitude, were enacted in the reign of Henry VII. And though the ancient statutes on this head remain unrepealed by parliament, it appears that, before the end of Elizabeth, the distinction of villein and freeman was totally though insensibly abolished, and that no person remained in the state to whom the former laws could be applied.

Thus *personal* freedom became almost general in Europe; an advantage which paved the way for the increase of *political* or *civil* liberty, and which, even where it was not attended with this salutary effect, served to give the members of the community some of the most considerable advantages of it.—*History of England.*

### CHARACTER OF HENRY VIII.

It is difficult to give a just summary of this prince's qualities, he was so different from himself in different parts of his reign that, as is well remarked by Lord Herbert, his history is his best character and description. The absolute and uncontrolled authority which he maintained at home, and the regard he obtained among foreign nations, are circumstances which entitle him to the appellation of a great prince; while his tyranny and cruelty

seem to exclude him from the character of a good one.

He possessed, indeed, great vigour of mind, which qualified him for exercising dominion over men; courage, intrepidity, vigilance, inflexibility: and though these qualities lay not always under the guidance of a regular and solid judgment, they were accompanied with good parts and an extensive capacity; and every one dreaded a contest with a man who was never known to yield, or to forgive; and who, in every controversy, was determined to ruin himself or his antagonist.

A catalogue of his vices would comprehend many of the worst qualities incident to human nature. Violence, cruelty, profusion, rapacity, injustice, obstinacy, arrogance, bigotry, presumption, caprice; but neither was he subject to all these vices in the most extreme degree, nor was he at intervals altogether devoid of virtues. He was sincere, open, gallant, liberal, and capable at least of a temporary friendship and attachment. In this respect he was unfortunate, that the incidents of his times served to display his faults in their full light; the treatment he met with from the court of Rome provoked him to violence; the danger of a revolt from his superstitious subjects seemed to require the most extreme severity. But it must at the same time be acknowledged, that his situation tended to throw an additional lustre on what was great and magnanimous in his character.

The emulation between the emperor and the French king rendered his alliance, notwithstanding his impolitic conduct, of great importance to Europe. The extensive powers of his prerogative, and the submission, not to say slavish disposition, of his Parliament, made it more easy for him to assume and maintain that empire dominion, by which his reign is so much distinguished in English history.

It may seem a little extraordinary, that notwithstanding his cruelty, his extortion, his violence, his arbitrary administration, this prince not only acquired the regard of his subjects, but never was the object of their hatred: he seems, even, in some degree, to have possessed

their love and affection. His exterior qualities were advantageous, and fit to captivate the multitude; his magnificence and personal bravery rendered him illustrious to vulgar eyes; and it may be said with truth, that the English in that age were so thoroughly subdued, that, like eastern slaves, they were inclined to admire even those acts of violence and tyranny which were exercised over themselves, and at their own expense.—*History of England.*

### DEATH AND CHARACTER OF QUEEN ELIZABETH.

SOME incidents happened which revived her tenderness for Essex, and filled her with the deepest sorrow for the consent which she had unwarily given to his execution.

The Earl of Essex, after his return from the fortunate expedition against Cadiz, observing the increase of the queen's fond attachment towards him, took occasion to regret that the necessity of her service required him often to be absent from her person, and exposed him to all those ill offices which his enemies, more assiduous in their attendance, could employ against him. She was moved with this tender jealousy; and making him the present of a ring, desired him to keep that pledge of her affection, and assured him that into whatever disgrace he should fall, whatever prejudices she might be induced to entertain against him, yet if he sent her that ring, she would immediately, upon sight of it, recall her former tenderness, would afford him a patient hearing, and would lend a favourable ear to his apology. Essex, notwithstanding all his misfortunes, reserved this precious gift to the last extremity; but after his trial and condemnation, he resolved to try the experiment, and he committed the ring to the Countess of Nottingham, whom he desired to deliver it to the queen. The countess was prevailed on by her husband, the mortal enemy of Essex, not to execute the commission; and Elizabeth, who still ex-

pected that her favourite would make this last appeal to her tenderness, and who ascribed the neglect of it to his invincible obstinacy, was, after much delay and many internal combats, pushed by resentment and policy to sign the warrant for his execution. The Countess of Nottingham falling into sickness, and affected with the near approach of death, was seized with remorse for her conduct; and having obtained a visit from the queen, she craved her pardon, and revealed to her the fatal secret. The queen, astonished with this incident, burst into a furious passion: she shook the dying countess in her bed; and crying to her that God might pardon her, but she never could, she broke from her, and thenceforth resigned herself over to the deepest and most incurable melancholy. She rejected all consolation; she even refused food and sustenance; and throwing herself on the floor, she remained sullen and immovable, feeding her thoughts on her afflictions, and declaring life and existence an insufferable burden to her. Few words she uttered; and they were all expressive of some inward grief which she cared not to reveal: but sighs and groans were the chief vent which she gave to her despondency, and which, though they discovered her sorrows, were never able to ease or assuage them. Ten days and nights she lay upon the carpet, leaning on cushions which her maids brought her; and her physicians could not persuade her to allow herself to be put to bed, much less to make trial of any remedies which they prescribed to her. Her anxious mind at last had so long preyed on her frail body, that her end was visibly approaching; and the council, being assembled, sent the keeper, admiral, and secretary, to know her will with regard to her successor. She answered with a faint voice that as she had held a regal sceptre, she desired no other than a royal successor. Cecil requesting her to explain herself more particularly, she subjoined that she would have a king to succeed her; and who should that be but her nearest kinsman, the king of Scots? Being then advised by the Archbishop of

Canterbury to fix her thoughts upon God, she replied that she did so, nor did her mind in the least wander from him. Her voice soon after left her; her senses failed; she fell into a lethargic slumber, which continued some hours, and she expired gently, without further struggle or convulsion (March 24, 1603), in the seventieth year of her age and forty-fifth of her reign.

So dark a cloud overcast the evening of that day, which had shone out with a mighty lustre in the eyes of all Europe. There are few great personages in history who have been more exposed to the calumny of enemies and the adulation of friends than Queen Elizabeth; and yet there is scarcely any whose reputation has been more certainly determined by the unanimous consent of posterity. The unusual length of her administration, and the strong features of her character, were able to overcome all prejudices; and obliging her detractors to abate much of their invectives, and her admirers somewhat of their panegyrics, have at last, in spite of political factions, and what is more, of religious animosities, produced a uniform judgment with regard to her conduct. Her vigour, her constancy, her magnanimity, her penetration, vigilance, and address, are allowed to merit the highest praises, and appear not to have been surpassed by any person that ever filled a throne: a conduct less rigorous, less imperious, more sincere, more indulgent to her people, would have been requisite to form a perfect character. By the force of her mind she controlled all her more active and stronger qualities, and prevented them from running into excess: her heroism was exempt from temerity, her frugality from avarice, her friendship from partiality, her active temper from turbulency and a vain ambition: she guarded not herself with equal care or equal success from lesser infirmities; the rivalry of beauty, the desire of admiration, the jealousy of love, and the sallies of anger.

Her singular talents for government were founded equally on her temper and on her capacity. Endowed with a great

command over herself, she soon obtained an uncontrolled ascendant over her people; and while she merited all their esteem by her real virtues, she also engaged their affections by her pretended ones. Few sovereigns of England succeeded to the throne in more difficult circumstances; and none ever conducted the government with such uniform success and felicity. Though unacquainted with the practice of toleration—the true secret for managing religious factions—she preserved her people, by her superior prudence, from those confusions in which theological controversy had involved all the neighbouring nations: and though her enemies were the most powerful princes of Europe, the most active, the most enterprising, the least scrupulous, she was able by her vigour to make deep impressions on their states; her own greatness meanwhile remained untouched and unimpaired.

The wise ministers and brave warriors who flourished under her reign, share the praise of her success; but instead of lessening the applause due to her, they make great addition to it. They owed, all of them, their advancement to her choice; they were supported by her constancy, and, with all their abilities, they were never able to acquire any undue ascendancy over her. In her family, in her court, in her kingdom, she remained equally mistress: the force of the tender passions was great over her, but the force of her mind was still superior; and the combat which her victory visibly cost her, serves only to display the firmness of her resolution, and the loftiness of her ambitious sentiments.

The fame of this princess, though it has surmounted the prejudices both of faction and bigotry, yet lies still exposed to another prejudice, which is more durable because more natural, and which, according to the different views in which we survey her, is capable either of exalting beyond measure or diminishing the lustre of her character. This prejudice is founded on the consideration of her sex. When we contemplate her as a woman, we are apt to be struck with the highest admiration of her great qualities and extensive

capacity ; but we are also apt to require some more softness of disposition, some greater lenity of temper, some of those amiable weaknesses by which her sex is distinguished. But the true method of estimating her merit is to lay aside all these considerations, and consider her merely as a rational being placed in authority, and intrusted with the government of mankind. We may find it difficult to reconcile our fancy to her as a wife or a mistress ; but her qualities as a sovereign, though with some considerable exceptions, are the object of undisputed applause and approbation. — *History of England.*

#### EXECUTION OF LADY JANE GREY.

THIS excellent personage was descended from the royal line of England by both her parents.

She was carefully educated in the principles of the Reformation ; and her wisdom and virtue rendered her a shining example to her sex. But it was her lot to continue only a short period on this stage of being ; for, in early life, she fell a sacrifice to the wild ambition of the Duke of Northumberland ; who promoted a marriage between her and his son, Lord Guilford Dudley ; and raised her to the throne of England, in opposition to the rights of Mary and Elizabeth. At the time of their marriage she was only about eighteen years of age, and her husband was also very young ; a season of life very unequal to oppose the interested views of artful and aspiring men, who, instead of exposing them to danger, should have been the protectors of their innocence and youth.

This extraordinary young person, besides the solid endowments of piety and virtue, possessed the most engaging disposition, the most accomplished parts ; and being of an equal age with King Edward VI., she had received all her education with him, and seemed even to possess a greater facility in acquiring every part of manly and classical literature.

She had attained a knowledge of the Roman and Greek languages, as well as of several modern tongues ; had passed most of her time in an application to learning ; and expressed a great indifference for other occupations and amusements usual with her sex and station. Roger Ascham, tutor to the Lady Elizabeth, having at one time paid her a visit, found her employed in reading Plato, while the rest of the family were engaged in a party of hunting in the park ; and upon his admiring the singularity of her choice, she told him, that she "received more pleasure from that author, than others could reap from all their sport and gaiety." Her heart, replete with this love of literature and serious studies, and with tenderness towards her husband, who was deserving of her affection, had never opened itself to the flattering allurements of ambition ; and the information of her advancement to the throne was by no means agreeable to her. She even refused to accept of the crown ; pleaded the preferable right of the two princesses ; expressed her dread of the consequences attending an enterprise so dangerous, not to say so criminal ; and desired to remain in that private station in which she was born. Overcome at last with the entreaties, rather than reasons, of her father and father-in-law, and, above all, of her husband, she submitted to their will, and was prevailed on to relinquish her own judgment. But her elevation was of very short continuance. The nation declared for Queen Mary ; and the Lady Jane, after wearing the vain pageantry of a crown during ten days, returned to a private life, with much more satisfaction than she felt when royalty was tendered to her.

Queen Mary, who appears to have been incapable of generosity or clemency, determined to remove every person from whom the least danger could be apprehended. Warning was, therefore, given to Lady Jane to prepare for death—a doom which she had expected, and which the innocence of her life, as well as the misfortunes to which she had been exposed, rendered no unwelcome news to



her. The queen's bigoted zeal, under colour of tender mercy to the prisoner's soul, induced her to send priests, who molested her with perpetual disputation; and even a reprieve of three days was granted her, in hopes that she would be persuaded, during that time, to pay, by a timely conversion to Popery, some regard to her eternal welfare. Lady Jane had presence of mind, in those melancholy circumstances, not only to defend her religion by solid arguments, but also to write a letter to her sister in the Greek language, in which, besides sending her a copy of the Scriptures in that tongue, she exhorted her to maintain, in every fortune, a like steady perseverance. On the day of her execution, her husband, Lord Guilford, desired permission to see her; but she refused her consent and sent him word, that the tenderness of their parting would overcome the fortitude of both, and would too much unbend their minds from that constancy which their approaching end required of them. Their separation, she said, would be only for a moment; and they would soon rejoin each other in a scene where their affections would be for ever united, and where death, disappointment, and misfortunes could no longer have access to them, or disturb their eternal felicity.

It had been intended to execute the Lady Jane and Lord Guilford together on the same scaffold, at Tower-hill; but the council, dreading the compassion of the people for their youth, beauty, innocence, and noble birth, changed their orders, and gave directions that she should be beheaded within the verge of the Tower. She saw her husband led to execution, and having given him from the window some token of her remembrance, she waited with tranquillity till her own appointed hour should bring her to a like fate. She even saw his headless body carried back in a cart; and found herself more confirmed by the reports which she heard of the constancy of his end, than shaken by so tender and melancholy a spectacle. Sir John Gage, constable of the Tower, when he led her to execution, desired her to bestow on him some small

present, which he might keep as a perpetual memorial of her. She gave him her table-book, in which she had just written three sentences, on seeing her husband's dead body; one in Greek, another in Latin, a third in English. The purport of them was, "that human justice was against his body, but the Divine mercy would be favourable to his soul: and that if her fault deserved punishment, her youth, at least, and her imprudence, were worthy of excuse; and that God and posterity, she trusted, would show her favour." On the scaffold, she made a speech to the by-standers, in which the mildness of her disposition led her to take the blame entirely on herself, without uttering one complaint against the severity with which she had been treated. She said, that her offence was not having laid her hand upon the crown, but not rejecting it with sufficient constancy: that she had less erred through ambition than through reverence to her parents, whom she had been taught to respect and obey; that she willingly received death, as the only satisfaction which she could now make to the injured state; and though her infringement of the laws had been constrained, she would show, by her voluntary submission to their sentence, that she was desirous to atone for that disobedience, into which too much filial piety had betrayed her; that she had justly deserved this punishment, for being made the instrument, though the unwilling instrument, of the ambition of others; and that the story of her life, she hoped, might at least be useful, by proving that innocence excuses not great misdeeds, if they tend any way to the destruction of the commonwealth. After uttering these words, she caused herself to be disrobed by her women; and with a steady serene countenance, submitted herself to the executioner. — *History of England.*

#### EXECUTION OF ARCHBISHOP CRANMER.

QUEEN MARY determined to bring Cranmer, whom she had long detained

in prison, to punishment; and in order more fully to satiate her vengeance, she resolved to punish him for heresy, rather than for treason. He was cited by the Pope to stand his trial at Rome; and though he was known to be kept in close custody at Oxford, he was, upon his not appearing, condemned as contumacious. Bonner, bishop of London, and Thirleby, bishop of Ely, were sent to degrade him; and the former executed the melancholy ceremony with all the joy and exultation which suited his savage nature. The implacable spirit of the queen, not satisfied with the future misery of Cranmer, which she believed inevitable, and with the execution of that dreadful sentence to which he was condemned, prompted her also to seek the ruin of his honour, and the infamy of his name. Persons were employed to attack him, not in the way of disputation, against which he was sufficiently armed; but by flattery, insinuation, and address; by representing the dignities to which his character still entitled him, if he would merit them by a recantation; by giving him hopes of long enjoying those powerful friends, whom his beneficent disposition had attached to him, during the course of his prosperity. Overcome by the fond love of life; terrified by the prospect of those tortures which awaited him; he allowed, in an unguarded hour, the sentiments of nature to prevail over his resolution, and agreed to subscribe the doctrines of the papal supremacy, and of the real presence. The court, equally perfidious and cruel, was determined that this recantation should avail him nothing; and sent orders that he should be required to acknowledge his errors in church, before the whole people; and that he should thence be immediately carried to execution.

Cranmer, whether he had received a secret intimation of their design, or had repented of his weakness, surprised the audience by a contrary declaration. He said, that he was well apprised of the obedience which he owed to his sovereign and the laws; but that this duty extended no further than to submit patiently to

their commands; and to bear without resistance, whatever hardships they should impose upon him; that a superior duty, the duty which he owed to his Maker, obliged him to speak truth on all occasions, and not to relinquish by a base denial, the holy doctrine which the Supreme Being had revealed to mankind: that there was one miscarriage in his life, of which, above all others, he severely repented; the insincere declaration of faith to which he had the weakness to consent, and which the fear of death alone had extorted from him; that he took this opportunity of atoning for his error, by a sincere and open recantation; and was willing to seal, with his blood, that doctrine which he firmly believed to be communicated from heaven; and that, as his hand had erred, by betraying his heart, it should first be punished by a severe but just doom, and should first pay the forfeit of its offences.

He was then led to the stake, amidst the insults of his enemies; and having now summoned up all the force of his mind, he bore their scorn, as well as the torture of his punishment, with singular fortitude. He stretched out his hand, and, without betraying, either by his countenance or motions, the least sign of weakness, or even of feeling, he held it in the flames till it was entirely consumed. His thoughts seemed wholly occupied with reflections on his former fault, and he called aloud several times, "This hand has offended." Satisfied with that atonement, he then discovered a serenity in his countenance; and when the fire attacked his body, he seemed to be quite insensible of his outward sufferings, and, by the force of hope and resolution, to have collected his mind altogether within itself, and to repel the fury of the flames. He was undoubtedly a man of merit; possessed of learning and capacity, and adorned with candour, sincerity, and beneficence, and all those virtues which were fitted to render him useful and amiable in society. — *History of England.*

[WILLIAM ROBERTSON. 1781—1793.]

### ASSASSINATION OF DAVID RIZZIO.

THE low birth and indigent condition of this man placed him in a station in which he ought naturally to have remained unknown to posterity. But what fortune called him to act and to suffer in Scotland, obliges history to descend from its dignity, and to record his adventures. He was the son of a musician in Turin; and having accompanied the Piedmontese ambassador into Scotland, gained admission into the queen's family by his skill in music. As his servile condition had taught him suppleness of spirit, and insinuating manners, he quickly crept into the queen's favour; and her French secretary happening to return at that time into his own country, was preferred by her to that office. He now began to make a figure in court, and to appear as a man of weight and consequence. The whole train of suitors and expectants, who have an extreme sagacity in discovering the paths which lead most directly to success, applied to him. His recommendations were observed to have great influence over the queen, and he grew to be considered not only as a favourite, but as a minister. Nor was Rizzio careful to abate that envy which always attends such an extraordinary and rapid change of fortune. He studied, on the contrary, to display the whole extent of his favour. He affected to talk often and familiarly with the queen in public. He equalled the greatest and most opulent subjects in richness of dress and in the number of his attendants. He discovered in all his behaviour that assuming insolence, with which unmerited prosperity inspires an ignoble mind. It was with the utmost indignation that the nobles beheld the power, it was with the utmost difficulty that they tolerated the arrogance, of this unworthy minion. Even in the queen's presence they could not forbear treating him with marks of contempt. Nor was it his exorbitant power alone which exasperated the Scots.

They considered him, and not without reason, as a dangerous enemy to the Protestant religion, and suspected that he held, for this purpose, a secret correspondence with the court of Rome.

In consequence of such a conduct, the king and nobles mutually conspired to take away his life. Nothing now remained but to concert the plan of operation, to choose the actors, and to assign them their parts in perpetrating this detestable crime. Every circumstance here paints and characterises the manners and men of that age, and fills us with horror at both. The place chosen for committing such a deed was the queen's bed-chamber. Though Mary was now in the sixth month of her pregnancy, and though Rizzio might have been seized elsewhere without any difficulty, the king pitched upon this place, that he might enjoy the malicious pleasure of reproaching Rizzio with his crimes before the queen's face. The earl of Morton, the lord high chancellor of the kingdom, undertook to direct an enterprise, carried on in defiance of all the laws, of which he was bound to be the guardian. The lord Ruthven, who had been confined to his bed for three months by a very dangerous distemper, and who was still so feeble that he could scarcely walk, or bear the weight of his own armour, was intrusted with the executive part; and while he himself needed to be supported by two men, he came abroad to commit a murder in the presence of his sovereign.

On the 9th of March, Morton entered the court of the palace with an hundred and sixty men; and without noise, or meeting with any resistance, seized all the gates. While the queen was at supper with the countess of Argyle, Rizzio, and a few domestics, the king suddenly entered the apartment by a private passage. At his back was Ruthven, clad in complete armour, and with that ghastly and horrid look which long sickness had given him. Three or four of his most trusty accomplices followed him. Such an unusual appearance alarmed those who were present. Rizzio instantly apprehended that he was the victim at

whom the blow was aimed; and in the utmost consternation retired behind the queen, of whom he laid hold, hoping that the reverence due to her person might prove some protection to him. The conspirators had proceeded too far to be restrained by any consideration of that kind. Numbers of armed men rushed into the chamber. Ruthven drew his dagger, and with a furious mien and voice commanded Rizzio to leave a place of which he was unworthy, and which he had occupied too long. Mary employed tears, and entreaties, and threatenings, to save her favourite. But, notwithstanding all these, he was torn from her by violence, and before he could be dragged through the next apartment, the rage of his enemies put an end to his life, piercing his body with fifty-six wounds.—*History of Scotland.*

#### DEATH AND CHARACTER OF QUEEN MARY OF SCOTLAND.

ON Tuesday, the 7th of February, the earls of Shrewsbury and Kent arrived at Fotheringay, and demanding access to the queen, read in her presence the warrant for execution, and required her to prepare to die next morning. Mary heard them to the end without emotion, and crossing herself in the name of the Father, and of the Son, and of the Holy Ghost, "That soul," said she, "is not worthy of the joys of Heaven, which repines because the body must endure the stroke of the executioner; and though I did not expect that the Queen of England would set the first example of violating the sacred person of a sovereign prince, I willingly submit to that which Providence has decreed to be my lot;" and laying her hand on a Bible, which happened to be near her, she solemnly protested that she was innocent of that conspiracy which Babington had carried on against Elizabeth's life. She then mentioned the requests contained in her letter to Elizabeth, but obtained no satisfactory answer. She entreated, with particular earnestness, that now, in her

last moments, her almoner might be suffered to attend her, and that she might enjoy the consolation of those pious institutions prescribed by her religion. Even this favour, which is usually granted to the vilest criminal, was absolutely denied.

Her attendants, during this conversation, were bathed in tears, and though, overawed by the presence of the two earls, with difficulty suppressed their anguish; but no sooner did Kent and Shrewsbury withdraw, than they ran to their mistress, and burst out into the most passionate expressions of tenderness and sorrow. Mary, however, not only retained perfect composure of mind, but endeavoured to moderate their excessive grief; and falling on her knees, with all her domestics around her, she thanked Heaven that her sufferings were now so near an end, and prayed that she might be enabled to endure what still remained with decency and with fortitude. The greater part of the evening she employed in settling her worldly affairs. She wrote her testament with her own hand. Her money, her jewels, and her clothes, she distributed among her servants, according to their rank or merit. She wrote a short letter to the King of France, and another to the Duke of Guise, full of tender but magnanimous sentiments, and recommended her soul to their prayers, and her afflicted servants to their protection. At supper she ate temperately, as usual, and conversed not only with ease, but with cheerfulness; she drank to everyone of her servants, and asked their forgiveness, if ever she had failed in any part of her duty towards them. At her wonted time she went to bed, and slept calmly a few hours. Early in the morning she retired into her closet, and employed a considerable time in devotion. At eight o'clock the high sheriff and his officers entered her chamber, and found her still kneeling at the altar. She immediately started up, and with a majestic mien, and a countenance undismayed, and even cheerful, advanced towards the place of execution, leaning on two of Paulet's attendants. She was

dressed in a mourning habit, but with an elegance and splendour which she had long laid aside, except on a few festival days. An *Agnus Dei* hung by a pomander chain at her neck; her beads at her girdle; and in her hand she carried a crucifix of ivory. At the foot of the stairs the two earls, attended by several gentlemen from the neighbouring counties, received her: and there Sir Andrew Melvil, the master of her household, who had been secluded for some weeks from her presence, was permitted to take his last farewell. At the sight of a mistress whom he tenderly loved, in such a situation, he melted into tears; and as he was bewailing her condition, and complaining of his own hard fate, in being appointed to carry the account of such a mournful event into Scotland, Mary replied, "Weep not, good Melvil, there is at present great cause for rejoicing. Thou shalt this day see Mary Stewart delivered from all her cares, and such an end put to her tedious sufferings as she has long expected. Bear witness that I die constant in my religion; firm in my fidelity towards Scotland; and unchanged in my affection to France. Commend me to my son. Tell him I have done nothing injurious to his kingdom, to his honour, or to his rights; and God forgive all those who have thirsted, without cause, for my blood."

With much difficulty, and after many entreaties, she prevailed on the two earls to allow Melvil, together with three of her men-servants and two of her maids, to attend her to the scaffold. It was erected in the same hall where she had been tried, raised a little above the floor, and covered, as well as the chair, the cushion, and block, with black cloth. Mary mounted the steps with alacrity, beheld all this apparatus of death with an unaltered countenance, and signing herself with the cross, she sat down in the chair. Beale read the warrant for execution with a loud voice, to which she listened with a careless air, and like one occupied in other thoughts. Then the Dean of Peterborough began a devout discourse, suitable to her present condition, and offered up prayers to Heaven in

her behalf; but she declared that she could not in conscience hearken to the one, nor join with the other; and falling on her knees, repeated a Latin prayer. When the dean had finished his devotions, she, with an audible voice, and in the English tongue, recommended unto God the afflicted state of the church, and prayed for prosperity to her son, and for a long life and peaceable reign to Elizabeth. She declared that she hoped for mercy only through the death of Christ, at the foot of whose image she now willingly shed her blood; and lifting up and kissing the crucifix, she thus addressed it: "As thy arms, O Jesus, were extended on the cross; so with the outstretched arms of thy mercy receive me, and forgive my sins."

She then prepared for the block, by taking off her veil and upper garments; and one of the executioners rudely endeavouring to assist, she gently checked him, and said with a smile, that she had not been accustomed to undress before so many spectators, nor to be served by such valets. With calm but undaunted fortitude, she laid her neck on the block; and while one executioner held her hands, the other, at the second stroke, cut off her head, which, falling out of its attire, discovered her hair already grown quite grey with cares and sorrows. The executioner held it up still streaming with blood, and the dean crying out, "So perish all Queen Elizabeth's enemies," the Earl of Kent alone answered, Amen. The rest of the spectators continued silent, and drowned in tears; being incapable at that moment of any other sentiments but those of pity or admiration.

None of her women were suffered to come near her dead body, which was carried into a room adjoining to the place of execution, where it lay for some days, covered with a coarse cloth torn from a billiard table. The block, the scaffold, the aprons of the executioners, and every thing stained with her blood, were reduced to ashes. Not long after, Elizabeth appointed her body to be buried in the cathedral of Peterborough with royal

magnificence. But this vulgar artifice was employed in vain; the pageantry of a pompous funeral did not efface the memory of those injuries which laid Mary in her grave. James, soon after his accession to the English throne, ordered her body to be removed to Westminster Abbey, and to be deposited among the monarchs of England. Such was the tragical death of Mary Queen of Scots, after a life of forty-four years and two months, almost nineteen years of which she passed in captivity. The political parties which were formed in the kingdom during her reign have subsisted, under various denominations, ever since that time. The rancour with which they were at first animated, hath descended to succeeding ages, and their prejudices as well as their rage, have been perpetuated, and even augmented. Among historians, who were under the dominion of all those passions, and who have either ascribed to her every virtuous and amiable quality, or have imputed to her all the vices of which the human heart is susceptible, we search in vain for Mary's real character. She neither merited the exaggerated praises of the one, nor the undistinguishing censure of the other.

To all the charms of beauty, and the utmost elegance of external form, she added those accomplishments which render their impression irresistible, polite, affable, insinuating, sprightly, and capable of speaking and of writing with equal ease and dignity. Sudden, however, and violent in all her attachments; because her heart was warm and unsuspicious. Impatient of contradiction; because she had been accustomed from her infancy to be treated as a queen.

With regard to the queen's person, a circumstance not to be omitted in writing the history of a female reign, all contemporary authors agree in ascribing to Mary the utmost beauty of countenance, and elegance of shape, of which the human form is capable. Her hair was black, though, according to the fashion of that age, she frequently wore borrowed locks, and of different colours. Her eyes were of dark grey; her complexion was

exquisitely fine; and her hands and arms remarkably delicate, both as to shape and colour. Her stature was of an height that rose to the majestic. She danced, she walked, and rode with equal grace. Her taste for music was just, and she both sung and played upon the lute with uncommon skill. Towards the end of her life she began to grow fat, and her long confinement, and the coldness of the houses in which she was imprisoned, brought on a rheumatism, which often deprived her of the use of her limbs. No man, says Brantome, ever beheld her person without admiration and love, or will read her history without sorrow.—*History of Scotland.*

#### DISCOVERY OF AMERICA.

NEXT morning, being Friday the 3rd day of August, in the year 1492, Columbus set sail, a little before sunrise, in presence of a vast crowd of spectators, who sent up their supplications to Heaven for the prosperous issue of the voyage, which they wished rather than expected. Columbus steered directly for the Canary Islands, and arrived there without any occurrence that would have deserved notice on any other occasion.

Upon the 1st of October they were, according to the admiral's reckoning, seven hundred and seventy leagues to the west of the Canaries; but, lest his men should be intimidated by the prodigious length of the navigation, he gave out that they had proceeded only five hundred and eighty-four leagues; and, fortunately for Columbus, neither his own pilot nor those of the other ships had skill sufficient to correct this error and discover the deceit. They had now been above three weeks at sea; they had proceeded far beyond what former navigators had attempted or deemed possible; all their prognostics of discovery, drawn from the flight of birds and other circumstances, had proved fallacious; the appearances of land, with which their own credulity or the artifice of their commander had from time to time flattered and amused them, had beer

altogether illusive, and their prospect of success seemed now to be as distant as ever. These reflections occurred often to men who had no other object or occupation than to reason and discourse concerning the intention and circumstances of their expedition. They made impression at first upon the ignorant and timid, and extending by degrees to such as were better informed or more resolute, the contagion spread at length from ship to ship. From secret whispers or murmurings they proceeded to open cabals and public complaints. They taxed their sovereign with inconsiderate credulity, in paying such regard to the vain promises and rash conjectures of an indigent foreigner, as to hazard the lives of so many of her own subjects in prosecuting a chimerical scheme. They affirmed that they had fully performed their duty by venturing so far in an unknown and hopeless course, and could incur no blame for refusing to follow any longer a desperate adventurer to certain destruction. They contended that it was necessary to think of returning to Spain while their crazy vessels were still in a condition to keep the sea, but expressed their fears that the attempt would prove vain, as the wind, which had hitherto been so favourable to their course, must render it impossible to sail in the opposite direction. All agreed that Columbus should be compelled by force to adopt a measure on which their common safety depended. Some of the more audacious proposed, as the most expeditious and certain method for getting rid at once of his remonstrances, to throw him into the sea, being persuaded that, upon their return to Spain, the death of an unsuccessful projector would excite little concern, and be inquired into with no curiosity.

Columbus was fully sensible of his perilous situation. He had observed, with great uneasiness, the fatal operation of ignorance and of fear in producing disaffection among his crew, and saw that it was now ready to burst out into open mutiny. He retained, however, perfect presence of mind. He affected to seem ignorant of their machinations. Not

withstanding the agitation and solicitude of his own mind, he appeared with a cheerful countenance, like a man satisfied with the progress he had made, and confident of success. Sometimes he employed all the arts of insinuation to soothe his men. Sometimes he endeavoured to work upon their ambition or avarice by magnificent descriptions of the fame and wealth which they were about to acquire. On other occasions he assumed a tone of authority, and threatened them with vengeance from their sovereign if, by their dastardly behaviour, they should defeat this noble effort to promote the glory of God, and to exalt the Spanish name above that of every other nation. Even with seditious sailors, the words of a man whom they had been accustomed to reverence, were weighty and persuasive, and not only restrained them from those violent excesses which they meditated, but prevailed with them to accompany their admiral for some time longer.

As they proceeded, the indications of approaching land seemed to be more certain, and excited hope in proportion. The birds began to appear in flocks, making towards the south-west. Columbus, in imitation of the Portuguese navigators, who had been guided in several of their discoveries by the motion of birds, altered his course from due west towards that quarter whither they pointed their flight. But, after holding on for several days in this new direction, without any better success than formerly, having seen no object during thirty days but the sea and the sky, the hopes of his companions subsided faster than they had risen; their fears revived with additional force; impatience, rage, and despair appeared in every countenance. All sense of subordination was lost. The officers, who had hitherto concurred with Columbus in opinion, and supported his authority, now took part with the private men; they assembled tumultuously on the deck, expostulated with their commander, mingled threats with their expostulations, and required him instantly to tack about and return to Europe. Columbus perceived that it would be of no avail to have re-

course to any of his former arts, which, having been tried so often, had lost their effect; and that it was impossible to rekindle any zeal for the success of the expedition among men in whose breasts fear had extinguished every generous sentiment. He saw that it was no less vain to think of employing either gentle or severe measures to quell a mutiny so general and so violent. It was necessary, on all these accounts, to soothe the passions which he could no longer command, and to give way to a torrent too impetuous to be checked. He promised solemnly to his men that he would comply with their request, provided they would accompany him and obey his command for three days longer, and if, during that time, land were not discovered, he would then abandon the enterprise, and direct his course towards Spain.

Enraged as the sailors were, and impatient to turn their faces again towards their native country, this proposition did not appear to them unreasonable; nor did Columbus hazard much in confining himself to a term so short. The presages of discovering land were now so numerous and promising that he deemed them infallible. For some days the sounding-line reached the bottom, and the soil which it brought up indicated land to be at no great distance. The flocks of birds increased, and were composed not only of sea-fowl, but of such land-birds as could not be supposed to fly far from the shore. The crew of the *Pinta* observed a cane floating, which seemed to have been newly cut, and likewise a piece of timber artificially carved. The sailors aboard the *Nigna* took up the branch of a tree with red berries perfectly fresh. The clouds around the setting sun assumed a new appearance; the air was more mild and warm, and during night the wind became unequal and variable. From all these symptoms, Columbus was so confident of being near land, that on the evening of the eleventh of October, after public prayers for success, he ordered the sails to be furled, and the ships to lie to, keeping strict watch lest they should be driven ashore in the night. During this interval

of suspense and expectation, no man shut his eyes, all kept upon deck, gazing intently towards that quarter where they expected to discover the land, which had so long been the object of their wishes.

About two hours before midnight, Columbus, standing on the fore-castle, observed a light at a distance, and privately pointed it out to Pedro Guttierrez, a page of the queen's wardrobe. Guttierrez perceived it, and calling to Salcedo, controller of the fleet, all three saw it in motion, as if it were carried from place to place. A little after midnight, the joyful sound of *Land! Land!* was heard from the *Pinta*, which kept always ahead of the other ships. But having been so often deceived by fallacious appearances, every man was now become slow of belief, and waited in all the anguish of uncertainty and impatience for the return of day. As soon as morning dawned, all doubts and fears were dispelled. From every ship an island was seen about two leagues to the north, whose flat and verdant fields, well stored with wood, and watered with many rivulets, presented the aspect of a delightful country. The crew of the *Pinta* instantly began the *Te Deum*, as a hymn of thanksgiving to God, and were joined by those of the other ships with tears of joy and transports of congratulation. This office of gratitude to Heaven was followed by an act of justice to their commander. They threw themselves at the feet of Columbus, with feelings of self-condemnation, mingled with reverence. They implored him to pardon their ignorance, incredulity, and insolence, which had created him so much unnecessary disquiet, and had so often obstructed the prosecution of his well-concerted plan; and passing, in the warmth of their admiration, from one extreme to another, they now pronounced the man whom they had so lately reviled and threatened, to be a person inspired by Heaven with sagacity and fortitude more than human, in order to accomplish a design so far beyond the ideas and conception of all former ages.

As soon as the sun arose, all their boats were manned and armed. They rowed



towards the island with their colours displayed, with warlike music, and other martial pomp. As they approached the coast, they saw it covered with a multitude of people, whom the novelty of the spectacle had drawn together, whose attitudes and gestures expressed wonder and astonishment at the strange objects which presented themselves to their view. Columbus was the first European who set foot on the new world which he had discovered. He landed in a rich dress, and with a naked sword in his hand. His men followed, and, kneeling down, they all kissed the ground which they had so long desired to see. They next erected a crucifix, and prostrating themselves before it, returned thanks to God for conducting their voyage to such a happy issue. They then took solemn possession of the country for the crown of Castile and Leon, with all the formalities which the Portuguese were accustomed to observe in acts of this kind in their new discoveries.

The Spaniards, while thus employed, were surrounded by many of the natives, who gazed in silent admiration upon actions which they could not comprehend, and of which they did not foresee the consequences. The dress of the Spaniards, the whiteness of their skins, their beards, their arms, appeared strange and surprising. The vast machines in which they had traversed the ocean, that seemed to move upon the waters with wings, and uttered a dreadful sound resembling thunder, accompanied with lightning and smoke, struck them with such terror that they began to respect their new guests as a superior order of beings, and concluded that they were children of the sun, who had descended to visit the earth.

The Europeans were hardly less amazed at the scene now before them. Every herb and shrub and tree was different from those which flourished in Europe. The soil seemed to be rich, but bore few marks of cultivation. The climate, even to the Spaniards, felt warm, though extremely delightful. The inhabitants appeared in the simple innocence of nature, entirely naked. Their black hair, long and uncurled, floated upon their shoulders,

or was bound in tresses on their heads. They had no beards, and every part of their bodies was perfectly smooth. Their complexion was of a dusky copper colour, their features singular rather than disagreeable, their aspect gentle and timid. Though not tall, they were well-shaped and active. Their faces, and several parts of their bodies, were fantastically painted with glaring colours. They were sly at first through fear, but soon became familiar with the Spaniards, and with transports of joy received from them hawk-bells, glass beads, or other baubles; in return for which they gave such provisions as they had, and some cotton yarn, the only commodity of value which they could produce. Towards evening, Columbus returned to his ship, accompanied by many of the islanders in their boats, which they called canoes, and though rudely formed out of the trunk of a single tree, they rowed them with surprising dexterity. Thus, in the first interview between the inhabitants of the old and new worlds, everything was conducted amicably and to their mutual satisfaction. The former, enlightened and ambitious, formed already vast ideas with respect to the advantages which they might derive from the regions that began to open to their view. The latter, simple and undiscerning, had no foresight of the calamities and desolation which were approaching their country!—*History of America.*

#### THE AGE OF CHIVALRY.

AMONG uncivilised nations, there is but one profession honourable—that of arms. All the ingenuity and vigour of the human mind are exerted in acquiring military skill or address. The functions of peace are few and simple, and require no particular course of education or of study as a preparation for discharging them. This was the state of Europe during several centuries. Every gentleman, born a soldier, scorned any other occupation. He was taught no science but that of war; even his exercises and pastimes were feats of martial prowess. Nor did the judicial

character, which persons of noble birth were alone entitled to assume, demand any degree of knowledge beyond that which such untutored soldiers possessed. To recollect a few traditional customs which time had confirmed and rendered respectable, to mark out the lists of battle with due formality, to observe the issue of the combat, and to pronounce whether it had been conducted according to the laws of arms, included everything that a baron, who acted as a judge, found it necessary to understand.

But when the forms of legal proceedings were fixed, when the rules of decision were committed to writing and collected into a body, law became a science, the knowledge of which required a regular course of study, together with long attention to the practice of courts. Martial and illiterate nobles had neither leisure nor inclination to undertake a task so laborious, as well as so foreign from all the occupations which they deemed entertaining or suitable to their rank. They gradually relinquished their places in courts of justice, where their ignorance exposed them to contempt. They became weary of attending to the discussion of cases which grew too intricate for them to comprehend. Not only the judicial determination of points, which were the subject of controversy, but the conduct of all legal business and transactions, was committed to persons trained by previous study and application to the knowledge of law. An order of men, to whom their fellow-citizens had daily recourse for advice, and to whom they looked up for decision in their most important concerns, naturally acquired consideration and influence in society. They were advanced to honours which had been considered hitherto as the peculiar rewards of military virtue. They were intrusted with offices of the highest dignity and most extensive power. Thus, another profession than that of arms came to be introduced among the laity, and was reputed honourable. The functions of civil life were attended to. The talents requisite for discharging them were cultivated. A new road was opened to wealth and eminence. The

arts and virtues of peace were placed in their proper rank, and received their due recompense.

While improvements, so important with respect to the state of society and the administration of justice, gradually made progress in Europe, sentiments more liberal and generous had begun to animate the nobles. These were inspired by the spirit of chivalry, which, though considered commonly as a wild institution, the effect of caprice, and the source of extravagance, arose naturally from the state of society at that period, and had a very serious influence in refining the manners of the European nations. The feudal state was a state of almost perpetual war, rapine, and anarchy; during which the weak and unarmed were exposed to insults or injuries. The power of the sovereign was too limited to prevent these wrongs, and the administration of justice too feeble to redress them. The most effectual protection against violence and oppression was often found to be that which the valour and generosity of private persons afforded. The same spirit of enterprise which had prompted so many gentlemen to take arms in defence of the oppressed pilgrims in Palestine, incited others to declare themselves the patrons and avengers of injured innocence at home. When the final reduction of the Holy Land, under the dominion of infidels, put an end to these foreign expeditions, the latter was the only employment left for the activity and courage of adventurers. To check the insolence of overgrown oppressors; to rescue the helpless from captivity; to protect or to avenge women, orphans, and ecclesiastics, who could not bear arms in their own defence; to redress wrongs and remove grievances; were deemed acts of the highest prowess and merit. Valour, humanity, courtesy, justice, honour, were the characteristic qualities of chivalry. To these were added religion, which mingled itself with every passion and institution during the middle ages, and by infusing a large proportion of enthusiastic zeal, gave them such force as carried them to romantic excess. Men were trained to knighthood by a long previous discipline:

they were admitted into the order by solemnities no less devout than pompous; every person of noble birth courted that honour; it was deemed a distinction superior to royalty; and monarchs were proud to receive it from the hands of private gentlemen.

This singular institution, in which valour, gallantry, and religion, were so strangely blended, was wonderfully adapted to the taste and genius of martial nobles; and its effects were soon visible in their manners. War was carried on with less ferocity when humanity came to be deemed the ornament of knighthood no less than courage. More gentle and polished manners were introduced when courtesy was recommended as the most amiable of knightly virtues. Violence and oppression decreased when it was reckoned meritorious to check and to punish them. A scrupulous adherence to truth, with the most religious attention to fulfil every engagement, became the distinguishing characteristic of a gentleman, because chivalry was regarded as the school of honour, and inculcated the most delicate sensibility with respect to those points. The admiration of these qualities, together with the high distinctions and prerogatives conferred on knighthood in every part of Europe, inspired persons of noble birth on some occasions with a species of military fanaticism, and led them to extravagant enterprises. But they deeply imprinted on their minds the principles of generosity and honour. These were strengthened by everything that can affect the senses or touch the heart. The wild exploits of those romantic knights who sallied forth in quest of adventures are well known, and have been treated with proper ridicule. The political and permanent effects of the spirit of chivalry have been less observed. Perhaps the humanity which accompanies all the operations of war, the refinements of gallantry, and the point of honour—the three chief circumstances which distinguish modern from ancient manners—may be ascribed in a great measure to this institution, which has appeared whimsical to superficial observers, but by

its effects has proved of great benefit to mankind. The sentiments which chivalry inspired had a wonderful influence on manners and conduct during the twelfth, thirteenth, fourteenth, and fifteenth centuries. They were so deeply rooted, that they continued to operate after the vigour and reputation of the institution itself began to decline.—*History of the Reign of Charles V.*

(THE EARL OF CHESTERFIELD. 1694—1773.)

#### CHARACTER OF LORD BOLINGBROKE.

It is impossible to find lights and shades strong enough to paint the character of Lord Bolingbroke, who was a most mortifying instance of the violence of human passions, and of the most improved and exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but formed a shining and sudden contrast. Here the darkest, there the most splendid colours, and both rendered more striking from their proximity. Impetuosity, excess, and almost extravagancy, characterized not only his passions, but even his senses. His youth was distinguished by all the tumult and storm of pleasures, in which he licentiously triumphed, disdaining all decorum. His fine imagination was often heated and exhausted, with his body, in celebrating and defying the prostitute of the night; and his convivial joys were pushed to all the extravagancy of frantic bacchanals. These passions were never interrupted but by a stronger ambition. The former impaired both his constitution and his character; but the latter destroyed both his fortune and his reputation.

He engaged young, and distinguished himself in business. His penetration was almost intuition, and he adorned whatever subject he either spoke or wrote upon, by the most splendid eloquence; not a studied or laboured eloquence, but by such a flowing happiness of diction,

which (from care, perhaps, at first) was become so habitual to him, that even his most familiar conversations, if taken down in writing, would have borne the press, without the least correction, either as to method or style. He had noble and generous sentiments, rather than fixed reflected principles of good-nature and friendship; but they were more violent than lasting, and suddenly and often varied to their opposite extremes, with regard even to the same persons. He received the common attention of civility as obligations, which he returned with interest; and resented with passion the little inadvertences of human nature, which he repaid with interest too. Even a difference of opinion upon a philosophical subject, would provoke and prove him no practical philosopher at least.

Notwithstanding the dissipation of his youth, and the tumultuous agitation of his middle age, he had an infinite fund of various and almost universal knowledge, which, from the clearest and quickest conception, and the happiest memory that ever man was blessed with, he always carried about him. It was his pocket-money, and he never had occasion to draw upon a book for any sum. He excelled more particularly in history, as his historical works plainly prove. The relative, political, and commercial interests of every country in Europe, particularly of his own, were better known to him than perhaps to any man in it; but how steadily he pursued the latter in his public conduct, his enemies of all parties and denominations tell with pleasure.

During his long exile in France, he applied himself to study with his characteristic ardour; and there he formed, and chiefly executed, the plan of his great philosophical work. The common bounds of human knowledge were too narrow for his warm and aspiring imagination; he must go *extra flammantia mœnia mundi*, and explore the unknown and unknowable regions of metaphysics, which open an unbounded field for the excursions of an ardent imagination; where endless

conjectures supply the defects of unattainable knowledge, and too often usurp both its name and its influence.

He had a very handsome person, with a most engaging address in his air and manners; he had all the dignity and good-breeding which a man of quality should or can have, and which so few, in this country at least, really have.

He professed himself a deist, believing in a general Providence, but doubting of, though by no means rejecting (as is commonly supposed), the immortality of the soul, and a future state.

He died of a cruel and shocking distemper, a cancer in his face, which he endured with firmness. A week before he died, I took my last leave of him with grief; and he returned me his last farewell with tenderness, and said, "God, who placed me here, will do what he pleases with me hereafter; and he knows best what to do. May he bless you!"

Upon the whole of this extraordinary character, what can we say, but, alas! poor human nature!

#### CHARACTER OF SIR ROBERT WALPOLE.

I MUCH question whether an impartial character of Sir Robert Walpole will or can be transmitted to posterity; for he governed this kingdom so long, that the various passions of mankind mingled, and in a manner incorporated themselves, with everything that was said or written concerning him. Never was man more flattered, nor more abused; and his long power was probably the chief cause of both. I was much acquainted with him, both in his public and his private life. I mean to do impartial justice to his character; and therefore my picture of him will, perhaps, be more like him than any of the other pictures drawn of him. In private life, he was good-natured, cheerful, social, inelegant in his manners, loose in his morals. He had a coarse, strong wit, which he was too free of for a man in his station, as it is always inconsistent with dignity. He was very able as a minister,

but without a certain elevation of mind necessary for great good or great mischief. Profuse and appetent, his ambition was subservient to his desire of making a great fortune. He had more of the Mazarin than of the Richelieu. He would do mean things for profit, and never thought of doing great ones for glory.

He was both the best parliament man, and the ablest manager of parliament, that, I believe, ever lived. An artful, rather than an eloquent speaker; he saw, as by intuition, the disposition of the house, and pressed or receded accordingly. So clear in stating the most intricate matters, especially in the finances, that, whilst he was speaking, the most ignorant thought that they understood what they really did not. Money, not prerogative, was the chief engine of his administration; and he employed it with a success which in a manner disgraced humanity. He was not, it is true, the inventor of that shameful method of governing, which had been gaining ground insensibly ever since Charles II.; but, with uncommon skill, and unbounded profusion, he brought it to that perfection, which at this time dishonours and distresses this country, and which (if not checked, and God knows how it can be checked) must ruin it.

Besides this powerful engine of government, he had a most extraordinary talent of persuading and working men up to his purpose. A hearty kind of frankness, which sometimes seemed impudence, made people think that he let them into his secrets, whilst the impoliteness of his manners seemed to attest his sincerity. When he found anybody proof against buccinatory temptations, which, alas! was very seldom, he had recourse to a still crueler art; for he laughed at and ridicule of notions of public virtue, and the chimericalness of the country, calling them "the learning;" schoolboy flights of classical time, "no declaring himself, at the same former." He was, no Spartan, no fellows, at their would frequently ask young world, while their first appearance in the honest hearts were yet

untainted, "Well, are you to be an old Roman? a patriot? You will soon come off of that, and grow wiser." And thus he was more dangerous to the morals than to the liberties of his country, to which I am persuaded he meant no ill in his heart.

He was the easy and profuse dupe of women, and in some instances indecently so. He was excessively open to flattery, even of the grossest kind, and from the coarsest bunglers of that vile profession; which engaged him to pass most of his leisure and jovial hours with people whose blasted characters reflected upon his own. He was loved by many, but respected by none; his familiar and illiberal mirth and railery leaving him no dignity. He was not vindictive, but, on the contrary, very placable to those who had injured him the most. His good humour, good nature, and beneficence, in the several relations of father, husband, master, and friend, gained him the warmest affections of all within that circle.

His name will not be recorded in history among the "best men," or the "best ministers;" but much less ought it to be ranked among the worst.

[THE RIGHT HONOURABLE EDMUND BURKE.  
1731—1797.]

### MARIE ANTOINETTE, QUEEN OF FRANCE.

It is now sixteen or seventeen years since I saw the Queen of France, then the Dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in—glittering like the morning star full of life, and splendour, and joy. Oh! what a revolution! and what a heart must I have to contemplate without emotion that elevation and that fall! Little did I dream, when she added titles of veneration to that enthusiastic, distant,

respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom; little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour and of cavaliers. I thought ten thousand swords must have leaped from their scabbards to avenge even a look that threatened her with insult. But the age of chivalry is gone. That of sophisters, economists, and calculators has succeeded; and the glory of Europe is extinguished for ever. Never, never more shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the chief defence of nations, the nurse of manly sentiment and heroic enterprise is gone! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil by losing all its grossness.—*Reflections on the French Revolution.*

[FRANCIS, LORD JEFFREY. 1773—1850.]

### JAMES WATT AND THE STEAM ENGINE.

JAMES WATT was the great *Improver* of the steam-engine; but, in truth, as to all that is admirable in its structure, or vast in its utility, he should rather be described as its *Inventor*. It was by his inventions that its action was so regulated as to make it capable of being applied to the finest and most delicate manufactures, and its power so increased as to set weight and solidity at defiance. By his admirable contrivance, it has become a thing stupendous alike for its force and its flexibility—for the prodigious power which it can exert, and the ease, and precision, and ductility with

which that power can be varied, distributed and applied. The trunk of an elephant, that can pick up a pin or rend an oak, is as nothing to it. It can engrave a seal, and crush masses of obdurate metal before it—draw out, without breaking, a thread as fine as gossamer, and lift a ship of war like a bauble in the air. It can embroider muslin and forge anchors—cut steel into ribands, and impel loaded vessels against the fury of the winds and waves.

It would be difficult to estimate the value of the benefits which these inventions have conferred upon this country. There is no branch of industry that has not been indebted to them; and, in all the most material, they have not only widened most magnificently the field of its exertions, but multiplied a thousand-fold the amount of its productions. It was our improved steam-engine, in short, that fought the battles of Europe, and exalted and sustained, through the late tremendous contest, the political greatness of our land. It is the same great power which now enables us to pay the interest of our debt, and to maintain the arduous struggle in which we are still engaged [1819] with the skill and capital of countries less oppressed with taxation. But these are poor and narrow views of its importance. It has increased indefinitely the mass of human comforts and enjoyments; and rendered cheap and accessible, all over the world, the materials of wealth and prosperity. It has armed the feeble hand of man, in short, with a power to which no limits can be assigned; completed the dominion of mind over the most refractory qualities of matter; and laid a sure foundation for all those future miracles of mechanic power which are to aid and reward the labours of after generations. It is to the genius of one man, too, that all this is mainly owing! And certainly no man ever bestowed such a gift on his kind. The blessing is not only universal, but unbounded; and the fabled inventors of the plough and the loom, who were deified by the erring gratitude of their rude contemporaries, conferred less important

benefits on mankind than the inventor of our present steam-engine.

This will be the fame of Watt with future generations : and it is sufficient for his race and his country.

[HENRY, LORD BROUGHAM. 1778—1868.]

### EPITAPH ON JAMES WATT.

Not to perpetuate a name,  
Which must endure while the peaceful arts flourish,  
But to shew  
That Mankind have learned to honour those  
Who best deserve their gratitude ;

The King,  
His Ministers, and many of the Nobles  
And Commons of the Realm,  
Raised this Monument to  
JAMES WATT,

Who, directing the force of an original genius,  
Early exercised in philosophic research,  
To the improvement of  
The Steam-engine,  
Enlarged the Resources of his Country,  
Increased the Power of Man,  
And rose to an eminent place  
Among the most Illustrious Followers of Science  
And the real Benefactors of the World.  
Born at Greenock, MDCCCXVI.;  
Died at Heathfield, in Staffordshire, MDCCCXIX.

[J. G. LOCKHART. 1793—1854.]

### THE CHARACTER OF SIR WALTER SCOTT.

THE more the details of Scott's personal history are revealed and studied, the more powerfully will that be found to inculcate the same great lessons with his works. Where else shall we be better taught how prosperity may be extended by beneficence, and adversity confronted by exertion? Where can we see the "follies of the wise" more strikingly rebuked, and a character more beautifully purified and exalted than in the passage through affliction to death? His character seems to belong to some elder and stronger period than ours; and, indeed, I cannot help likening it to the architectural fabrics of other ages which he most delighted in, where there is such a congregation of imagery and tracery, such endless indulgence of whim and fancy, the sublime blending

here with the beautiful, and there contrasted with the grotesque—half perhaps seen in the clear daylight, and half by rays tinged with the blazoned forms of the past—that one may be apt to get bewildered among the variety of particular impressions, and not feel either the unity of the grand design, or the height and solidness of the structure, until the door has been closed on the labyrinth of aisles and shrines, and you survey it from a distance, but still within its shadow.—*Life of Sir Walter Scott.*

[LEIGH HUNT. 1784—1859.]

### MAKING THE BEST OF IT : A PRISON SCENE.

I PAPERED the walls [of one of the rooms of his prison to which he had been consigned for a political libel, the gist of which was that George IV. was "an Adonis of fifty"] with a trellis of roses ; I had the ceiling coloured with clouds and sky ; the barred windows were screened with Venetian blinds ; and when my bookcases were set up, with their busts and flowers, and a pianoforte made its appearance, perhaps there was not a handsomer room on that side the water. I took a pleasure, when a stranger knocked at the door, to see him come in and stare about him. The surprise on issuing from the borough, and passing through the avenues of a jail, was dramatic. Charles Lamb declared there was no other such room except in a fairy tale. But I had another surprise, which was a garden. There was a little yard outside railed off from another belonging to the neighbouring ward. This yard I shut in with green palings, adorned it with a trellis, bordered it with a thick bed of earth from a nursery, and even contrived to have a grass-plot. The earth I filled with flowers and young trees. There was an apple-tree from which we managed to get a pudding the second year. As to my flowers, they were allowed to be perfect. A poet from Derbyshire (Mr. Moore) told me he had

seen no such heart's-ease. I bought the *Parnaso Italiano* while in prison, and used often to think of a passage in it, while looking at this miniature piece of horticulture :

"Mio picciol orto,  
A me sei vegna, e campo, e silva, e prato."—*Baldi*.

"My little garden,  
To me thou'rt vineyard, field, and wood, and meadow."

Here I wrote and read in fine weather, sometimes under an awning. In autumn, my trellises were hung with scarlet runners, which added to the flowery investment. I used to shut my eyes in my arm-chair, and affected to think myself hundreds of miles off. But my triumph was in issuing forth of a morning. A wicket out of the garden led into the large one belonging to the prison. The latter was only for vegetables, but it contained a cherry-tree, which I twice saw in blossom.

[ROBERT SOUTHEY. 1774—1843.]

### THE DEATH OF NELSON.

THE death of Nelson was felt in England as something more than a public calamity : men started at the intelligence, and turned pale, as if they had heard of the loss of a dear friend. An object of our admiration and affection, of our pride and of our hopes, was suddenly taken from us ; and it seemed as if we had never till then known how deeply we loved and revered him. What the country had lost in its great naval hero—the greatest of our own and of all former times—was scarcely taken into the account of grief. So perfectly, indeed, had he performed his part, that the maritime war, after the battle of Trafalgar, was considered at an end. The fleets of the enemy were not merely defeated but destroyed ; new navies must be built, and a new race of seamen reared for them, before the possibility of their invading our shores could again be contemplated. It was not, therefore, from any selfish reflection upon the magnitude of our loss that we mourned for him : the general

sorrow was of a higher character. The people of England grieved that funeral ceremonies, and public monuments, and posthumous rewards, were all which they could now bestow upon him whom the king, the legislature, and the nation would have alike delighted to honour ; whom every tongue would have blessed ; whose presence in every village through which he might have passed would have awakened the church-bells, have given schoolboys a holiday, have drawn children from their sports to gaze upon him, and "old men from the chimney-corner" to look upon Nelson ere they died. The victory of Trafalgar was celebrated, indeed, with the usual forms of rejoicing, but they were without joy ; for such already was the glory of the British navy, through Nelson's surpassing genius, that it scarcely seemed to receive any addition from the most signal victory that ever was achieved upon the seas ; and the destruction of this mighty fleet, by which all the maritime schemes of France were totally frustrated, hardly appeared to add to our security or strength ; for, while Nelson was living to watch the combined squadrons of the enemy, we felt ourselves as secure as now, when they were no longer in existence.

There was reason to suppose, from the appearances upon opening his body, that in the course of nature, he might have attained, like his father, to a good old age. Yet he cannot be said to have fallen prematurely whose work was done ; nor ought he to be lamented, who died so full of honours, and at the height of human fame. The most triumphant death is that of the martyr ; the most awful, that of the martyred patriot ; the most splendid, that of the hero in the hour of victory ; and if the chariot and the horses of fire had been vouchsafed for Nelson's translation, he could scarcely have departed in a brighter blaze of glory. He has left us, not indeed his mantle of inspiration, but a name and an example which are at this hour inspiring thousands of the youth of England—a name which is our pride, and an example which will continue to be our shield and



our strength. Thus it is that the spirits of the great and the wise continue to live and to act after them.

[W. H. PRESCOTT. 1796—1859.]

### STORMING THE TEMPLE OF MEXICO.

CORTÉS, having cleared a way for the assault, sprung up the lower stairway, followed by Alvarado, Sandoval, Ordaz, and the other gallant cavaliers of his little band, leaving a file of arquebusiers and a strong corps of Indian allies to hold the enemy in check at the foot of the monument. On the first landing, as well as on the several galleries above, and on the summit, the Aztec warriors were drawn up to dispute his passage. From their elevated position they showered down volleys of lighter missiles, together with heavy stones, beams, and burning rafters, which, thundering along the stairway, overturned the ascending Spaniards, and carried desolation through their ranks. The more fortunate, eluding or springing over these obstacles, succeeded in gaining the first terrace, where, throwing themselves on their enemies, they compelled them, after a short resistance, to fall back. The assailants pressed on, effectually supported by a brisk fire of the musketeers from below, which so galled the Mexicans in their exposed situation that they were glad to take shelter on the broad summit of the *teocalli*.

Cortés and his comrades were close upon their rear, and the two parties soon found themselves face to face on this aerial battle-field, engaged in mortal combat in presence of the whole city, as well as of the troops in the courtyard, who paused, as if by mutual consent, from their own hostilities, gazing in silent expectation on the issue of those above. The area, though somewhat smaller than the base of the *teocalli*, was large enough to afford a fair field of fight for a thousand combatants. It was paved with broad flat stones. No impediment occurred over its surface, except the huge sacrificial

block, and the temples of stone which rose to the height of forty feet, at the further extremity of the arena. One of these had been consecrated to the cross; the other was still occupied by the Mexican war-god. The Christian and the Aztec contended for their religions under the very shadow of their respective shrines; while the Indian priests, running to and fro, with their hair wildly streaming over their sable mantles, seemed hovering in mid-air, like so many demons of darkness urging on the work of slaughter.

The parties closed with the desperate fury of men who had no hope but in victory. Quarter was neither asked nor given; and to fly was impossible. The edge of the area was unprotected by parapet or battlement. The least slip would be fatal; and the combatants, as they struggled in mortal agony, were sometimes seen to roll over the sheer sides of the precipice together. Cortés himself is said to have had a narrow escape from this dreadful fate. Two warriors, of strong muscular frames, seized on him, and were dragging him violently towards the brink of the pyramid. Aware of their intention, he struggled with all his force, and, before they could accomplish their purpose, succeeded in tearing himself from their grasp, and hurling one of them over the walls with his own arm. The story is not improbable in itself, for Cortés was a man of uncommon agility and strength. It has been often repeated; but not by contemporary history.

The battle lasted with unintermitting fury for three hours. The number of the enemy was double that of the Christians; and it seemed as if it were a contest which must be determined by numbers and brute force, rather than by superior science. But it was not so. The invulnerable armour of the Spaniard, his sword of matchless temper, and his skill in the use of it, gave him advantages which far outweighed the odds of physical strength and numbers. After doing all that the courage of despair could enable men to do, resistance grew fainter and fainter on the side of the Aztecs. One after another they had fallen. Two or three priests

only survived to be led away in triumph by the victors. Every other combatant was stretched a corpse on the bloody arena, or had been hurled from the giddy heights. Yet the loss of the Spaniards was not inconsiderable: it amounted to forty-five of their best men; and nearly all the remainder were more or less injured in the desperate conflict.

The victorious cavaliers now rushed towards the sanctuaries. The lower story was of stone, the two upper were of wood. Penetrating into their recesses, they had the mortification to find the image of the Virgin and Cross removed. But in the other edifice they still beheld the grim figure of Huitzilopotchli, with his censer of smoking hearts, and the walls of his oratory reeking with gore—not improbably of their own countrymen. With shouts of triumph the Christians tore the uncouth monster from his niche, and tumbled him, in the presence of the horror-struck Aztecs, down the steps of the teocalli. They then set fire to the accursed building. The flame speedily ran up the slender towers, sending forth an ominous light over city, lake, and valley, to the remotest hut among the mountains. It was the funeral pyre of paganism, and proclaimed the fall of that sanguinary religion which had so long hung like a dark cloud over the fair regions of Anahuac.—*The Conquest of Mexico.*

### THE COLONIZATION OF AMERICA.

It is not easy at this time to comprehend the impulse given to Europe by the discovery of America. It was not the gradual acquisition of some border territory, a province, or a kingdom, that had been gained; but a new world that was now thrown open to the European. The races of animals, the mineral treasures, the vegetable forms, and the varied aspects of nature, man in the different phases of civilization, filled the mind with entirely new sets of ideas, that changed the habitual current of thought, and

stimulated it to indefinite conjecture. The eagerness to explore the wonderful secrets of the new hemisphere became so active, that the principal cities of Spain were, in a manner, depopulated, as emigrants thronged one after another to take their chance upon the deep. It was a world of romance that was thrown open; for, whatever might be the luck of the adventurer, his reports on his return were tinged with a colouring of romance that stimulated still higher the sensitive fancies of his countrymen, and nourished the chimerical sentiments of an age of chivalry. They listened with attentive ears to tales of Amazons, which seemed to realize the classic legends of antiquity; to stories of Patagonian giants; to flaming pictures of an *El Dorado*, where the sands sparkled with gems, and golden pebbles as large as birds' eggs were dragged in nets out of the rivers.

Yet that the adventurers were no impostors, but dupes, too easy dupes, of their own credulous fancies, is shown by the extravagant character of their enterprises: by expeditions in search of the magical Fountain of Health, of the golden Temple of Doboyba, of the golden Sepulchres of Yenu—for gold was ever floating before their distempered vision, and the name of *Castilla del Oro* (Golden Castle), the most unhealthy and unprofitable region of the Isthmus, held out a bright promise to the unfortunate settler, who too frequently instead of gold found there only his grave.

In this realm of enchantment all the accessories served to maintain the illusion. The simple natives, with their defenceless bodies and rude weapons, were no match for the European warrior, armed to the teeth in mail. The odds were as great as those found in any legend of chivalry, where the lance of the good knight overturned hundreds at a touch. The perils that lay in the discoverer's path, and the sufferings he had to sustain, were scarcely inferior to those that beset the knight-errant. Hunger, and thirst, and fatigue, the deadly effluvia of the morass, with its swarms of venomous insects, the cold of mountain snows, and

the scorching sun of the tropics,—these were the lot of every cavalier who came to seek his fortunes in the New World. It was the reality of romance. The life of the Spanish adventurer was one chapter more, and not the least remarkable, in the chronicles of knight-errantry.

The character of the warrior took somewhat of the exaggerated colouring shed over his exploits. Proud and vain-glorious, swelled with lofty anticipations of his destiny, and an invincible confidence in his own resources, no danger could appal, and no toil could tire him. The greater the danger, indeed, the higher the charm; for his soul revelled in excitement, and the enterprise without peril wanted that spur of romance which was necessary to rouse their energies into action. Yet in the motives of action meaner influences were strangely mingled with the loftier, the temporal with the spiritual. Gold was the incentive and the recompense, and in the pursuit of it his inflexible nature rarely hesitated as to the means. His courage was sullied with cruelty, the cruelty that flowed equally, strange as it may seem, from his avarice and his religion; religion as it was understood in that age—the religion of the crusader. It was the convenient cloak for a multitude of sins, which covered them even from himself. The Castilian, too proud for hypocrisy, committed more cruelties in the name of religion than were ever practised by the pagan idolater or the fanatical Moslem. The burning of the infidel was a sacrifice acceptable to Heaven, and the conversion of those who survived amply atoned for the foulest offences. It is a melancholy and mortifying consideration that the most uncompromising spirit of intolerance, the spirit of the Inquisitor at home, and of the Crusader abroad—should have emanated from a religion which preached “peace upon earth, and good-will towards man!”

What a contrast did these children of Southern Europe present to the Anglo-Saxon races, who scattered themselves along the great northern division of the western hemisphere! For the principle

of action with these latter was not avarice, nor the more specious pretext of proselytism; but independence—independence religious and political. To secure this, they were content to earn a bare subsistence by a life of frugality and toil. They asked nothing from the soil but the reasonable returns of their own labour. No golden visions threw a deceitful halo around their path, and beckoned them onwards through seas of blood to the subversion of an unoffending dynasty. They were content with the slow but steady progress of their social polity. They patiently endured the privations of the wilderness, watering the tree of liberty with their tears and with the sweat of their brow, till it took deep root in the land and sent up its branches high towards the heavens, while the communities of the neighbouring continent, shooting up into the sudden splendours of a tropical vegetation, exhibited, even in their prime, the sure symptoms of decay.

It would seem to have been especially ordered by Providence, that the discovery of the two great divisions of the American hemisphere should fall to the two races best fitted to conquer and colonize them. Thus the northern section was consigned to the Anglo-Saxon race, whose orderly, industrious habits found an ample field for development under its colder skies and on its more rugged soil; while the southern portion, with its rich tropical products and treasures of mineral wealth, held out the most attractive bait to invite the enterprise of the Spaniard. How different might have been the result, if the bark of Columbus had taken a more northerly direction, as he at one time meditated, and landed its band of adventurers on the shores of what is now Protestant America.

[LORD MACAULAY. 1800—1859.]

#### ON HIS PROPOSED HISTORY OF ENGLAND.

I PURPOSE to write the history of England from the accession of King James II., down to a time which I

within the memory of men still living. I shall recount the errors which, in a few months, alienated a loyal gentry and priesthood from the house of Stuart. I shall trace the course of that revolution which terminated the long struggle between our sovereigns and their parliaments, and bound up together the rights of the people, and the title of the reigning dynasty. I shall relate how the new settlement was, during many troubled years, successfully defended against foreign and domestic enemies; how, under that settlement, the authority of law and the security of property were found to be compatible with a liberty of discussion and of individual action never before known; how, from the auspicious union of order and freedom, sprang a prosperity of which the annals of human affairs had furnished no example; how our country, from a state of ignominious vassalage, rapidly rose to the place of empire among European powers; how her opulence and her martial glory grew together; how, by wise and resolute good faith, was gradually established a public credit fruitful of marvels, which to the statesmen of any former age would have seemed incredible; how a gigantic commerce gave birth to a maritime power, compared with which every other maritime power, ancient or modern, sinks into insignificance; how Scotland, after ages of enmity, was at length united to England, not merely by legal bonds, but by indissoluble ties of interest and affection; how in America, the British colonies rapidly became far mightier and wealthier than the realms which Cortés and Pizarro had added to the dominions of Charles V.; how in Asia, British adventurers founded an empire not less splendid and more durable than that of Alexander.

Nor will it be less my duty faithfully to record disasters mingled with triumphs, with great national crimes and follies far more humiliating than any disaster. It will be seen that what we justly account our chief blessings were not without alloy. It will be seen that the system which effectually secured our liberties against the encroachments of kingly power, gave

birth to a new class of abuses from which absolute monarchies are exempt. It will be seen that in consequence partly of unwise interference, and partly of unwise neglect, the increase of wealth and the extension of trade produced, together with immense good, some evils from which poor and rude societies are free. It will be seen how, in two important dependencies of the crown, wrong was followed by just retribution; how imprudence and obstinacy broke the ties which bound the North American colonies to the parent state; how Ireland, cursed by the domination of race over race, and of religion over religion, remained indeed a member of the empire, but a withered and distorted member, adding no strength to the body politic, and reproachfully pointed at by all who feared or envied the greatness of England.

Yet, unless I greatly deceive myself, the general effect of this checkered narrative will be to excite thankfulness in all religious minds, and hope in the breasts of all patriots. For the history of our country during the last hundred and sixty years is eminently the history of physical, of moral, and of intellectual improvement. Those who compare the age on which their lot has fallen with a golden age which exists only in their imagination, may talk of degeneracy and decay; but no man who is correctly informed as to the past, will be disposed to take a morose or desponding view of the present.

I should very imperfectly execute the task which I have undertaken, if I were merely to treat of battles and sieges, of the rise and fall of administrations, of intrigues in the palace, and of debates in the parliament. It will be my endeavour to relate the history of the people as well as the history of the government, to trace the progress of useful and ornamental arts, to describe the rise of religious sects, and the changes of literary taste, to portray the manners of successive generations, and not to pass by with neglect even the revolutions which have taken place in dress, furniture, repasts, and public entertainments. I shall cheerfully bear the reproach of having descended

below the dignity of history, if I can succeed in placing before the English of the nineteenth century a true picture of the life of their ancestors. — *History of England.*

### THE REVOLUTION OF 1688-9.

ON the morning of Wednesday, the 13th day of February [1689], the court of Whitehall and all the neighbouring streets were filled with gazers. The magnificent Banqueting House, the master-piece of Inigo Jones, embellished by master-pieces of Rubens, had been prepared for a great ceremony. The walls were lined by the yeomen of the guard. Near the northern door, on the right hand, a large number of peers had assembled. On the left were the Commons with their Speaker, attended by the mace. The southern door opened; and the Prince and Princess of Orange, side by side, entered, and took their place under the canopy of state.

Both Houses approached, bowing low. William and Mary advanced a few steps. Halifax on the right, and Powle on the left stood forth, and Halifax spoke. The Convention, he said, had agreed to a resolution which he prayed their highnesses to hear. They signified their assent; and the clerk of the House of Lords read, in a loud voice, the Declaration of Right. When he had concluded, Halifax, in the name of all the estates of the realm, requested the prince and princess to accept the crown.

William, in his own name, and in that of his wife, answered that the crown was, in their estimation, more valuable because it was presented to them as a token of the confidence of the nation. "We thankfully accept," he said, "what you have offered us!" Then, for himself, he assured them that the laws of England, which he had once already vindicated, should be the rules of his conduct; that it should be his study to promote the welfare of the kingdom; and that, as to the means of doing so, he should con-

stantly recur to the advice of the Houses, and should be disposed to trust their judgment rather than his own. These words were received with a shout of joy which was heard in the streets below, and was instantly answered by huzzas from many thousands of voices. The Lords and Commons then reverently retired from the Banqueting House, and went in procession to the great gate of Whitehall, where the heralds and pursuivants were waiting in their gorgeous tabards. All the space as far as Charing Cross was one sea of heads. The kettle-drums struck up, the trumpets pealed, and Garter King at Arms, in a loud voice, proclaimed the Prince and Princess of Orange King and Queen of England charged all Englishmen to pay, from that moment, faith and true allegiance to the new sovereigns; and besought God, who had already wrought so signal a deliverance for our church and nation, to bless William and Mary with a long and happy reign.

Thus was consummated the English revolution. When we compare it with those revolutions which have during the last sixty years overthrown so many ancient governments, we cannot but be struck by its peculiar character. The continental revolutions of the eighteenth and nineteenth centuries took place in countries where all trace of the limited monarchy of the middle ages had long been effaced. The right of the prince to make laws and to levy money had, during many generations, been undisputed. His throne was guarded by a great regular army. His administration could not, without extreme peril, be blamed even in the mildest terms. His subjects held their personal liberty by no other tenure than his pleasure. Not a single institution was left which had, within the memory of the oldest man, afforded efficient protection to the subject against the utmost excess of tyranny. Those great councils which had once curbed the regal power had sunk into oblivion. Their composition and their privileges were known only to antiquaries. We cannot wonder, therefore, that, when men who had been

hus ruled succeeded in wresting supreme power from a government which they had long in secret hated, they should have been impatient to demolish and unable to construct; that they should have been fascinated by every specious novelty; that they should have proscribed every title, ceremony, and phrase associated with the old system; and that, turning away with disgust from their own national precedents and traditions, they should have sought for principles of government in the writings of theorists, or aped, with ignorant and ungraceful affectation, the patriots of Athens and Rome. As little can we wonder that the violent action of the revolutionary spirit should have been followed by reaction equally violent, and that confusion should speedily have engendered despotism sterner than that from which it had sprung.

Had we been in the same situation; had Strafford succeeded in his favourite scheme of Thorough; had he formed an army as numerous and as well disciplined as that which, a few years later, was formed by Cromwell; had a series of judicial decisions similar to that which, a few years later, was pronounced by the Exchequer Chamber in the case of ship-money, transferred to the crown the right of taxing the people; had the Star Chamber and the High Commission continued to fine, mutilate, and imprison every man who dared to raise his voice against the government; had the press been as completely enslaved here as at Vienna or Naples; had our kings gradually drawn to themselves the whole legislative power; had six generations of Englishmen passed away without a single session of parliament; and had we then at length risen up in some moment of wild excitement against our masters, what an outbreak would that have been! With what a crash, heard and felt to the furthest ends of the world, would the whole vast fabric of society have fallen! How many thousands of exiles, once the most prosperous and the most refined members of this great community, would have begged their bread in continental cities, or have sheltered their heads under

huts of bark in the uncleared forests of America! How often should we have seen the pavement of London piled up in barricades, the houses dented with bullets, the gutters foaming with blood! How many times should we have rushed wildly from extreme to extreme, sought refuge from anarchy in despotism, and been again driven by despotism into anarchy! How many years of blood and confusion would it have cost us to learn the very rudiments of political science! How many childish theories would have duped us! How many rude and ill-poised constitutions should we have set up, only to see them tumble down! Happy would it have been for us if a sharp discipline of half a century had sufficed to educate us into a capacity of enjoying true freedom.

These calamities our Revolution averted. It was a revolution strictly defensive, and had prescription and legitimacy on its side. Here, and here only, a limited monarchy of the thirteenth century had come down unimpaired to the seventeenth century. Our parliamentary institutions were in full vigour. The main principles of our government were excellent. They were not, indeed, formally and exactly set forth in a single written instrument; but they were to be found scattered over our ancient and noble statutes; and, what was of far greater moment, they had been engraven on the hearts of Englishmen during four hundred years. That, without the consent of the representatives of the nation, no legislative act could be passed, no tax imposed, no regular soldiery kept up; that no man could be imprisoned, even for a day, by the arbitrary will of the sovereign; that no tool of power could plead the royal command as a justification for violating any right of the humblest subject, were held, both by Whigs and Tories, to be fundamental laws of the realm. A realm of which these were the fundamental laws stood in no need of a new constitution.

But, though a new constitution was not needed, it was plain that changes were required. The misgovernment of the Stuarts, and the troubles which that misgovernment had produced, sufficiently

proved that there was somewhere a defect in our polity; and that defect it was the duty of the Convention to discover and to supply. . . . The Convention had two great duties to perform. The first was to clear the fundamental laws of the realm from ambiguity; the second was to eradicate from the minds, both of the governors and the governed, the false and pernicious notion that the royal prerogative was something more sublime and holy than those fundamental laws. The former object was attained by the solemn recital and claim with which the Declaration of Right commences; the latter, by the resolution which pronounced the throne vacant, and invited William and Mary to fill it. The change seems small. Not a single flower of the crown was touched; not a single new right was given to the people. . . . The highest eulogy which can be pronounced on the revolution of 1688 is this that it was our last revolution. Several generations have now passed away since any wise and patriotic Englishman has meditated resistance to the established government. In all honest and reflecting minds there is a conviction, daily strengthened by experience, that the means of effecting every improvement which the constitution requires, may be found within the constitution itself.—*Ibid.*

[REV. ROBERT HALL. 1764—1831.]

### THE PRINCESS CHARLOTTE OF WALES.

BORN to inherit the most illustrious monarchy in the world, and united at an early period to the object of her choice, whose virtues amply justified her preference, she enjoyed (what is not always the privilege of that rank) the highest connubial felicity, and had the prospect of combining all the tranquil enjoyments of private life with the splendour of a royal station. Placed on the summit of society, to her every eye was turned, in her every hope was centered, and nothing was wanting to complete her felicity ex-

cept perpetuity. To a grandeur of mind suited to her royal birth and lofty destination, she joined an exquisite taste for the beauties of nature and the charms of retirement, where, far from the gaze of the multitude, and the frivolous agitations of fashionable life, she employed her hours in visiting, with her distinguished consort, the cottages of the poor, in improving her virtues, in perfecting her reason, and acquiring the knowledge best adapted to qualify her for the possession of power and the cares of empire. One thing only was wanting to render our satisfaction complete in the prospect of the accession of such a princess; it was, that she might become the living mother of children.

The long-wished-for moment at length arrived; but, alas! the event anticipated with such eagerness will form the most melancholy part of our history.

It is no reflection on this amiable princess to suppose that in her early dawn, with the dew of her youth so fresh upon her, she anticipated a long series of years, and expected to be led through successive scenes of enchantment, rising above each other in fascination and beauty. It is natural to suppose she identified herself with this great nation which she was born to govern; and that, while she contemplated its pre-eminent lustre in arts and in arms, its commerce encircling the globe, its colonies diffused through both hemispheres, and the beneficial effects of its institutions extending to the whole earth, she considered them as so many component parts of her grandeur. Her heart, we may well conceive, would often be ruffled with emotions of trembling ecstasy when she reflected that it was her province to live entirely for others, to compass the felicity of a great people, to move in a sphere which would afford scope for the exercise of philanthropy the most enlarged, of wisdom the most enlightened; and that, while others are doomed to pass through the world in obscurity, she was to supply the materials of history, and to impart that impulse to society which was to decide the destiny of future generations. Fired with the ambition of equal

ling or surpassing the most distinguished of her predecessors, she probably did not despair of reviving the remembrance of the brightest parts of their story, and of once more attaching the epoch of British glory to the annals of a female reign. It is needless to add that the nation went with her, and probably outstripped her in these delightful anticipations. We fondly hoped that a life so inestimable would be protracted to a distant period, and that, after diffusing the blessings of a just and enlightened administration, and being surrounded by a numerous progeny, she would gradually, in a good old age, sink under the horizon amidst the embraces of her family, and the benedictions of her country. But, alas! these delightful visions are fled; and what do we behold in their room but the funeral pall and shroud, a palace in mourning, a nation in tears, and the shadow of death settled over both like a cloud! Oh the unspeakable vanity of human hopes!—the incurable blindness of man to futurity!—ever doomed to grasp at shadows; “to seize” with avidity what turns to dust and ashes in his hands; to sow the wind, and reap the whirlwind.—*Sermons.*

[W. F. CHANNING. 1780—1841.]

### THE CHARACTER OF NAPOLEON BONAPARTE.

His intellect was distinguished by rapidity of thought. He understood by a glance what most men, and superior men, could learn only by study. He darted to a conclusion rather by intuition than by reasoning. In war, which was the only subject of which he was master, he seized in an instant on the great points of his own and his enemy's positions; and combined at once the movements by which an overpowering force might be thrown with unexpected fury on a vulnerable part of the hostile line; and the fate of an army be decided in a day. He understood war as a science; but his mind was too bold, rapid, and irrepressible, to be enslaved by the technics of his

profession. He found the old armies fighting by rule, and he discovered the true characteristic of genius, which, without despising rules, knows when and how to break them. He understood thoroughly the immense moral power which is gained by originality and rapidity of operation. He astonished and paralysed his enemies by his unforeseen and impetuous assaults, by the suddenness with which the storm of battle burst upon them; and whilst giving to his soldiers the advantages of modern discipline, breathed into them by his quick and decisive movements, the enthusiasm of ruder ages. The power of disheartening the foe, and of spreading through his own ranks a confidence and exhilarating courage, which made war a pastime, and seemed to make victory sure, distinguished Napoleon in an age of uncommon military talent, and was one main instrument of his future power.

The wonderful effects of that rapidity of thought by which Bonaparte was marked, the signal success of his new mode of warfare, and the almost incredible speed with which his fame was spread through nations, had no small agency in fixing his character, and determining for a period the fate of empires. These stirring influences infused a new consciousness of his own might. They gave intensity and audacity to his ambition; gave form and substance to his indefinite visions of glory, and raised his fiery hopes to empire. The burst of admiration which his early career called forth, must in particular have had an influence in imparting to his ambition that modification by which it was characterised, and which contributed alike to its success and to its fall. He began with astonishing the world, with producing a sudden and universal sensation, such as modern times had not witnessed. To astonish as well as to sway by his energies, became the great end of his life. Henceforth to rule was not enough for Bonaparte. He wanted to amaze, to dazzle, to overpower men's souls, by striking, bold, magnificent, and unanticipated results. To govern ever so abso



lutely would not have satisfied him, if he must have governed silently. He wanted to reign through wonder and awe, by the grandeur and terror of his name, by displays of power which would river on him every eye, and make him the theme of every tongue. Power was his supreme object; but a power which should be gazed at as well as felt, which should strike men as a prodigy, which should shake old thrones as an earthquake, and by the suddenness of its new creations, should awaken something of the submissive wonder which miraculous agency inspires.

His history shows a spirit of self-exaggeration, unrivalled in enlightened ages, and which reminds us of an oriental king to whom incense had been burned from his birth as to a deity. This was the chief source of his crimes. He wanted the sentiment of a common nature with his fellow-beings. He had no sympathies with his race. That feeling of brotherhood, which is developed in truly great souls with peculiar energy, and through which they give up themselves willing victims, joyful sacrifices, to the interests of mankind, was wholly unknown to him. His heart, amidst all its wild beatings, never had one throb of disinterested love; the ties which bind man to man he broke asunder. The proper happiness of a man, which consists in the victory of moral energy and social affection over the selfish passions, he cast away for the lonely joy of a despot. With powers which might have made him a glorious representative and minister of the beneficent Divinity, and with natural sensibilities which might have been exalted into sublime virtues, he chose to separate himself from his kind, to forego their love, esteem, and gratitude, that he might become their gaze, their fear, their wonder, and, for this selfish, solitary good, parted with peace and imperishable renown.

The spirit of self-exaggeration wrought its own misery, and drew down upon him terrible punishments; and this it did by vitiating and perverting his high powers. First, it diseased his fine intel-

lect, gave imagination the ascendancy over judgment, turned the inventiveness and fruitfulness of his mind into rash, impatient, restless energies, and thus precipitated him into projects which, as the wisdom of his counsellors pronounced, were fraught with ruin. To a man whose vanity took him out of the rank of human beings, no foundation for reasoning was left. All things seemed possible. His genius and his fortune were not to be bounded by the barriers which experience had assigned to human powers. Ordinary rules did not apply to him. His imagination, disordered by his egotism, and by unbounded flattery, leaped over appalling obstacles to the prize which inflamed his ambition.

[HARTLEY COLERIDGE. 1796--1849.]

## THE BATTLE OF MARSTON MOOR.

FIFTY thousand subjects of one king stood face to face on Marston Moor. The numbers on each side were not far unequal, but never were two hosts speaking one language of more dissimilar aspects. The Cavaliers, flushed with recent victory, identifying their quarrel with their honour and their love, their loose locks escaping beneath their plumed helmets, glittering in all the martial pride which makes the battle-day like a pageant or a festival, and prancing forth with all the grace of gentle love, as they would make a jest of death, while the spirit-rousing strains of the trumpets made their blood dance, and their steeds prick up their ears: the Roundheads, arranged in thick, dark masses, their steel-caps and high-crowned hats drawn close over their brows, looking determination, expressing with furrowed foreheads and hard-closed lips the inly-working rage which was blown up to furnace heat by the extempore effusions of their preachers, and found vent in the terrible denunciations of the Hebrew psalms and prophecies. The arms of each party were adapted to the nature of their courage; the swords, pikes, and

pistols of the royalists, light and bright, were suited for swift onset and ready use; while the ponderous basket-hilted blades, long halberts, and heavy fire-arms of the parliamentarians were equally suited to resist a sharp attack, and to do execution upon a broken enemy. The royalists regarded their adversaries with that scorn which the gay and high-born always feel or affect for the precise or sour-mannered: the soldiers of the Covenant looked on their enemies as the enemies of Israel, and considered themselves as the elect and chosen people—a creed which extinguished fear and remorse together. It would be hard to say whether there was more praying on one side or more swearing on the other, or which to a really Christian ear had been the most offensive. Yet both esteemed themselves the champions of the church; there was bravery and virtue in both; but with this high advantage on the parliamentary side—that while the aristocratic honour of the royalists could only inspire a certain number of *gentlemen*, and separated the patrician from the plebeian soldier, the religious zeal of the puritans bound officers and men, general and pioneer, together, in a fierce and resolute sympathy, and made equality itself an argument for subordination. The captain prayed at the head of his company, and the general's oration was a sermon.

### HISTORY AND BIOGRAPHY.

IN history all that belongs to the individual is exhibited in subordinate relation to the commonwealth; in biography, the acts and accidents of the commonwealth are considered in their relation to the individual, as influences by which his character is formed or modified—as circumstances amid which he is placed—as the sphere in which he moves—or the materials he works with. The man with his works, his words, his affections, his fortunes, is the end and aim of all. He does not, indeed, as in a panegyric, stand alone like a statue; but like the central

figure of a picture, around which others are grouped in due subordination and perspective, the general circumstances of his times forming the back and fore ground. In history, the man, like the Copernican hypothesis, is part of a system; in biography, he is, like the earth in the ancient cosmogony, the centre and final cause of the system.—*Ibid.*

[HENRY HALLAM. 1777—1859.]

### THE FEUDAL SYSTEM.

THE utility of any form of policy may be estimated by its effects upon national greatness and security, upon civil liberty and private rights, upon the tranquillity and order of society, upon the increase and diffusion of wealth, or upon the general tone of moral sentiment and energy. The feudal constitution was little adapted for the defence of a mighty kingdom, far less for schemes of conquest. But as it prevailed alike in several adjacent counties, none had anything to fear from the military superiority of its neighbours. It was this inefficiency of the feudal militia, perhaps, that saved Europe, during the middle ages, from the danger of universal monarchy. In times when princes had little notions of confederacies for mutual protection, it is hard to say what might not have been the success of an Otho, a Frederic, or a Philip Augustus, if they could have wielded the whole force of their subjects whenever their ambition required. If an empire equally extensive with that of Charlemagne, and supported by military despotism, had been formed about the twelfth or thirteenth centuries, the seeds of commerce and liberty, just then beginning to shoot, would have perished; and Europe, reduced to a barbarous servitude, might have fallen before the free barbarians of Tartary.

If we look at the feudal polity as a scheme of civil freedom, it bears a noble countenance. To the feudal law it is owing that the very names of right and privilege were not swept away, as in Asia, by the desolating hand of power. The

tyranny which, on every favourable moment, was breaking through all barriers; would have rioted without control, if, when the people were poor and disunited, the nobility had not been brave and free. So far as the sphere of feudality extended, it diffused the spirit of liberty and the notions of private right. Every one will acknowledge this who considers the limitations of the services of vassalage, so cautiously marked in those law-books which are the records of customs; the reciprocity of obligation between the lord and his tenant; the consent required in every measure of a legislative or general nature; the security, above all, which every vassal found in the administration of justice by his peers, and even—we may in this sense say—in the trial by combat. The bulk of the people, it is true, were degraded by servitude; but this had no connection with the feudal tenures.—*History of the Middle Ages.*

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[SIR ARCHIBALD ALISON. 1792—1867.]

THE FRENCH TERRORISTS OF THE FIRST REVOLUTION.

THE small number of those who perpetrated these murders in the French capital, under the eyes of the legislature, is one of the most attractive facts in the history of revolutions. Marat had long before said, that with 200 assassins at a louis a day, he would govern France, and cause 300,000 heads to fall; and the events of the 2nd September seemed to justify the opinion. The number of those actually engaged in the massacres did not exceed 300; and twice as many more witnessed and encouraged their proceedings; yet this handful of men governed Paris and France, with a despotism which three hundred thousand armed warriors afterwards strove in vain to effect. The immense majority of the well-disposed citizens, divided in opinion, irresolute in conduct, and dispersed in different quarters, were incapable of arresting a band of assassins, engaged in the most atrocious cruelties of which modern Europe

has yet afforded an example—an important warning to the strenuous and the good in every succeeding age, to combine for defence the moment that the aspiring and the desperate have begun to agitate the public mind, and never to trust that mere smallness of numbers can be relied on for preventing reckless ambition from destroying irresolute virtue. It is not less worthy of observation, that these atrocious massacres took place in the heart of a city where above 50,000 men were enrolled in the National Guard, and had arms in their hands; a force specifically destined to prevent insurrectionary movements, and support, under all changes, the majesty of the law. They were so divided in opinion, and the revolutionists composed so large a part of their number, that nothing whatever was done by them, either on the 10th August, when the king was dethroned, or the 2nd September, when the prisoners were massacred. This puts in a forcible point of view the weakness of such a force, which, being composed of citizens, is distracted by their feelings, and actuated by their passions. In ordinary times, it may exhibit an imposing array, and be adequate to the repression of the smaller disorders; but it is paralysed by the events which throw society into convulsions, and generally fails at the decisive moment when its aid is most required.—*History of Europe.*

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[GEORGE GROTE. 1794—1871.]

### XENOPHON'S ADDRESS TO THE ARMY.

WHILE their camp thus remained unmolested, every man within it was a prey to the most agonising apprehensions. Ruin appeared impending and inevitable, though no one could tell in what precise form it would come. The Greeks were in the midst of a hostile country, ten thousand stadia from home, surrounded by enemies, blocked up by impassable mountains and rivers, without guides, without provisions, without cavalry to aid their retreat, without generals to give

orders. A stupor of sorrow and conscious helplessness seized upon all; few came to the evening muster; few lighted fires to cook their suppers; every man laid down to rest where he was; yet no man could sleep, for fear, anguish, and yearning after relatives whom he was never again to behold.

Amidst the many causes of despondency which weighed down this forlorn army, there was none more serious than the fact, that not a single man among them had now either authority to command, or obligation to take the initiative. Nor was any ambitious candidate likely to volunteer his pretensions at a moment when the post promised nothing but the maximum of difficulty as well as of hazard. A new, self-kindled light, and self-originated stimulus, was required to vivify the embers of suspended hope and action in a mass paralysed for the moment, but every way capable of effort; and the inspiration now fell, happily for the army, upon one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher.

Xenophon had equipped himself in his finest military costume at this his first official appearance before the army, when the scales seemed to tremble between life and death. Taking up the protest of Kleanor against the treachery of the Persians, he insisted that any attempt to enter into convention or trust with such liars, would be utter ruin; but that if energetic resolutions were taken to deal with them only at the point of the sword, and punish their misdeeds, there was good hope of the favour of the gods and of ultimate preservation. As he pronounced this last word, one of the soldiers near him happened to sneeze; immediately the whole army around shouted with one accord the accustomed invocation to Zeus the Preserver; and Xenophon, taking up the accident, continued: "Since, gentlemen, this omen from Zeus the Preserver has appeared at the instant when we were talking about preservation, let us here vow to offer the preserving sacrifice to that god, and at the same time to sacrifice to

the remaining gods as well as we can, in the first friendly country which we may reach. Let every man who agrees with me hold up his hand." All held up their hands: all then joined in the vow and shouted the pæan.

This accident, so dexterously turned to profit by the rhetorical skill of Xenophon, was eminently beneficial in raising the army out of the depression which weighed them down, and in disposing them to listen to his animating appeal. Repeating his assurances that the gods were on their side, and hostile to their perjured enemy, he recalled to their memory the great invasions of Greece by Darius and Xerxes—how the vast hosts of Persia had been disgracefully repelled. The army had shewn themselves on the field of Kunaxa worthy of such forefathers; and they would, for the future, be yet bolder, knowing by that battle of what stuff the Persians were made. As for Ariæus and his troops, alike traitors and cowards, their desertion was rather a gain than a loss. The enemy were superior in horsemen: but men on horseback were, after all, only men, half occupied in the fear of losing their seats, incapable of prevailing against infantry firm on the ground, and only better able to run away. Now, that the satrap refused to furnish them with provisions to buy, they on their side were released from their covenant, and would take provisions without buying. Then as to the rivers; those were indeed difficult to be crossed, in the middle of their course; but the army would march up to their sources, and could then pass them without wetting the knee. Or, indeed, the Greeks might renounce the idea of retreat, and establish themselves permanently in the king's own country, defying all his force, like the Mysians and Pisidians. "If," said Xenophon, "we plant ourselves here at our ease in a rich country, with these tall, stately, and beautiful Median and Persian women for our companions, we shall only be too ready, like the Lotophagi, to forget our way home. We ought first to go back to Greece, and tell our countrymen that if they remain poor, it is their own fault,

when there are rich settlements in this country awaiting all who choose to come, and who have courage to seize them. Let us burn our baggage-wagons and tents, and carry with us nothing but what is of the strictest necessity. Above all things, let us maintain order, discipline, and obedience to the commanders, upon which our entire hope of safety depends. Let every man promise to lend his hand to the commanders in punishing any disobedient individuals; and let us thus show the enemy that we have ten thousand persons like Klearchus, instead of that one whom they have so perfidiously seized. Now is the time for action. If any man, however obscure, has anything better to suggest, let him come forward and state it; for we have all but one object—the common safety."

It appears that no one else desired to say a word, and that the speech of Xenophon gave unqualified satisfaction; for when Cheirisophus put the question, that the meeting should sanction his recommendations, and finally elect the new generals proposed—every man held up his hand. Xenophon then moved that the army should break up immediately, and march to some well-stored villages, rather more than two miles distant; that the march should be in a hollow oblong, with the baggage in the centre; that Cheirisophus, as a Lacedæmonian, should lead the van; while Kleonor, and the other senior officers, would command on each flank, and himself, with Timasion, as the two youngest of the generals, would lead the rear-guard.—*History of Greece.*

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[THOMAS CARLYLE.]

FREDERICK THE GREAT.

ABOUT fourscore years ago, there used to be seen sauntering on the terraces of Sans-Souci, for a short time in the afternoon, or you might have met him elsewhere at an earlier hour, riding or driving in a rapid business manner, on the open roads or through the scraggy woods and avenues of that intricate amphibious

Potsdam region, a highly interesting lean, little old man, of alert though slightly stooping figure; whose name among strangers was King *Friedrich the Second*, or Frederick the Great of Prussia, and at home among the common people, who much loved and esteemed him, was *Vater Fritz*—Father Fred—a name of familiarity which had not bred contempt in that instance. He is a king every inch of him, though without the trappings of a king. Presents himself in a Spartan simplicity of vesture: no crown, but an old military cocked-hat—generally old, or trampled and kneaded into absolute *softness*, if new; no sceptre but one like Agamemnon's, a walking-stick cut from the woods, which serves also as a riding-stick (with which he hits the horse "between the ears," say authors); and for royal robes, a mere soldier's blue coat with red facings—coat likely to be old, and sure to have a good deal of Spanish snuff on the breast of it; rest of the apparel dim, unobtrusive in colour or cut, ending in high over-knee military boots, which may be brushed (and, I hope, kept soft with an underhand suspicion of oil), but are not permitted to be blackened or varnished; Day and Martin with their soot-pots forbidden to approach. The man is not of god-like physiognomy, any more than of imposing stature or costume; close-shut mouth with thin lips, prominent jaws and nose, receding brow, by no means of Olympian height; head, however, is of long form, and has superlative gray eyes in it. Not what is called a beautiful man; nor yet, by all appearance, what is called a happy. On the contrary, the face bears evidence of many sorrows, as they are termed, of much hard labour done in this world; and seems to anticipate nothing but more still coming. Quiet stoicism, capable enough of what joy there were, but not expecting any worth mention; great unconscious and some conscious pride, well tempered with a cheery mockery of humour, are written on that old face, which carries its chin well forward, in spite of the slight stoop about the neck; snuffy nose, rather flung into the air, under its old cocked-hat,

like an old snuffy lion on the watch; and such a pair of eyes as no man, or lion, or lynx of that century bore elsewhere, according to all the testimony we have. "Those eyes," says Mirabeau, "which, at the bidding of his great soul, fascinated you with seduction or with terror (*paraient au gré de son âme héroïque, la séduction ou la terreur*). Most excellent, potent, brilliant eyes, swift-darting as the stars, steadfast as the sun; gray, we said, of the azure-gray colour; large enough, not of glaring size; the habitual expression of them vigilance and penetrating sense, rapidity resting on depth. Which is an excellent combination; and gives us the notion of a lambent outer radiance springing from some great inner sea of light and fire in the man. The voice, if he speak to you, is of similar physiognomy: clear, melodious, and sonorous; all tones are in it, from that of ingenious inquiry, graceful sociality, light-flowing banter (rather prickly for most part), up to definite word of command, up to desolating word of rebuke and reprobation: a voice "the clearest and most agreeable in conversation I ever heard," says witty Dr. Moore. "He speaks a great deal," continues the doctor; "yet those who hear him, regret that he does not speak a good deal more. His observations are always lively, very often just; and few men possess the talent of repartee in greater perfection." . . . The French Revolution may be said to have, for about half a century, quite submerged Friedrich, abolished him from the memories of men; and now on coming to light again, he is found defaced under strange mud-incrustations, and the eyes of mankind look at him from a singularly changed, what we must call oblique and perverse point of vision. This is one of the difficulties in dealing with his history—especially if you happen to believe both in the French Revolution and in him; that is to say, both that Real Kingship is eternally indispensable, and also that the Destruction of Sham Kingship (a frightful process) is occasionally so.

On the breaking out of that formidable Explosion and Suicide of his Century,

Friedrich sank into comparative obscurity; eclipsed amid the ruins of that universal earthquake, the very dust of which darkened all the air, and made of day a disastrous midnight. Black midnight, broken only by the blaze of conflagrations; wherein, to our terrified imaginations, were seen, not men, French and other, but ghastly portents, stalking wrathful, and shapes of avenging gods. It must be owned the figure of Napoleon was titanic—especially to the generation that looked on him, and that waited shuddering to be devoured by him. In general, in that French Revolution, all was on a huge scale; if not greater than anything in human experience, at least more grandiose. All was recorded in bulletins, too, addressed to the shilling-gallery; and there were fellows on the stage with such a breadth of sabre, extent of whiskerage, strength of windpipe, and command of men and gunpowder, as had never been seen before. How they bellowed, stalked, and flourished about; counterfeiting Jove's thunder to an amazing degree! Terrific Drawcansir figures of enormous whiskerage, unlimited command of gunpowder; not without sufficient ferocity, and even a certain heroism, stage-heroism in them; compared with whom, to the shilling-gallery, and frightened excited theatre at large, it seemed as if there had been no generals or sovereigns before; as if Friedrich, Gustavus, Cromwell, William the Conqueror, and Alexander the Great were not worth speaking of henceforth.—*Life of Frederick the Great.*

DEATH OF MARIE ANTOINETTE.

Is there a man's heart that thinks without pity of those long months and years of slow-wasting ignominy; of thy birth, self-cradled in imperial Schonbrunn, the winds of heaven not to visit thy face too roughly, thy foot to light on softness, thy eye on splendour; and then of thy death, or hundred deaths, to which the guillotine and Fouquier Tinville's judgment-bar was but the merciful end! Look

there, O man born of woman! The bloom of that fair face is wasted, the hair is grey with care; the brightness of those eyes is quenched, their lids hang drooping, the face is stony pale, as of one living in death. Mean weeds, which her own hand has mended, attire the Queen of the World. The death-hurdle, where thou sittest pale, motionless, which only curses environ, has to stop; a people, drunk with vengeance, will drink it again in full draught, looking at thee there. Far as the eye reaches, a multitudinous sea of maniac heads, the air deaf with their triumph-yell! The living-dead must shudder with yet one other pang; her startled blood yet again suffuses with the hue of agony that pale face, which she hides with her hands. There is there *no* heart to say God pity thee! O think not of these; think of HIM whom thou worshippest, the crucified—who also treading the wine-press *alone*, fronted sorrow still deeper; and triumphed over it and made it holy, and built of it a “sanctuary of sorrow” for thee and all the wretched! Thy path of thorns is nigh ended, one long last look at the Tuileries, where thy step was once so light—where thy children shall not dwell. The head is on the block; the axe rushes—dumb lies the world; that wild-yelling world, and all its madness is behind thee.—*History of the French Revolution.*

THE REIGN OF TERROR.— RUSHING DOWN.

WE are now, therefore, got to that black precipitous abyss, whither all things have long been tending; where, having now arrived on the giddy verge, they hurl down, in confused ruin; headlong, pell-mell, down, down;—till Sansculottism have consummated itself; and in this wondrous French Revolution, as in a Doomsday, a World have been rapidly, if not born again, yet destroyed and engulfed. Terror has long been terrible;—but to the actors themselves it has now become manifest that their appointed course is one of Terror: and they

say, “Be it so.” “Que la Terreur soit à l'ordre du jour.” So many centuries, say only from Hugh Capet downwards, had been adding together, century transmitting it with increase to century, the sum of Wickedness, of Falsehood, Oppression of man by man. Kings were sinners, and Priests were, and People. Open-Scoundrels rode triumphant, be-diademed, be-coroneted, be-mitred; or the still fataller species of Secret-Scoundrels, in their fair-sounding formulas, speciosities, respectabilities, hollow within: the race of quacks was grown many as the sands of the sea. Till at length such a sum of quackery had accumulated itself as, in brief, the Earth and the Heavens were weary of. Slow seemed the Day of Settlement; coming on, all imperceptible, across the bluster and fanfaronade of Courtierisms, Conquering-Heroisms, Most Christian *Grand Monarchisms*, Well-beloved Pompadourisms: yet, behold, it was always coming: behold, it has come, suddenly, unlooked for by any man! The harvest of long centuries was ripening and whitening so rapidly of late; and now it is grown *white*, and is reaped rapidly, as it were, in one day—reaped in this Reign of Terror; and carried home to Hades and the Pit! Unhappy Sons of Adam! it is ever so; and never do they know it, nor will they know it. With cheerfully-smoothed countenances, day after day, and generation after generation, they, calling cheerfully to one another “Well-speed-ye,” are at work *sowing the wind*. And yet, as God lives, they *shall reap the whirlwind*; no other thing we say, is possible,—since God is a Truth and His World is a Truth.

History, however, in dealing with this Reign of Terror, has had her own difficulties. While the Phenomenon continued in its primary state, as mere “Horrors of the French Revolution,” there was abundance to be said and shrieked—with and also without profit. Heaven knows, there were terrors and horrors enough: yet that was not all the Phenomenon; nay, more properly, that was not the Phenomenon at all, but rather was the *shadow* of it, the negative part of it. And now

in a new stage of the business, when History, ceasing to shriek, would try rather to include under her old forms of speech or speculation this new amazing String; that so some accredited scientific Law of Nature might suffice for the unexpected Product of Nature, and History might get to speak of it articulately, and draw inferences and profit from it; in this new stage, History, we must say, babbles and flounders, perhaps, in a still painfuller manner. Take, for example, the latest form of speech we have seen propounded on the subject as adequate to it, almost in these mouths, by our worthy M. Roux, in his *Histoire Parlementaire*—the latest and the strangest; that the French Revolution was a dead-lift effort, after eighteen hundred years of preparation, to realize—the Christian Religion! *Unity, Indivisibility, Brotherhood, or Death*, did indeed stand printed on all Houses of the Living: also on Cemeteries, or Houses of the Dead, stood printed, by order of Procureur Chaumette, *Here is Eternal Sleep*; but a Christian Religion realized by the Guillotine and Death Eternal, “is suspect to me,” as Robespierre was wont to say, “*M'est suspect.*”

Alas! no, M. Roux! A Gospel of Brotherhood, not according to any of the Four old Evangelists, and calling on men to repent, and amend *each his own* wicked existence, that they might be saved; but a Gospel rather, as we often hint, according to a new Fifth Evangelist, Jean-Jacques, calling on men to amend *each the whole world's* wicked existence, and be saved by making the Constitution a thing different and distant *toto calo*, as they say; the whole breadth of the sky, and further if possible! It is thus, however, that History and indeed all human Speech and Reason does yet, what Father Adam began life by doing: striving to *name* the new things it sees of Nature's producing,—often helplessly enough. . . .

Neither shall the reader fancy that it was all black, this Reign of Terror; far from it. How many hammermen and squaremen, bakers and brewers, washers and wringers, over this France, must ply their old daily work, let the Government

be one of Terror or one of Joy! In this Paris there are Seventy-three Theatres nightly; some count as many as Sixty Places of Dancing. The Playright manufactures pieces of a strictly Republican character. Ever fresh Novel-garbage, as of old, foddors the Circulating Libraries. The “Cesspool of *Agio*,” now in a time of Paper Money, works with a vivacity unexampled, unimagined; exhales from itself “sudden fortunes,” like Aladdin-Palaces: really a kind of miraculous Fata-Morgana, since you *can* live in them for a time. Terror is as a sable ground, on which the most variegated of scenes paints itself. For startling transitions, in colours all intimated, the sublime, the ludicrous, the horrible, succeed one another; or, rather, in crowding tumult, accompany one another. Here, accordingly, if anywhere, the “hundred tongues,” which the old Poets often clamour for, were of supreme service! In defect of any such organ on our part, let the reader stir up his own imaginative organ; let us snatch for him this or the other significant glimpse of things, in the fittest sequence we can.—*History of the French Revolution.*

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[EARL STANHOPE.]

### CHARLES EDWARD STUART, THE YOUNG CHEVALIER.

THE person of Charles—I begin with this for the sake of female readers—was tall and well formed; his limbs athletic and active. He excelled in all manly exercises, and was inured to every kind of toil especially long marches on foot, having applied himself to field-sports in Italy, and become an excellent walker. His face was strikingly handsome, of a perfect oval and a fair complexion; his eyes light blue; his features high and noble. Contrary to the custom of the time, which prescribed perukes, his own fair hair usually fell in long ringlets on his neck. This goodly person was enhanced by his graceful manners; frequently condescending to the most familiar kindness, yet always shielded by a regal dignity, he



had a peculiar talent to please and to persuade, and never failed to adapt his conversation to the taste or to the station of those whom he addressed. Yet he owed nothing to his education : it had been entrusted to Sir Thomas Sheridan, an Irish Roman Catholic, who has not escaped the suspicion of being in the pay of the British Government, and at their instigation betraying his duty as a teacher. I am bound to say, that I have found no corroboration of so foul a charge. Sheridan appears to me to have lived and died a man of honour ; but history can only acquit him of base perfidy by accusing him of gross neglect. He had certainly left his pupil uninstructed in the most common elements of knowledge. Charles's letters, which I have seen amongst the Stuart Papers, are written in a large, rude, rambling hand like a school-boy's. In spelling, they are still more deficient. With him "humour," for example, becomes UMER ; the weapon he knew so well how to wield, is a SORD ; and even his own father's name appears under the *alias* of GEMS. Nor are these errors confined to a single language : who—to give another instance from his French—would recognise a hunting-knife in COOTO DE CHAS ? I can, therefore, readily believe that, as Dr. King assures us, he knew very little of the history or constitution of England. But the letters of Charles, while they prove his want of education, no less clearly display his natural powers, great energy of character, and great warmth of heart. Writing confidentially, just before he sailed for Scotland, he says : "I made my devotions on Pentecost Day, recommending myself particularly to the Almighty on this occasion to guide and direct me, and to continue to me always the same sentiments, which are, rather to suffer anything than fail in any of my duties." His young brother, Henry of York, is mentioned with the utmost tenderness ; and, though, on his return from Scotland, he conceived that he had reason to complain of Henry's coldness and reserve, the fault is lightly touched upon, and Charles observes that, whatever may be his brother's want of kindness, it

shall never diminish his own. To his father, his tone is both affectionate and dutiful : he frequently acknowledges his goodness ; and when, at the outset of his great enterprise of 1745, he entreats a blessing from the pope, surely the sternest Romanist might forgive him for adding, that he shall think a blessing from his parent more precious and more holy still. As to his friends and partisans, Prince Charles has been often accused of not being sufficiently moved by their sufferings, or grateful for their services. Bred up amidst monks and bigots, who seemed far less afraid of his remaining excluded from power, than that on gaining he should use it liberally, he had been taught the highest notions of prerogative and hereditary right. From thence he might infer, that those who served him in Scotland did no more than their duty ; were merely fulfilling a plain social obligation ; and were not, therefore, entitled to any very especial praise and admiration. Yet, on the other hand, we must remember how prone are all exiles to exaggerate their own desert, to think no rewards sufficient for it, and to complain of neglect even where none really exists ; and moreover that, in point of fact, many passages from Charles's most familiar correspondence might be adduced to show a watchful and affectionate care for his adherents. As a very young man, he determined that he would sooner submit to personal privation than embarrass his friends by contracting debts. On returning from Scotland, he told the French minister, D'Argenson, that he would never ask anything for himself, but was ready to go down on his knees to obtain favours for his brother exiles. Once, after lamenting some divisions and misconduct amongst his servants, he declares that, nevertheless, an honest man is so highly to be prized that, "unless your majesty orders me, I should part with them with a sore heart." Nay more, as it appears to me, this warm feeling of Charles for his unfortunate friends survived almost alone, when, in his decline of life, nearly every other noble quality had been dimmed and defaced from his mind. In 1783, Mr. Greathed.

a personal friend of Mr. Fox, succeeded in obtaining an interview with him at Rome. Being alone with him for some time, the English traveller studiously led the conversation to his enterprise in Scotland. The Prince showed some reluctance to enter upon the subject, and seemed to suffer much pain at the remembrance; but Mr. Greathed, with more of curiosity than of discretion, still persevered. At length, then, the Prince appeared to shake off the load which oppressed him; his eye brightened, his face assumed unwonted animation; and he began the narrative of his Scottish campaigns with a vehement energy of manner, recounting his marches, his battles, his victories, and his defeat; his hair-breadth escapes, and the inviolable and devoted attachment of his Highland followers, and at length proceeding to the dreadful penalties which so many of them had subsequently undergone. But the recital of their sufferings appeared to wound him far more deeply than his own; then, and not till then, his fortitude forsook him, his voice faltered, his eye became fixed, and he fell to the floor in convulsions. At the noise, in rushed the Duchess of Albany, his illegitimate daughter, who happened to be in the next apartment. "Sir," she exclaimed to Mr. Greathed, "what is this? You must have been speaking to my father about Scotland and the Highlanders? No one dares to mention these subjects in his presence."

Once more, however, let me turn from the last gleams of the expiring flame to the hours of its meridian brightness. In estimating the abilities of Prince Charles, I may first observe that they stood in most direct contrast to his father's. Each excelled in what the other wanted. No man could express himself with more clearness and elegance than James: it has been said of him that he wrote better than any of those whom he employed; but, on the other hand, his conduct was always deficient in energy and enterprise. Charles, as we have seen, was no penman; while in action—in doing what deserves to be written, and not in merely writing what deserves to be read—he

stood far superior. He had some little experience of war—having, when very young, joined the Spanish army at the siege of Gaeta, and distinguished himself on that occasion—and he loved it as the birthright both of a Sobieski and a Stuart. His quick intelligence, his promptness of decision, and his contempt of danger, are recorded on unquestionable testimony. His talents as a leader probably never rose above the common level; yet, in some cases in Scotland, where he and his more practised officers differed in opinion, it will, I think, appear that they were wrong and he was right. No knight of the olden time could have a loftier sense of honour; indeed he pushed it to such wild extremes, that it often led him into error and misfortune. Thus he lost the battle of Culloden in a great measure because he disdained to take advantage of the ground, and deemed it more chivalrous to meet the enemy on equal terms. Thus, also, his wilful and froward conduct at the peace of Aix-la-Chapelle proceeded from a false point of honour, which he thought involved in it. At other times, again, this generous spirit may deserve unmingled praise: he could never be persuaded or provoked into adopting any harsh measures of retaliation; his extreme lenity to his prisoners, even to such as had attempted his life, was, it seems, a common matter of complaint among his troops; and even when encouragement had been given to his assassination, and a price put upon his head, he continued most earnestly to urge that in no possible case should "the Elector," as he called his rival, suffer any personal injury or insult. This anxiety was always present in his mind. Mr. Forsyth, a gentleman whose description of Italy is far the best that has appeared, and whose scrupulous accuracy and superior means of information will be acknowledged by all travellers, relates how, only a few years after the Scottish expedition, Charles, relying on the faith of a single adherent, set out for London in an humble disguise, and under the name of Smith. On arriving there, he was introduced at midnight into a room full of conspirators whom he had never

previously seen. "Here," said his conductor, "is the person you want," and left him locked up in the mysterious assembly. These were men who imagined themselves equal at that time, to treat with him for the throne of England. "Dispose of me, gentlemen, as you please," said Charles; "my life is in your power, and I therefore can stipulate for nothing. Yet give me, I entreat, one solemn promise, that if your design should succeed, the present family shall be sent safely and honourably home."

Another quality of Charles's mind was great firmness of resolution, which pride and sorrow afterwards hardened into sullen obstinacy. He was likewise at all times prone to gusts and sallies of anger, when his language became the more peremptory, from a haughty consciousness of his adversities. I have found among his papers a note without direction, but no doubt intended for some tardy officer. It contained only these words: "I order you to execute my orders, or else never to come back." Such harshness might, probably, turn a wavering adherent to the latter alternative. Thus, also, his public expressions of resentment against the court of France, at different periods, were certainly far more just than politic. There seemed always swelling at his heart a proud determination that no man should dare to use him the worse for his evil fortune, and that he should sacrifice anything or everything sooner than his dignity.—*History of England.*

[G. H. LEWES.]

### GOETHE'S DAILY LIFE AT WEIMAR.

PASSING through an ante-chamber, where, in cupboards, stand his mineralogical collections, we enter the study, a low-roofed, narrow room, somewhat dark, for it is lighted only through two tiny windows, and furnished with a simplicity quite touching to behold. In the centre stands a plain oval table of unpolished oak. No arm-chair is to be

seen, no sofa, nothing which speaks of ease. A plain hard chair has beside it the basket in which he used to place his handkerchief. Against the wall, on the right, is a long pear-tree table, with book-shelves, on which stand lexicons and manuals. Here hangs a pincushion, venerable in dust, with the visiting-cards, and other trifles which death has made sacred. Here, also, a medallion of Napoleon, with this circumscription: "Scilicet immenso superest ex nomine multum." On the side-wall again, a bookcase, with some works of poets. On the wall to the left is a long desk of soft wood, at which he was wont to write. A sheet of paper with notes of contemporary history is fastened near the door, and behind this door schematic tables of music and geology. The same door leads into a bedroom: it is a closet with a window. A simple bed, an arm-chair by its side, and a tiny washing-table, with a small white basin on it and a sponge, is all the furniture. . . . From the other side of the study we enter the library, which should rather be called a lumber room of books. Rough deal-shelves hold the books, with bits of paper, on which are written "philosophy," "history," "poetry," &c., to mark the classification. He rose at seven, sometimes earlier, after a sound and prolonged sleep; for, like Thorwaldsen, he had a "talent for sleeping" only surpassed by his talent for continuous work. Till eleven he worked without interruption. A cup of chocolate was then brought, and he resumed work till one. At two he dined. This meal was the important meal of the day. His appetite was immense. Even on the days when he complained of not being hungry, he ate much more than most men. Puddings, sweets, and cakes were always welcome. He sat a long while over his wine, chatting gaily to some friend or other—for he never dined alone—or to one of the actors, whom he often had with him, after dinner, to read over their parts, and to take his instructions. He was fond of wine, and drank daily his two or three bottles. Lest this statement should convey a false impression

I hasten to recall to the reader's recollection the very different habits of our fathers in respect of drinking. It was no unusual thing to be called a "three-bottle man" in those days in England, when the three bottles were of port or Burgundy; and Goethe, a Rhinelander, accustomed from boyhood to wine, drank a wine which his English contemporaries would have called water. The amount he drank never did more than exhilarate him; never made him unfit for work or for society. Over his wine, then, he sat some hours; no such thing as dessert was seen upon his table in those days; not even the customary coffee after dinner. His mode of living was extremely simple; and even when persons of very modest circumstances burned wax, two poor tallow candles were all that could be seen in his rooms. In the evening he went often to the theatre, and there his customary glass of punch was brought at six o'clock. If not at the theatre, he received friends at home. Between eight and nine a frugal supper was laid, but he never took anything except a little salad or preserves. By ten o'clock he was usually in bed. — *Life of Goethe.*

#### DEATH OF GOETHE.

THE following morning—it was the 22nd March, 1832—he tried to walk a little up and down the room, but after a turn, he found himself too feeble to continue. Reseating himself in the easy-chair, he chatted cheerfully with Otilie [his daughter-in-law] on the approaching spring, which would be sure to restore him. He had no idea of his end being so near. The name of Otilie was frequently on his lips. She sat beside him, holding his hand in both of hers. It was now observed that his thoughts began to wander incoherently. "See," he exclaimed, "the lovely woman's head, with black curls, in splendid colours—a dark background!" Presently he saw a piece of paper on the floor, and asked them how they could leave Schiller's letters so carelessly lying about. Then he slept softly,

and, on awakening, asked for the sketches he had just seen—the sketches of his dream. In silent anguish they awaited the close now so surely approaching. His speech was becoming less and less distinct. The last words audible were, *More light!* The final darkness grew apace, and he whose eternal longings had been for more light, gave a pining cry for it as he was passing under the shadow of death. He continued to express himself by signs, drawing letters with his forefinger in the air while he had strength; and finally, as life ebbed, drawing figures slowly on the shawl which covered his legs. At half-past twelve he composed himself in the corner of the chair. The watcher placed a finger on her lip to intimate that he was asleep. If sleep it was, it was a sleep in which a life glided from the world. He woke no more. — *Ibid.*

[GEORGE BANCROFT.]

#### JOHN LOCKE AND WILLIAM PENN.

PENN, depairing of relief in Europe, bent the whole energy of his mind to accomplish the establishment of a free government in the New World. For that "heavenly end," he was prepared by the severe discipline of life, and the love, without dissimulation, which formed the basis of his character. The sentiment of cheerful humanity was irrepressibly strong in his bosom: as with John Eliot and Roger Williams, benevolence gushed prodigally from his ever-flowing heart; and when, in his late old age, his intellect was impaired, and his reason prostrated by apoplexy, his sweetness of disposition rose serenely over the clouds of disease. Possessing an extraordinary greatness of mind, vast conceptions, remarkable for their universality and precision, and "surpassing in speculative endowments;" conversant with men, and books, and governments, with various languages, and the forms of political combinations, as they existed in England and France, in Holland, and the principalities and free

cities of Germany, he yet sought the source of wisdom in his own soul. Humane by nature and by sufferings; familiar with the royal family; intimate with Sunderland and Sydney; acquainted with Russell, Halifax, Shaftesbury, and Buckingham; as a member of the Royal Society, the peer of Newton and the great scholar of the age—he valued the promptings of a free mind more than the awards of learning, and revered the single-minded sincerity of the Nottingham Shepherd, more than the authority of colleges and the wisdom of philosophers. And now, being in the meridian of life, but a year older than was Locke, when, twelve years before, he had framed a constitution for Carolina, the Quaker legislator was come to the New World to lay the foundations of states. Would he imitate the vaunted system of the great philosopher? Locke, like William Penn, was tolerant; both loved freedom; both cherished truth in sincerity. But Locke kindled the torch of liberty at the fires of tradition; Penn at the living light in the soul. Locke sought truth through the senses and the outward world; Penn looked inward to the divine revelations in every mind. Locke compared the soul to a sheet of white paper, just as Hobbes had compared it to a slate, on which time and chance might scrawl their experience; to Penn, the soul was an organ which instinctively breathes divine harmonies, like those musical instruments which are so curiously and so perfectly framed, that, when once set in motion, they of themselves give forth all the melodies designed by the artist that made them. To Locke, "Conscience is nothing else than our own opinion of our own actions;" to Penn, it is the image of God, and his oracle in the soul. Locke, who never was a father, esteemed "the duty of parents to preserve their children not to be understood without rewards and punishments;" Penn loved his children, with not a thought for the consequences. Locke, who was never married, declares marriage an affair of the senses; Penn revered women as the object of fervent, inward affection, made, not for lust, but for love. In

studying the understanding, Locke begins with the sources of knowledge; Penn with the inventory of our intellectual treasures. Locke deduces government from Noah and Adam, rests it upon contract, and announces its end to be the security of property; Penn, far from going back to Adam, or even to Noah, declares that "there must be a people before a government," and, deducing the right to institute government from man's moral nature, seeks its fundamental rules in the immutable dictates "of universal reason," its end in freedom and happiness. The system of Locke lends itself to contentions of factions of most opposite interests and purposes; the doctrine of Fox and Penn, being but the common creed of humanity, forbids division, and insures the highest moral unity. To Locke, happiness is pleasure; things are good and evil only in reference to pleasure and pain; and to "inquire after the highest good is as absurd as to dispute whether the best relish be in apples, plums, or nuts;" Penn esteemed happiness to lie in the subjection of the baser instincts to the instinct of Deity in the breast, good and evil to be eternally and always as unlike as truth and falsehood, and the inquiry after the highest good to involve the purpose of existence. Locke says plainly, that, but for rewards and punishments beyond the grave, "it is *certainly right* to eat and drink, and to enjoy what we delight in;" Penn, like Plato and Fenelon, maintained the doctrine so terrible to despots, that God is to be loved for his own sake, and virtue practised for its intrinsic loveliness. Locke derives the idea of infinity from the senses, describes it as purely negative, and attributes it to nothing but space, duration, and number; Penn derived the idea from the soul, and ascribed it to truth, and virtue, and God. Locke declares immortality a matter with which reason has nothing to do, and that revealed truth must be sustained by outward signs and visible acts of power; Penn saw truth by its own light, and summoned the soul to bear witness to its own glory. Locke believed "not so many men in wrong opinions as is com-

monly supposed, because the greatest part have no opinions at all, and do not know what they contend for;" Penn likewise vindicated the many, but it was truth was the common inheritance of the race. Locke, in his love of tolerance, inveighed against the methods of persecution as "Popish practices;" Penn censured no sect, but condemned bigotry of all sorts as inhuman.—*History of the United States.*

[J. A. FROUDE.]

### PORTRAIT OF HENRY VIII.

NATURE had been prodigal to him of her rarest gifts. In person he is said to have resembled his grandfather, Edward IV., who was the handsomest man in Europe. His form and bearing were princely; and amidst the easy freedom of his address, his manner remained majestic. No knight in England could match him in the tournament, except the Duke of Suffolk; he drew with ease as strong a bow as was borne by any yeoman of his guard; and these powers were sustained in unflinching vigour by a temperate habit and by constant exercise. Of his intellectual ability we are not left to judge from the suspicious panegyrics of his contemporaries. His state-papers and letters may be placed by the side of those of Wolsey or of Cromwell, and they lose nothing in the comparison. Though they are broadly different, the perception is equally clear, the expression equally powerful, and they breathe throughout an irresistible vigour of purpose. In addition to this, he had a fine musical taste, carefully cultivated; he spoke and wrote in four languages; and his knowledge of a multitude of other subjects, with which his versatile ability made him conversant, would have formed the reputation of any ordinary man. He was among the best physicians of his age; he was his own engineer, inventing improvements in artillery, and new constructions in shipbuilding; and this not with the condescending incapacity of a royal ama-

teur, but with thorough workmanlike understanding. His reading was vast, especially in theology, which has been ridiculously ascribed by Lord Herbert to his father's intention of educating him for the archbishopric of Canterbury—as if the scientific mastery of such a subject could have been acquired by a boy of twelve years of age, for he was no more when he became Prince of Wales. He must have studied theology with the full maturity of his understanding; and he had a fixed, and perhaps unfortunate, interest in the subject itself.

In all directions of human activity, Henry displayed natural powers of the highest order, at the highest stretch of industrious culture. He was "attentive," as it is called, "to his religious duties," being present at the services in the chapel two or three times a day with unflinching regularity, and showing to outward appearance a real sense of religious obligation in the energy and purity of his life. In private, he was good-humoured and good-natured. His letters to his secretaries, though never undignified, are simple, easy, and unrestrained; and the letters written by them to him are similarly plain and business-like, as if the writers knew that the person whom they were addressing disliked compliments, and chose to be treated as a man. Again, from their correspondence with one another, when they describe interviews with him, we gather the same pleasant impression. He seems to have been always kind, always considerate; inquiring into their private concerns with a genuine interest, and winning, as a consequence, their warm and unaffected attachment.

As a ruler he had been eminently popular. All his wars had been successful. He had the splendid tastes in which the English people most delighted, and he had substantially acted out his own theory of his duty, which was expressed in the following words:

"Scripture taketh princes to be, as it were, fathers and nurses to their subjects, and by Scripture it appeareth that it appertaineth unto the office of princes to see that right religion and true doctrine

be maintained and taught, and that their subjects may be well ruled and governed by good and just laws; and to provide and care for them that all things necessary for them may be plentiful; and that the people and commonweal may increase; and to defend them from oppression and invasion, as well within the realm as without; and to see that justice be administered unto them indifferently; and to hear benignly all their complaints; and to show towards them, although they offend, fatherly pity. And, finally, so to correct them that be evil, that they had yet rather save them than lose them, if it were not for respect of justice, and maintenance of peace and good order in the commonweal."

These principles do really appear to have determined Henry's conduct in his earlier years. He had more than once been tried with insurrection, which he had soothed down without bloodshed, and extinguished in forgiveness; and London long recollected the great scene which followed "evil May-day," 1517, when the apprentices were brought down to Westminster Hall to receive their pardons. There had been a dangerous riot in the streets, which might have provoked a mild government to severity; but the king contented himself with punishing the five ringleaders, and four hundred other prisoners, after being paraded down the streets in white shirts, with halters round their necks, were dismissed with an admonition, Wolsey weeping as he pronounced it.

It is certain that if he had died before the divorce was mooted, Henry VIII., like that Roman emperor said by Tacitus to have been *consensu omnium dignus imperii nisi imperasset*, would have been considered by posterity as formed by Providence for the conduct of the Reformation, and his loss would have been deplored as a perpetual calamity. We must allow him, therefore, the benefit of his past career, and be careful to remember it, when interpreting his later actions. Not many men would have borne themselves through the same trials with the same integrity; but the circum-

stances of those trials had not tested the true defects in his moral constitution. Like all princes of the Plantagenet blood, he was a person of a most intense and imperious will. His impulses, in general, nobly directed, had never known contradiction; and late in life, when his character was formed, he was forced into collision with difficulties with which the experience of discipline had not fitted him to contend. Education had done much for him, but his nature required more correction than his position had permitted, whilst unbroken prosperity and early independence of control had been his most serious misfortune. He had capacity, if his training had been equal to it, to be one of the greatest of men. With all his faults about him, he was still, perhaps, the greatest of his contemporaries; and the man best able of all living Englishmen to govern England, had he not been set to do it by the conditions of his birth.—*History of England.*

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[CHARLES FITZHUGH.]

THE LIFE AND CHARACTER OF SIR ROBERT PEEL.

It was the peculiar misfortune of this great statesman, when considered simply as a private individual—but perhaps it was an advantage for his country, when he is considered in his public capacity—that he began life under the auspices of a party, with which his heart and his intellect had less sympathy the older and more experienced he became. The bulk of the members of that aristocratic party, submitting, perhaps unwillingly, to the leadership of a man of plebeian extraction, and not possessing either his intellect or his conscientiousness, or, as individuals, the responsibility which attached to him, could not change opinions at his command, or on his example; and the cry of treason which they raised was rendered more virulent by allusions to his birth. Even in the very height of his power and fame, there were not wanting men who submitted to his leadership in despite of

themselves ;—who sneered at, while they followed him—affected to patronize him, at the very time that their position and fate were in his hands, and who could no more have stirred in politics without him, than a ship could have directed its own course. But in every change of opinion, it was not the violent plucking out of the fruit of his mind, and the arbitrary substitution of an alien produce, of which he could be accused. It was the natural ripening of the seeds of a slow but steady conviction ; and those who complained of, and were deceived by it, had themselves to blame for their want of penetration in not foreseeing the inevitable result. In his famous speech on the passing of the Roman Catholic Emancipation Act—a measure in which his convictions, as regards the mere theory, do not appear to have been so matured as on the great question of the commercial intercourse of nations—he explained himself in a manner, which, if it did not conciliate the prejudiced of his own party, was not his excuse, but his glory, in the estimation of the practical men of his age and country. “ I have,” said he, “ for years attempted to maintain the exclusion of Roman Catholics from Parliament and the high offices of the State. I do not think it was an unnatural or an unreasonable struggle. I resign it in consequence of the conviction that it can no longer be advantageously maintained, from believing that these are not adequate materials or sufficient instruments for its effectual and permanent continuance. I yield, therefore, to a moral necessity which I cannot control, being unwilling to push resistance to a point which might endanger the establishments that I wish to defend.” On the question of the repeal of the Corn Laws, in which he stood in a position to himself painfully similar to that which he occupied on the question of Catholic Emancipation, the part which he acted was even in a higher degree useful to his country. Though he broke up a party, he saved a nation. Though he attracted to his own defenceless head the lightnings of the bitterest political storm that ever raged in any country, he rendered

those lightnings harmless against the State. He offered up his feelings, his friendships, his very heart, as a man, when he sacrificed his party ; but in knowing that he prevented a violent revolution, in which all the best interests of the country might have been wrecked, he had his reward, both as a man and a citizen. Throughout his career, he may be said to have acted the pre-eminently useful part of a breakwater against the floods of democratic change. The men who commenced the struggle for Roman Catholic Emancipation, and for the repeal of the Corn Laws, were men before their time ; and, had those great questions been carried without the opposition which they encountered, they might, perhaps, have been carried in vain, or carried only that a future time might see their re-enactment. His resistance ripened public opinion, and his own ; and when both had simultaneously arrived at maturity, he yielded at the very moment when to refuse would have been madness, and when to yield was to conquer. His wise resistance until the point when resistance became foolish, and his wise concession, when not to have conceded would have been perilous or fatal, enabled him to do for those great causes what their professed friends could never have done without his aid. Whilst his political opponents were too often mere men of theory, he was the man, not of theory, but of practice—a man who was sometimes upon a wrong track, but who always steadily kept marching to a right one—a man who was always pressing forward, but never too hastily—and who never once, in any change of opinion, changed without long, patient, earnest, and honest consideration. No man knew better than Sir Robert Peel how evanescent and worthless a thing was the applause of the mob ; and at the same time, no man more ardently longed for applause than he did. Yet it must be said, that he looked far beyond the loud voices and the clapping of hands of to-day. He looked, like “mighty Verulam,”—a man whose greatness he almost equalled, and whose virtues he far excelled,—to foreign nations, and

to posterity, to confirm the verdict of his own time, if it should happen to be favourable; or to reverse it, if it should happen to be against him. As regards foreign nations, his wish was abundantly gratified before he died. His was the name that represented alike the common sense, the business tact, and the enlightened statesmanship of England. Europe rang with his fame; and nations who never heard of his rivals or his enemies, were familiar with his actions, and respected England in his person. But though he valued the approval of foreign nations—as the verdict of contemporaries who could judge coolly and impartially upon matters upon which there was too much heat among his countrymen at home to permit them to judge impartially—a fair page in the history of his country was the dearest object of his ambition; and although we, his contemporaries, living amid the suffocating dust of the yet un-ended conflicts in which he was a leader, are not entitled to speak for those who shall come after us, and who shall see more clearly than we can; we do not run any great risk of committing an error when we assert, that the unborn historian, who shall write the full and impartial history of the first half of the nineteenth century in Great Britain, will find in civil life no purer or higher reputation to identify with it, than that of Sir Robert Peel.

As an orator, Sir Robert Peel cannot be placed in the highest rank. His was not the eloquence that could arouse the passions of a multitude; or that, having aroused them like an angry sea, could say to them, "Peace, be still." He could not govern an impulsive crowd, or awe an impatient senate by his winged words, or hurl the thunderbolts of oratory, like the Jupiters of the Forum, or the Market Place; but what he wanted in this impetuous vigour, he supplied by his logical power, his patient research, his exhaustive argument, his disarming candour, and his thorough mastery of his subject. As an orator, he was surpassed by many of his contemporaries both in and out of Parliament; but as a debater, he

had no superior, and but few equals. To expound and to persuade were his favorite tasks; and when he put forth his strength in either department, it was very dense ignorance indeed that could not, or would not, be enlightened, and very obstinate prejudice that would not be convinced. On some rare occasions in his Parliamentary life, he soared beyond the useful cleverness, which was the general characteristic of his style of debate, into the higher regions of eloquence and feeling; and some passages in his celebrated oration of 1846, when he retired from office, and took a final farewell of its anxieties and responsibilities, will bear comparison with the most noted displays of British oratory. The private and domestic virtues of this great statesman were not much known, until death removed the veil from his secret history, and men could speak out, who had hitherto remained silent for fear of the accusation of flattery or misconception. His own family, and the circle of his more immediate friends, loved him with a depth of affection and respect which could only have been prompted by his kindness and virtues. He was considered a cold man; but, like many others against whom the same objection is raised, the coldness was in the manner, and not in the mind. He was timid and shy in well-doing, and concealed his real enthusiasm of character under a thin mask, which true and intimate judges could easily draw aside, but which, to the outer and distant public, remained impenetrable. He was a kind friend, and an unostentatious but liberal patron of merit in whatever walk of intellectual eminence it was displayed; and, during his later years more especially, he showed an appreciation of literature, and of the claims of literary men,—who in their life and conduct respected themselves and their high calling as much as he thought they ought to be respected,—which augured favorably of his discrimination, and his power to read the signs of the times in which he lived. Even in the midst of the thickest turmoil of politics and of business, he always found leisure to attend to every reasonable, and indeed

unreasonable, claim upon his time. He was never in a hurry; he took everything coolly and philosophically—and neglected nothing—not even the impertinent requests of people who had no right to intrude upon his attention. Misery never sued to him in vain; and his generous conduct towards the painter Haydon—accidentally disclosed to the world by a short and grateful record in the diary of the unhappy man, which was made public at the coroner's inquest upon his body, and which forced a tribute of admiration wherever it was made known,—was but one instance out of many in which his secret generosity and kindly feeling were exerted towards the unfortunate. His conduct towards the poet Southey, in a time of affliction, and towards many others still living, whose names may therefore not be mentioned, was of the same character, and combined generosity with delicacy. A judicious patron of literature and the arts; an exemplary citizen; an elegant scholar; a good and humane man, unsullied in his life and morals; and a statesman who loved truth and his country better than the applause of men, and who, in times of difficulty and danger, strengthened the institutions and preserved the internal peace and security of his native land, when less judgment and firmness might have imperilled or lost them all; such, in few words, is the character of Sir Robert Peel. His fame will grow purer with the lapse of time, and shine—where he wished it—among the brightest names of British history.—*Life and Times of Sir Robert Peel*, 1852.

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[SAMUEL SMILES.]

### GEORGE STEPHENSON AT DRAYTON.

THOUGH mainly an engineer, he was also a daring thinker on many scientific questions; and there was scarcely a subject of speculation, or a department of recondite science, on which he had not employed his faculties in such a way as to have formed large and original views.

At Drayton the conversation often turned upon such topics, and Mr. Stephenson freely joined in it. On one occasion, an animated discussion took place between himself and Dr. Buckland on one of his favourite theories as to the formation of coal. But the result was, that Dr. Buckland, a much greater master of tongue-fence than Stephenson, completely silenced him. Next morning before breakfast, when he was walking in the grounds deeply pondering, Sir William Follett came up and asked what he was thinking about? "Why, Sir William, I am thinking over that argument I had with Buckland last night. I know I am right, and that if I had only the command of words which he has, I'd have beaten him." "Let me know all about it," said Sir William, "and I'll see what I can do for you." The two sat down in an arbour, where the astute lawyer made himself thoroughly acquainted with the points of the case; entering into it with all the zeal of an advocate about to plead the dearest interests of his client. After he had mastered the subject, Sir William rose up, rubbing his hands with glee, and said: "Now I am ready for him." Sir Robert Peel was made acquainted with the plot, and adroitly introduced the subject of the controversy after dinner. The result was, that in the argument which followed, the man of science was overcome by the man of law; and Sir William Follett had at all points the mastery over Dr. Buckland. "What do you say, Mr. Stephenson?" asked Sir Robert, laughing. "Why," said he, "I will only say this, that of all the powers above and under the earth, there seems to me to be no power so great as the gift of the gab." One day at dinner, during the same visit, a scientific lady asked him the question, "Mr. Stephenson, what do you consider the most powerful force in nature?" "Oh!" said he, in a gallant spirit, "I will soon answer that question: it is the eye of a woman for the man who loves her; for if a woman look with affection on a young man, and he should go to the uttermost ends of the earth, the recollection of that look will bring him back; there is no

other force in nature that could do that." One Sunday, when the party had just returned from church, they were standing together on the terrace near the hall, and observed in the distance a railway train flashing along, throwing behind it a long line of white steam. "Now, Buckland," said Mr. Stephenson, "I have a poser for you. Can you tell me what is the power that is driving that train?" "Well," said the other, "I suppose it is one of your big engines." "But what drives the engine?" "Oh, very likely a canny Newcastle driver." "What do you say to the light of the sun?" "How can that be?" asked the doctor. "It is no-

thing else," said the engineer; "it is light bottled up in the earth for tens of thousands of years - light, absorbed by plants and vegetables, being necessary for the condensation of carbon during the process of their growth, if it be not carbon in another form - and now, after being buried in the earth for long ages in fields of coal, that latent light is again brought forth and liberated, made to work, as in that locomotive, for great human purposes." The idea was certainly a most striking and original one: like a flash of light, it illuminated in an instant an entire field of science. — *Life of George Stephenson.*

## SECTION IV.

### NARRATIVE.

[ABRAHAM COWLEY. 1615—1667.]

#### A POET'S CONFESSION.

It is a hard and nice subject for a man to write of himself; it grates his own heart to say anything of disparagement, and the reader's ears to hear anything of praise from him. There is no danger from me of offending him in this kind; neither my mind, nor my body, nor my fortune, allow me any materials for that vanity. It is sufficient, for my own contentment, that they have preserved me from being scandalous, or remarkable on the defective side. But, besides that, I shall here speak of myself only in relation to the subject of these precedent discourses, and shall be likelier thereby to fall into the contempt, than rise up to the estimation of most people. As far as my memory can return back into my past life, before I knew, or was capable of guessing, what the world, or glories, or business of it were, the natural affections of my soul gave a secret bent of aversion from them: as some plants are said to turn away from

others, by an antipathy imperceptible to themselves, and inscrutable to man's understanding. Even when I was a very young boy at school, instead of running about on holidays, and playing with my fellows, I was wont to steal from them, and walk into the fields, either alone with a book, or with some one companion, if I could find any of the same temper. I was then, too, so much an enemy to constraint, that my masters could never prevail on me, by any persuasions or encouragements, to learn without book, the common rules of grammar, in which they dispensed with me alone, because they found I made a shift to do the usual exercise out of my own reading and observation.

I was even then acquainted with the poets: and perhaps it was the immature and immoderate love of them, which stamped first, or rather engraved the characters in me. They were like letters cut in the bark of a young tree, which, with the tree, still grow proportionably. But, how this love came to be produced in me

so early, is a hard question: I believe I can tell the particular little chance that filled my head first with such chimes of verse, as have never since left ringing there: for I remember, when I began to read, and take some pleasure in it, there was wont to lie in my mother's parlour, (I know not by what accident, for she herself never in her life read any book but of devotion;) but there was wont to lie Spenser's Works; this I happened to fall upon, and was infinitely delighted with the stories of the knights, and giants, and monsters, and brave houses, which I found everywhere there (though my understanding had little to do with all this): and by degrees, with the tinkling of the rhyme, and dance of the numbers, so that I think I had read him all over before I was twelve years old, and was thus made a poet. With these affections of my mind, and my heart wholly set upon letters, I went to the university; but was soon torn from thence by that public violent storm, which would suffer nothing to stand where it did, but rooted up every plant, even from the princely cedar, to me, the hyssop. Yet, I had as good fortune as could have befallen me in such a tempest; for I was cast by it into the family of one of the best persons, and into the court of one of the best princesses in the world. Now, though I was here engaged in ways most contrary to the original design of my life; that is, into much company, and no small business, and into a daily sight of greatness, both militant and triumphant, (for that was the state then of the English and the French courts;) yet all this was so far from altering my opinion, that it only added the confirmation of reason to that which was before but natural inclination. I saw plainly all the paint of that kind of life, the nearer I came to it; and that beauty which I did not fall in love with, when, for aught I knew, it was real, was not like to bewitch, or entice me, when I saw it was adulate. I met with several great persons whom I liked very well; but could not perceive that any part of their greatness was to be liked or desired, no more than I would

be glad or content to be in a storm, though I saw many ships which rid safely and bravely in it. A storm would not agree with my stomach, if it did with my courage; though I was in a crowd of as good company as could be found anywhere, though I was in business of great and honourable trust, though I eat at the best table, and enjoyed the best conveniences for present subsistence that ought to be desired by a man of my condition, in banishment and public distresses; yet I could not abstain from renewing my old school-boy's wish, in a copy of verses to the same effect:

"Well, then, I now do plainly see,  
This busy world and I shall ne'er agree," &c.

And I never then proposed to myself any other advantage from his majesty's happy restoration, but the getting into some moderate convenient retreat in the country, which I thought in that case I might easily have compassed, as well as some others, who, with no greater probabilities or pretences, have arrived to extraordinary fortunes. But I had before written a shrewd prophecy against myself, and I think Apollo inspired me in the truth, though not in the elegance of it:

"Thou neither great at court, nor in the war,  
Nor at the exchange shalt be, nor at the wrangling bar;  
Content thyself with the small barren praise,  
Which neglected verse does raise," &c.

However, by the failing of the forces which I had expected, I did not quit the design which I had resolved on; I cast myself into it a *corpus perdi*, without making capitulations, or taking counsel of fortune. But God laughs at man, who says to his soul, Take thy ease: I met presently not only with many little incumbrances and impediments, but with so much sickness (a new misfortune to me) as would have spoiled the happiness of an emperor, as well as mine. Yet I do neither repent nor alter my course; *Non ego perfidum dixi sacramentum*. Nothing shall separate me from a mistress which I have loved so long, and have now at last married; though she neither

has brought me a rich portion, nor lived yet so quietly with me as I hoped from her.

"—*Nec vos dulcissima mundi  
Nomina vos Musæ, Libertas, Otia, Libri.  
Hortique, Sylvæque animâ remanente relin-  
quam.*"

"—Nor by me e'er shall you,  
You of all names the sweetest and the best,  
You Muses, Books, and Liberty, and Rest ;  
You Gardens, Fields, and Woods forsaken be,  
As long as life itself forsakes not me."

*Miscellanies.*

[JOHN BUNYAN. 1628—1688.]

### THE GOLDEN CITY, BEULAH.

Now I saw in my dream that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced them there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day ; wherefore it was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair ; neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to ; also here met them some of the inhabitants thereof : for in this land the shining ones commonly walked, because it was upon the borders of Heaven. In this land, also, the contract between the bride and bridegroom was renewed ; yea, here, "as the bridegroom rejoiceth over the bride, so did their God rejoice over them." Here they had no want of corn and wine ; for in this place they met abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Zion, behold thy salvation cometh ! Behold, his reward is with him !" Here all the inhabitants of the country called them "The holy people, the redeemed of the Lord, sought out," &c.

Now, as they walked in this land, they

had more rejoicing than in parts more remote from the kingdom to which they were bound ; and drawing nearer to the city yet, they had a more perfect view thereof : it was built of pearls and precious stones, also the streets thereof were paved with gold ; so that, by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick ; Hopeful also had a fit or two of the same disease : wherefore here they lay by it awhile, crying out, because of their pangs, "If you see my Beloved, tell him that I am sick of love."

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these ? He answered, They are the king's, and are planted here for his own delight, and also for the solace of pilgrims : so the gardener had them into the vineyards, and bid them refresh themselves with dainties ; he also showed them there the king's walks and arbours, where he delighted to be ; and here they tarried and slept.

Now, I beheld in my dream that they talked more in their sleep at this time than ever they did in all their journey ; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter ? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the city. But, as I said, the reflection of the sun upon the city (for the city was pure gold) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw that, as they went on, there met them two men in raiment that shone like gold ; also their faces shone as the light.

These men asked the pilgrims whence they came? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Christian and his companion then asked the men to go along with them; so they told them that they would. But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together till they came in sight of the gate.

Now, I further saw that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come to the gate.

The pilgrims then began to inquire if there was no other way to the gate? To which they answered, Yes, but there hath not any, save two, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall, until the last trumpet shall sound. The pilgrims then (especially Christian) began to despond in their minds, and looked this way and that; but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, No; yet they could not help them in that case; For, said they, you shall find it deeper or shallower, as you believe in the King of the place.

They then addressed themselves to the water, and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, I sink in deep waters: the billows go over my head; all the waters go over me. Selah.

Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrow of death hath encompassed me about; I shall not see the land that flows with milk and honey. And

with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here, in a great measure, he lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here, also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words. Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then ere awhile he would rise up again half dead. Hopeful did also endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, It is you; it is you they wait for; you have been Hopeful ever since I knew you. And so have you, said he to Christian. Ah! brother, said he, surely if I was right, he would now rise to help me; but for my sins he hath brought me into the snare and left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, 'There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men.' These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream that Christian was in a muse awhile. To whom, also, Hopeful added these words, Be of good cheer, Jesus Christ maketh thee whole: and with that Christian brake out with a loud voice, Oh! I see him again; and

he tells me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian, therefore, presently found ground to stand upon, and so it followed that the rest of the river was but shallow; but thus they got over. Now, upon the bank of the river on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister to those that shall be heirs of salvation." Thus they went along toward the gate. Now, you must note that the city stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; they had likewise left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds; they therefore went up through the region of the air, sweetly talking as they went, being comforted because they got safely over the river, and had such glorious companions to attend them.

The talk that they had with the shining ones was about the glory of the place; who told them, that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." You are going now, said they, to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, "for the former things are passed away."

You are now going to Abraham, Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in this holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers and tears, and sufferings for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One, for "there you shall see him as he is." There, also, you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy places after you. There, also, you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also, when he shall again return to the city, you shall go too, with sound of trumpet, and be ever with him.

Now, while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them: to whom it was said by the other two shining ones, These are the men who loved our Lord when they were in the world, and have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their

desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb." There came also out at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious and loud noises, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round about on every side; some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper regions), continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it as if Heaven itself was come down to meet them. Thus, therefore, they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them: and now were these two men, as it were, in Heaven, before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here, also, they had the city itself in view, and thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over in letters of gold, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

Then I saw in my dream that the shining men bid them call at the gate;

the which, when they did, some from above looked over the gate, to wit, Enoch, Moses, Elijah, &c., to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning: those, therefore, were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "That the righteous nation," said he, "that keepeth truth, may enter in."

Now, I saw in my dream that these two men went in at the gate! and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave to them the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, "Enter ye into the joy of your Lord." I also heard the men themselves, that they sang with a loud voice, saying, "Blessing, honour, and glory, and power be to Him that sitteth upon the throne, and to the Lamb, for ever and ever."

Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets, also, were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy, is the Lord." And after that they shut up the gates; which when I had seen, I wished myself among them.

Now, while I was gazing-upon all these things, I turned my head to look back, and saw Ignorance coming up to the river side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened



that there was then in that place one Vain-Hope, a ferryman, that with his boat helped him over; so he, as the other, I saw, did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was coming up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the men that looked over the top of the gate, Whence come you, and what would you have? He answered, "I have eat and drank in the presence of the King, and he has taught in our streets." Then they asked for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, You have none! but the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining ones that conducted Christian and Hopeful to the city to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw on the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction. "So I awoke, and behold it was a dream."—*The Pilgrim's Progress*.

[DANIEL DEFOE. 1661—1731.]

### THE GREAT PLAGUE IN LONDON.

MUCH about the same time I walked cut into the fields towards Bow, for I had a great mind to see how things were managed in the river, and among the ships; and as I had some concern in shipping, I had a notion that it had been one of the best ways of securing one's self from the infection, to have retired into a ship; and musing how to satisfy my curiosity on that point, I turned away over

the fields, from Bow to Bromley, and down to Blackwall, to the stairs that are there for landing or taking water.

Here I saw a poor man walking on the bank or sea-wall, as they call it, by himself. I walked a while also about, seeing the houses all shut up; at last I fell into some talk, at a distance, with this poor man. First I asked him how people did thereabouts? Alas! sir, says he, almost desolate; all dead or sick: Here are very few families in this part, or in that village, pointing at Poplar, where half of them are not dead already, and the rest sick. Then he, pointing to one house, There they are all dead, said he, and the house stands open; nobody dares go into it. A poor thief, says he, ventured in to steal something, but he paid dear for his theft, for he was carried to the churchyard, too, last night. Then he pointed to several other houses. There, says he, they are all dead, the man and his wife and five children. There, says he, they are shut up; you see a watchman at the door; and so of other houses. Why, says I, what do you here all alone? Why, says he, I am a poor desolate man: it hath pleased God I am not yet visited, though my family is, and one of my children dead. How do you mean, then, said I, that you are not visited? Why, says he, that is my house, pointing to a very little low boarded house, and there my poor wife and two children live, said he, if they may be said to live; for my wife and one of the children are visited, but I do not come at them. And with that word I saw the tears run very plentifully down his face; and so they did down mine too, I assure you.

But, said I, why do you not come at them? How can you abandon your own flesh and blood? Oh, sir, says he, the Lord forbid; I do not abandon them; I work for them as much as I am able; and, blessed be the Lord, I keep them from want. And with that I observed he lifted up his eyes to heaven with a countenance that presently told me I had happened on a man that was no hypocrite, but a serious, religious, good man; and

his ejaculation was an expression of thankfulness, that, in such a condition as he was in, he should be able to say his family did not want. Well, says I, honest man, that is a great mercy, as things go now with the poor. But how do you live then, and how are you kept from the dreadful calamity that is now upon us all? Why, sir, says he, I am a waterman, and there is my boat, says he, and the boat serves me for a house; I work in it in the day, and sleep in it in the night, and what I get I lay it down upon that stone, says he, showing me a broad stone on the other side of the street, a good way from his house; and then, says he, I halloo and call to them till I make them hear, and they come and fetch it.

Well, friend, says I, but how can you get money as a waterman? Does anybody go by water these times? Yes, sir, says he, in the way I am employed there does. Do you see there, says he, five ships lie at anchor? pointing down the river a good way below the town; and do you see, says he, eight or ten ships lie at the chain there, and at anchor yonder? pointing above the town. All those ships have families on board, of their merchants and owners, and such like, who have locked themselves up, and live on board, close shut in, for fear of the infection; and I tend on them to fetch things for them, carry letters, and do what is absolutely necessary, that they may not be obliged to come on shore; and every night I fasten my boat on board one of the ship's boats, and there I sleep by myself; and blessed be God, I am preserved hitherto.

Well, said I, friend, but will they let you come on board after you have been on shore here, when this has been such a terrible place, and so infected as it is?

Why, as to that, said he, I very seldom go up the ship-side, but deliver what I bring to their boat, or lie by the side, and they hoist it on board; if I did, I think they are in no danger from me, for I never go into any house on shore, or touch anybody, no, not of my own family; but I fetch provisions for them.

Nay, says I, but that may be worse, for you must have those provisions of somebody or other; and since all this part of the town is so infected, it is dangerous so much as to speak with anybody; for the village, said I, is, as it were, the beginning of London, though it be at some distance from it.

That is true, added he, but you do not understand me right. I do not buy provisions for them here; I row up to Greenwich, and buy fresh meat there, and sometimes I row down the river to Woolwich, and buy there; then I go to single farm-houses on the Kentish side, where I am known, and buy fowls and eggs and butter, and bring to the ships, as they direct me, sometimes one, sometimes the other. I seldom come on shore here; and I came only now to call my wife, and hear how my little family do, and give them a little money which I received last night.

Poor man! said I, and how much hast thou gotten for them?

I have gotten four shillings, said he, which is a great sum, as things go now with poor men; but they have given me a bag of bread too, and a salt fish, and some flesh; so all helps out.

Well, said I, and have you given it them yet?

No, said he, but I have called, and my wife has answered that she cannot come out yet; but in half an hour she hopes to come, and I am waiting for her. Poor woman! says he, she is brought sadly down; she has had a swelling, and it is broke, and I hope she will recover, but I fear the child will die; but it is the Lord! Here he stopt, and wept very much.

Well, honest friend, said I, thou hast a sure comforter, if thou has brought thyself to be resigned to the will of God; he is dealing with us all in judgment.

Oh, sir, says he, it is infinite mercy if any of us are spared; and who am I to repine!

Say'st thou so, said I; and how much less is my faith than thine! And here my heart smote me, suggesting how much better this poor man's foundation was, on which he staid in the danger, than

mine; that he had nowhere to fly; that he had a family to bind him to attendance, which I had not; and mine was mere presumption, his a true dependence and a courage resting on God; and yet, that he used all possible caution for his safety.

I turned a little way from the man while these thoughts engaged me; for, indeed, I could no more refrain from tears than he.

At length, after some farther talk, the poor woman opened the door, and called Robert, Robert; he answered, and bid her stay a few moments and he would come; so he ran down the common stairs to his boat, and fetched up a sack in which was the provisions he had brought from the ships; and when he returned, he hallooed again; then he went to the great stone which he showed me, and emptied the sack, and laid all out, everything by themselves, and then retired; and his wife came with a little boy to fetch them away; and he called, and said, such a captain had sent such a thing, and such a captain such a thing; and at the end adds, God has sent it all, give thanks to Him. When the poor woman had taken up all, she was so weak, she could not carry it at once in, though the weight was not much neither; so she left the biscuit, which was in a little bag, and left a little boy to watch it till she came again.

Well, but, says I to him, did you leave her the four shillings too, which you said was your week's pay?

Yes, yes, says he, you shall hear her own it. So he calls again, Rachel, Rachel, which, it seems, was her name, did you take up the money? Yes, said she. How much was it? said he. Four shillings and a groat, said she. Well, well, says he, the Lord keep you all; and so he turned to go away.

As I could not refrain from contributing tears to this man's story, so neither could I refrain my charity for his assistance; so I called him, Hark thee, friend, said I, come hither, for I believe thou art in health, that I may venture thee; so I pulled out my hand, which

was in my pocket before, Here, says I, go and call thy Rachel once more, and give her a little more comfort from me; God will never forsake a family that trust in him as thou dost: so I gave him four other shillings, and bid him go lay them on the stone, and call his wife.

I have not words to express the poor man's thankfulness, neither could he express it himself, but by tears running down his face. He called his wife, and told her God had moved the heart of a stranger, upon hearing their condition, to give them all that money; and a great deal more such as that he said to her. The woman, too, made signs of the like thankfulness, as well to Heaven as to me, and joyfully picked it up; and I parted with no money all that year that I thought better bestowed.—*History of the Plague.*

#### PATERNAL ADVICE TO A ROVING YOUTH.

BEING the third son of the family, and not bred to any trade, my head began to be filled very early with rambling thoughts. My father, who was very ancient, had given me a competent share of learning, as far as house education and a country free school generally go, and designed me for the law: but I would be satisfied with nothing but going to sea; and my inclination to this led me so strongly against the will—nay, the commands—of my father, and against all the intreaties and persuasions of my mother and other friends, that there seemed to be something fatal in that propension of nature, tending directly to the life of misery which was to befall me.

My father, a wise and grave man, gave me serious and excellent counsel against what he foresaw was my design. He called me one morning into his chamber, where he was confined by the gout, and expostulated very warmly with me upon this subject. He asked me what reasons, more than a mere wandering inclination, I had for leaving my father's house and my native country, where I might be well

introduced, and had a prospect of raising my fortune by application and industry, with a life of ease and pleasure. He told me it was only men of desperate fortunes on one hand, or of aspiring superior fortunes on the other, who went abroad upon adventures, to rise by enterprise, and make themselves famous in undertakings of a nature out of the common road; that these things were all either too far above me, or too far below me; that mine was the middle state, or what might be called the upper station of low life, which he had found, by long experience, was the best state in the world—the most suited to human happiness; not exposed to the miseries and hardships, the labour and sufferings, of the mechanic part of mankind, and not embarrassed with the pride, luxury, ambition, and envy, of the upper part of mankind. He told me I might judge of the happiness of this state by this one thing, namely, that this was the state of life which all other people envied; that kings have frequently lamented the miserable consequences of being born to great things, and wished they had been placed in the middle of the two extremes, between the mean and the great; that the wise man gave his testimony to this, as the just standard of true felicity, when he prayed to have neither poverty nor riches.

He bade me observe it, and I should always find that the calamities of life were shared among the upper and lower part of mankind; but that the middle station had the fewest disasters, and was not exposed to so many vicissitudes as the higher or lower part of mankind; nay, they were not subjected to so many distempers and uneasinesses, either of body or mind, as those were who, by vicious living, luxury, and extravagances on one hand, or by hard labour, want of necessities, and mean or insufficient diet on the other hand, bring distempers upon themselves by the natural consequences of their way of living; that the middle station of life was calculated for all kind of virtues, and all kind of enjoyments; that peace and plenty were the handmaids of a middle fortune; that temperance, moderation, quietness, health, society, all agreeable di-

versions, and all desirable pleasures, were the blessings attending the middle station of life; that this way men went silently and smoothly through the world, and comfortably out of it; not embarrassed with the labours of the hands or of the head; not sold to a life of slavery for daily bread, or harassed with perplexed circumstances, which rob the soul of peace and the body of rest; not enraged with the passion of envy, or the secret burning lust of ambition for great things—but in easy circumstances, sliding gently through the world, and sensibly tasting the sweets of living without the bitter; feeling that they are happy, and learning, by every day's experience to know it more sensibly.

After this he pressed me earnestly, and in the most affectionate manner, not to play the young man, or to precipitate myself into miseries, which nature, and the station of life I was born in, seem to have provided against; that I was under no necessity of seeking my bread; that he would do well for me, and endeavour to enter me fairly into the station of life which he had been just recommending to me; and that, if I was not very easy and happy in the world, it must be my mere fate, or fault, that must hinder it; and that he should have nothing to answer for, having thus discharged his duty, in warning me against measures which he knew would be to my hurt. In a word, that as he would do very kind things for me, if I would stay and settle at home as he directed, so he would not have so much hand in my misfortunes as to give me any encouragement to go away; and, to close all, he told me I had my elder brother for my example, to whom he had used the same earnest persuasions to keep him from going into the Low Country wars, but could not prevail, his young desires prompting him to run into the army where he was killed; and though he said he would not cease to pray for me, yet he would venture to say to me, that if I did take this foolish step, God would not bless me—and I would have leisure hereafter to reflect upon having neglected his counsel, when there might be none to assist in my recovery.—*Robinson Crusoe*

[LAURENCE STERNE. 1713—1768.]

## THE STORY OF LE FEVRE.

It was some time in the summer of that year in which Dendermond was taken by the allies, which was about seven years before my father came into the country, and about as many after the time that my uncle Toby and Trim had privately decamped from my father's house in town, in order to lay some of the finest sieges to some of the finest fortified cities in Europe when my uncle Toby was one evening getting his supper, with Trim sitting behind him at a small side-board. I say sitting, for in consideration of the corporal's lame knee, which sometimes gave him exquisite pain, when my uncle Toby dined or supped alone, he would never suffer the corporal to stand; and the poor fellow's veneration for his master was such, that, with a proper artillery, my uncle Toby could have taken Dendermond itself with less trouble than he was able to gain this point over him; for many a time, when my uncle Toby supposed the corporal's leg was at rest, he would look back and detect him standing behind him with the most dutiful respect. This bred more little squabbles betwixt them than all other causes for five-and-twenty years together; but this is neither here nor there—why do I mention it? Ask my pen—It governs me—I govern not it.

He was one evening sitting thus at his supper, when the landlord of a little inn in the village came into the parlour with an empty phial in his hand, to beg a glass or two of sack. "'Tis for a poor gentleman—I think of the army," said the landlord, "who has been taken ill at my house four days ago, and has never held up his head since, or had a desire to taste anything, till just now, that he has a fancy for a glass of sack and a thin toast. 'I think,' says he, taking his hand from his forehead, 'it would comfort me.' If I could neither beg, borrow, nor buy such a thing," added the landlord, "I would almost steal it for the poor gentleman, he is so ill. I hope

in God he will still mend," continued he; "we are all of us concerned for him."

"Thou art a good-natured soul, I will answer for thee," cried my uncle Toby; "and thou shalt drink the poor gentleman's health in a glass of sack thyself; and take a couple of bottles with my service, and tell him he is heartily welcome to them, and to a dozen more if they will do him good."

"Though I am persuaded," said my uncle Toby, as the landlord shut the door, "he is a very compassionate fellow, Trim, yet I cannot help entertaining a high opinion of his guest too: there must be something more than common in him that in so short a time should win so much upon the affections of his host." "And of his whole family," added the corporal; "for they are all concerned for him." "Step after him," said my uncle Toby; "do, Trim; ask him if he knows his name."

"I have quite forgot it, truly," said the landlord, coming back into the parlour with the corporal; "but I can ask his son again." "Has he a son with him, then?" said my uncle Toby. "A boy," replied the landlord, "of about eleven or twelve years of age; but the poor creature has tasted almost as little as his father; he does nothing but mourn and lament for him night and day. He has not stirred from the bedside these two days."

My uncle Toby laid down his knife and fork, and thrust his plate from before him, as the landlord gave him the account; and Trim, without being ordered, took it away, without saying one word, and in a few minutes after brought him his pipe and tobacco.

"Stay in the room a little," said my uncle Toby. "Trim!" said my uncle Toby, after he lighted his pipe, and smoked about a dozen whiffs. Trim came in front of his master, and made his bow. My uncle Toby smoked on, and said no more. "Corporal!" said my uncle Toby. The corporal made his bow. My uncle Toby went no further but finished his pipe.

"Trim," said my uncle Toby, "I have a project in my head, as it is a bad night, of wrapping myself up warm in my roquelaure, and paying a visit to this poor gentleman." "Your honour's roquelaure," replied the corporal, "has not once been had on since the night before your honour received your wound, when we mounted guard in the trenches before the gate of St. Nicholas. And besides, it is so cold and rainy a night, that what with the roquelaure, and what with the weather, 'twill be enough to give your honour your death, and bring on your honour's torment in your groin." "I fear so," replied my uncle Toby; "but I am not at rest in my mind, Trim, since the account the landlord has given me. I wish I had not known so much of this affair," added my uncle Toby, "or that I had known more of it. How shall we manage it?" "Leave it, an't please your honour, to me," quoth the corporal. "I'll take my hat and stick, and go to the house and reconnoitre, and act accordingly; and I will bring your honour a full account in an hour." "Thou shalt go, Trim," said my uncle Toby; "and here's a shilling for thee to drink with his servant." "I shall get it all out of him," said the corporal, shutting the door.

My uncle Toby filled his second pipe; and had it not been that he now and then wandered from the point, with considering whether it was not full as well to have the curtain of the tenaille a straight line as a crooked one, he might be said to have thought of nothing else but poor Le Fevre and his boy the whole time he smoked it.

It was not till my uncle Toby had knocked the ashes out of his third pipe, that corporal Trim returned from the inn, and gave him the following account:—"I despaired at first," said the corporal, "of being able to bring back your honour any kind of intelligence concerning the poor sick lieutenant." "Is he in the army, then?" said my uncle Toby. "He is," said the corporal. "And in what regiment?" said my uncle Toby. "I'll tell your honour," replied the corporal,

"everything straightwards as I learned it." "Then, Trim, I'll fill another pipe," said my uncle Toby, "and not interrupt thee till thou hast done; so sit down at thy ease, Trim, in the window-seat, and begin thy story again." The corporal made his old bow, which generally spoke as plain as a bow could speak it—Your honour is good. And having done that, he sat down, as he was ordered; and begun the story to my uncle Toby over again in pretty near the same words.

"I despaired at first," said the corporal, "of being able to bring back any intelligence to your honour about the lieutenant and his son; for when I asked where his servant was, from whom I made myself sure of knowing everything which was proper to be asked"—("That's a right distinction, Trim," said my uncle Toby)—"I was answered, an' please your honour, that he had no servant with him; that he had come to the inn with hired horses, which, upon finding himself unable to proceed—to join, I suppose, the regiment—he had dismissed the morning after he came. 'If I get better, my dear,' he said, as he gave his purse to his son to pay the man, 'we can hire horses from hence.' 'But, alas! the poor gentleman will never get from hence,' said the landlady to me; 'for I heard the death-watch all night long: and when he dies, the youth his son will certainly die with him; for he is broken-hearted already.'

"I was hearing this account," continued the corporal, "when the youth came into the kitchen, to order the thin toast the landlord spoke of. 'But I will do it for my father myself,' said the youth. 'Pray let me save you the trouble, young gentleman,' said I, taking up a fork for the purpose, and offering him my chair to sit down upon by the fire whilst I did it. 'I believe, sir,' said he, very modestly, 'I can please him best myself.' 'I am sure, said I, 'his honour will not like the toast the worse for being toasted by an old soldier.' The youth took hold of my hand, and instantly burst into tears." "Poor youth," said

my uncle Toby; "he has been bred up from an infant in the army, and the name of a soldier, Trim, sounded in his ears like the name of a friend; I wish I had him here."

"I never in the longest march," said the corporal, "had so great a mind to my dinner, as I had to cry with him for company. What could be the matter with me, an' please your honour?" "Nothing in the world, Trim," said my uncle Toby, blowing his nose, "but that thou art a good-natured fellow."

"When I gave him the toast," continued the corporal, "I thought it was proper to tell him I was Captain Shandy's servant, and that your honour, though a stranger, was extremely concerned for his father; and that, if there was anything in your house or cellar"—("And thou mightst have added my purse too," said my uncle Toby)—"he was heartily welcome to it. He made a very low bow, which was meant to your honour; but no answer, for his heart was full; so he went upstairs with the toast. 'I warrant you, my dear,' said I, as I opened the kitchen door, 'your father will be well again.' Mr. Yorick's curate was smoking a pipe by the kitchen fire, but said not a word good or bad, to comfort the youth. I thought it wrong," added the corporal. "I think so too," said my uncle Toby.

"When the lieutenant had taken his glass of sack and toast, he felt himself a little revived, and sent down into the kitchen to let me know that in about ten minutes he should be glad if I would step upstairs. 'I believe,' said the landlord, 'he is going to say his prayers, for there was a book laid upon the chair by his bedside, and as I shut the door, I saw his son take up a cushion.'

"'I thought,' said the curate, 'that you gentlemen of the army, Mr. Trim, never said your prayers at all.' 'I heard the poor gentleman say his prayers last night,' said the landlady, 'very devoutly, and with my own ears, or I could not have believed it.' 'Are you sure of it?' replied the curate. 'A soldier, an' please your reverence,' said I, 'prays as often of his own accord as a parson; and

when he is fighting for his king, and for his own life, and for his honour too, he has the most reason to pray to God of any one in the whole world.'" "Twas well said of thee, Trim," said my uncle Toby. "But when a soldier," said I, "an' please your reverence, has been standing for twelve hours together in the trenches up to his knees in cold water, or engaged," said I, "for months together, in long and dangerous marches; harassed, perhaps, in his rear to-day; harassing others to-morrow; detached here; countermanded there; resting this night out upon his arms; beat up in his shirt the next; benumbed in his joints; perhaps without straw in his tent to kneel on; one must say his prayers *how* and *when* he can. I believe," said I—"for I was piqued," quoth the corporal, "for the reputation of the army"—"I believe, an' please your reverence," said I, "that when a soldier gets time to pray, he prays as heartily as a parson, though not with all his fuss and hypocrisy.'" "Thou shouldst not have said that, Trim," said my uncle Toby; "for God only knows who is a hypocrite and who is not. At the great and general review of us all, corporal, at the day of judgment, and not till then, it will be seen who has done their duties in this world, and who has not; and we shall be advanced, Trim, accordingly." "I hope we shall," said Trim. "It is in the Scripture," said my uncle Toby; "and I will show it thee to-morrow. In the meantime, we may depend upon it, Trim, for our comfort," said my uncle Toby, "that God Almighty is so good and just a governor of the world, that if we have but done our duties in it, it will never be inquired into whether we have done them in a red coat or a black one." "I hope not," said the corporal. "But go on, Trim," said my uncle Toby, "with thy story."

"When I went up," continued the corporal, "into the lieutenant's room, which I did not do till the expiration of the ten minutes, he was lying in his bed with his head raised upon his hand, with his elbow upon the pillow, and a clean white cambric handkerchief beside it.

The youth was just stooping down to take up the cushion, upon which I supposed he had been kneeling; the book was laid upon the bed; and as he rose, in taking up the cushion with one hand, he reached out his other to take it away at the same time. 'Let it remain there, my dear,' said the lieutenant.

"He did not offer to speak to me till I had walked up close to his bedside. 'If you are Captain Shandy's servant,' said he, 'you must present my thanks to your master, with my little boy's thanks along with them, for his courtesy to me.' If he was of Levens's, said the lieutenant. I told him your honour was. 'Then,' said he, 'I served three campaigns with him in Flanders, and remember him; but 'tis most likely, as I had not the honour of any acquaintance with him, that he knows nothing of me. You will tell him, however, that the person his good nature has laid under obligations to him, is one Le Fevre, a lieutenant in Angus's. But he knows me not,' said he, a second time, musing. 'Possibly he may my story,' added he. 'Pray, tell the captain, I was the ensign at Breda whose wife was most unfortunately killed with a musket-shot as she lay in my arms in my tent.' 'I remember the story, an't please your honour,' said I, 'very well. 'Do you so?' said he, wiping his eyes with his handkerchief; 'then well may I.' In saying this, he drew a little ring out of his bosom, which seemed tied with a black ribbon about his neck, and kissed it twice. 'Here, Billy,' said he. The boy flew across the room to the bedside, and falling down upon his knee, took the ring in his hand, and kissed it too; then kissed his father, and sat down upon the bed and wept."

"I wish," said my uncle Toby, with a deep sigh—"I wish I was asleep." "Your honour," replied the corporal, "'is too much concerned. Shall I pour your honour out a glass of sack to your pipe?" "Do, Trim," said my uncle Toby.

"I remember," said my uncle Toby, sighing again, "the story of the ensign and his wife, with a circumstance his modesty omitted; and particularly well

that he, as well as she, upon some account or other, I forget what, was universally pitied by the whole regiment; but finish the story thou art upon." "'Tis finished already," said the corporal, "for I could stay no longer; so wished his honour a good night. Young Le Fevre rose from off the bed, and saw me to the bottom of the stairs; and as we went down together, told me they had come from Ireland, and were on their route to join the regiment in Flanders. But, alas!" said the corporal, "the lieutenant's last day's march is over." "Then what is to become of this poor boy?" cried my uncle Toby.

It was to my uncle Toby's eternal honour—though I tell it only for the sake of those who, when cooped in betwixt a natural and a positive law, know not for their souls which way in the world to turn themselves—that, notwithstanding my uncle Toby was warmly engaged at that time in carrying on the siege of Dendermond, parallel with the allies, who pressed theirs on so vigorously that they scarce allowed him time to get his dinner—that nevertheless he gave up Dendermond, though he had already made a lodgment upon the counterscarp—and bent his whole thoughts towards his private distresses at the inn; and except that he ordered the garden gate to be bolted up, by which he might be said to have turned the siege of Dendermond into a blockade, he left Dendermond to itself, to be relieved or not by the French king as the French king thought good, and only considered how he himself should relieve the poor lieutenant and his son. That kind Being, who is a friend to the friendless, shall recompense thee for this.

"Thou hast left this matter short," said my uncle Toby to the corporal, as he was putting him to bed; "and I will tell thee in what, Trim. In the first place, when thou mad'st an offer of my services to Le Fevre—as sickness and travelling are both expensive, and thou knowest he was but a poor lieutenant, with a son to subsist as well as himself out of his pay—that thou didst not make an offer to him



of my purse ; because, had he stood in need, thou knowest, Trim, he had been as welcome to it as myself." "Your honour knows," said the corporal, "I had no orders." "True," quoth my uncle Toby ; "thou didst very right, Trim, as a soldier, but certainly very wrong as a man."

"In the second place, for which, indeed, thou hast the same excuse," continued my uncle Toby, "when thou offeredst him whatever was in my house, thou shouldst have offered him my house too. A sick brother-officer should have the best quarters, Trim ; and if we had him with us, we could tend and look to him. Thou art an excellent nurse thyself, Trim ; and what with the care of him, and the old woman's and his boy's, and mine together, we might recruit him again at once, and set him upon his legs. In a fortnight or three weeks," added my uncle Toby, smiling, "he might march." "He will never march, an' please your honour, in this world," said the corporal. "He will march," said my uncle Toby, rising up from the side of the bed with one shoe off. "An please your honour," said the corporal, "he will never march, but to his grave." "He shall march," cried my uncle Toby, marching the foot which had a shoe on, though without advancing an inch—"he shall march to his regiment." "He cannot stand it," said the corporal. "He shall be supported," said my uncle Toby. "He'll drop at last," said the corporal ; and what will become of his boy ? " "He shall not drop," said my uncle Toby firmly. "A-well-o'-day, do what we can for him," said Trim, maintaining his point, "the poor soul will die." "He shall not die, by G—," cried my uncle Toby. The Accusing Spirit, which flew up to heaven's chancery with the oath, blushed as he gave it in, and the Recording Angel, as he wrote it down, dropped a tear upon the word, and blotted it out for ever.

My uncle Toby went to his bureau ; put his purse into his breeches' pocket ; and having ordered the corporal to go early in the morning for a physician, he went to bed and fell asleep.

The sun looked bright the morning after to every eye in the village but Le Fevre's and his afflicted son's. The hand of death pressed heavy upon his eyelids, and hardly could the wheel at the cistern turn round its circle, when my uncle Toby, who had rose up an hour before his wonted time, entered the lieutenant's room, and without preface or apology, sat himself down upon the chair by the bedside ; and independently of all modes and customs, opened the curtain in the manner an old friend and brother-officer would have done it, and asked him how he did—how he had rested in the night—what was his complaint—where was his pain—and what he could do to help him. And without giving him time to answer any one of the inquiries, went on and told him of the little plan which he had been concerting with the corporal the night before for him. "You shall go home directly," Le Fevre, said my uncle Toby, "to my house, and we'll send for a doctor to see what's the matter ; and we'll have an apothecary, and the corporal shall be your nurse, and I'll be your servant, Le Fevre."

There was a frankness in my uncle Toby—not the effect of familiarity, but the cause of it—which let you at once into his soul, and showed you the goodness of nature ; to this there was something in his looks, and voice, and manner superadded, which eternally beckoned to the unfortunate to come and take shelter under him ; so that before my uncle Toby had half finished the kind offers he was making to the father, had the son insensibly pressed up close to his knees, and had taken hold of the breast of his coat, and was pulling it towards him. The blood and spirits of Le Fevre, which were waxing cold and slow within him, and were retreating to their last citadel, the heart rallied back ; the film forsook his eyes for a moment ; he looked up wishfully in my uncle Toby's face, then cast a look upon his boy ; and that ligament, fine as it was, was never broken. Nature instantly ebbed again ; the film returned to its place ; the pulse fluttered—stopped—went on—throbbed—stopped again—moved—stopped. She'll I go on ? No.—*Tristram Shandy.*

## MARIA.

## FIRST PART.

THEY were the sweetest notes I ever heard, and I instantly let down the fore-glass to hear them more distinctly. 'Tis Maria, said the postillion, observing I was listening. Poor Maria, continued he (leaning his body on one side to let me see her, for she was in a line betwixt us), is sitting upon a bank playing her vespers upon her pipe with her little goat beside her. The young fellow uttered this with an accent and a look so perfectly in tune to a feeling heart, that I instantly made a vow, I would give him a four-and-twenty sous piece, when I got to Moulines. — And who is poor Maria? said I. The love and pity of all the villages around us, said the postillion: it is but three years ago, that the sun did not shine upon so fair, so quick-witted, and amiable a maid; and better fate did Maria deserve, than to have her banish'd, by the intrigues of the curate of the parish who published them. He was going on, when Maria, who had made a short pause, put the pipe to her mouth and began the air again: they were the same notes; — yet were ten times sweeter. It is the evening service to the Virgin, said the young man; but who has taught her to play it, or how she came by her pipe, no one knows; we think that Heaven has assisted her in both; for ever since she has been unsettled in her mind, it seems her only consolation — she has never once had the pipe out of her hand, but plays that service upon it almost night and day. The postillion delivered this with so much discretion and natural eloquence, that I could not help deciphering something in his face above his condition, and should have sifted out his history, had not poor Maria's taken such full possession of me. We had got up by this time almost to the bank where Maria was sitting; she was in a thin white jacket, with her hair, all but two tresses, drawn up into a silk net, with a few olive leaves twisted a little fantastically

on one side — she was beautiful; and if ever I felt the full force of an honest heart-ache, it was the moment I saw her. God help her! poor damsel! Above a hundred masses, said the postillion, have been said in the several parish churches and convents around, for her — but without effect. We have still hopes, as she is still sensible for short intervals, that the Virgin at last will restore her to herself; but her parents, who know her best, are hopeless upon that score, and think her senses are lost for ever. As the postillion spoke this, Maria made a cadence so melancholy, so tender and querulous, that I sprang out of the chaise to help her, and found myself sitting betwixt her and her goat before I relapsed from my enthusiasm. Maria looked wishfully for some time at me, and then at her goat — and then at me, and then at her goat again, and so on, alternately. — Well, Maria, said I, softly, What resemblance do you find? I do intreat the candid reader to believe me, that it was from the humblest conviction of what a beast man is, that I asked the question; and that I would not have let fall an unreasonable pleasantry in the venerable presence of Misery, to be entitled to all the wit that even Rabelais scattered. Adieu, Maria! — adieu, poor hapless damsel! — some time, but not now, I may hear thy sorrows from thy own lips — but I was deceived; for that moment she took her pipe and told me such a tale of woe with it, that I rose up, and with broken and irregular steps walked softly to my chaise.

## SECOND PART.

WHEN we had got within half a league of Moulines, at a little opening in the road leading to a thicket, I discovered poor Maria sitting under a poplar. She was sitting with her elbow in her lap, and her head leaning on one side, within her hand: a small brook ran at the foot of the tree. I bade the postillion go on with the chaise to Moulines, and La Sleur to bespeak my supper, and that I would walk after him. She was dressed

in white, and much as my friend described her, except that her hair hung loose, which before was twisted within a silk net. She had superadded likewise to her jacket, a pale green ribband, which fell across her shoulder to the waist; at the end of which hung her pipe. Her goat had been as faithless as her lover; and she had got a little dog in lieu of him, which she had kept tied by a string to her girdle. As I looked at her dog, she drew him towards her with the string. Thou shalt not leave me, Sylvio, said she. I looked in Maria's eyes, and saw she was thinking more of her father than of her lover or her little goat; for as she uttered them the tears trickled down her cheeks. I sat down close by her, and Maria let me wipe them away as they fell, with my handkerchief. I then steeped it in my own, and then in hers, and then in mine; and then I wiped hers again—and as I did it, I felt such undescribable emotions within me, as I am sure could not be accounted for from any combinations of matter and motion. I am positive I have a soul; nor can all the books with which materialists have pestered the world ever convince me of the contrary. When Maria had come a little to herself, I asked her if she remembered a pale thin person of a man, who had sat down betwixt her and her goat about two years before? She said, she was unsettled much at that time, but remembered it upon two accounts—that ill as she was the person pitied her: and next, that her goat had stolen his handkerchief, and she had beat him for the theft; she had washed it, she said, in the brook, and kept it ever since in her pocket to restore it to him in case she should ever see him again, which, she added, he had half promised her. As she told me this, she took the handkerchief out of her pocket to let me see it; she had folded it up neatly in a couple of vine leaves, tied round with a tendril. On opening it, I saw an S marked in one of the corners. She had since that, she told me, strayed as far as Rome, and walked round St. Peter's once, and returned back: that she found her way

alone across the Apennines—had travelled over all Lombardy without money—and through the flinty roads of Savoy without shoes—how she had borne it, and how she had got supported, she could not tell; but God tempers the wind, said Maria, to the shorn lamb. Shorn indeed! and to the quick, said I; and wast thou in my own land, where I have a cottage, I would take thee to it and shelter thee; thou shouldst eat of my own bread, and drink of my own cup: I would be kind to thy Sylvio. In all thy weaknesses and wanderings I would seek after thee, and bring thee back; when the sun went down I would say my prayers, and when I had done thou shouldst play thy evening song upon thy pipe, nor would the incense of my sacrifice be worse accepted for entering Heaven along with that of a broken heart. Nature melted within me, as I uttered this; and Maria observing, as I took out my handkerchief, that it was steeped too much already to be of use, would needs go and wash it in the stream. And where will you dry it, Maria? said I. I will dry it in my bosom, said she: it will do me good. And is your heart still so warm, Maria? said I. I touched upon the string on which hung all her sorrows—she looked with wistful disorder for some time in my face; and then, without saying anything, took her pipe, and played her service to the Virgin. The string I had touched ceased to vibrate—in a moment or two Maria returned to herself—let her pipe fall—and rose up. And where are you going, Maria? said I. She said, to Moulines. Let us go, said I, together. Maria put her arm within mine, and lengthening the string, to let the dog follow—in that order we entered Moulines. Though I hate salutations and greetings in the market-place, yet when we got into the middle of this, I stopped to take my last look and last farewell of Maria. Maria, though not tall, was nevertheless of the first order of fine forms: affliction had touched her looks with something that was scarce earthly—still she was feminine—and so much was there about her of all

that the heart wishes, or the eye looks for in woman, that could the traces be ever worn out of her brain, and those of Eliza's out of mine, she should not only eat of my bread and drink of my own cup, but Maria should lie in my bosom, and be unto me as a daughter. Adieu, poor luckless maiden!—imbibe the oil and wine, which the compassion of a stranger, as he journeyeth on his way, now pours into thy wounds—the Being who has twice bruised thee can only bind them up for ever.—*Sentimental Journey.*

[HENRY MACKENZIE. 1745—1831.]

### HARLEY AND THE BEGGAR.

IN a few hours Harley reached the inn where he proposed breakfasting; but the fulness of his heart would not suffer him to eat a morsel. He walked out on the road, and gaining a little height, stood gazing on the quarter he had left. He looked for his wonted prospect, his fields, his woods, and his hills; they were lost in the distant clouds! He pencilled them on the clouds, and bade them farewell with a sigh!

He sat down on a large stone to take out a little pebble from his shoe, when he saw, at some distance, a beggar approaching him. He had on a loose sort of coat, mended with different-coloured rags, amongst which the blue and the russet were the predominant. He had a short knotty stick in his hand, and on the top of it was stuck a ram's horn; his knees—though he was no pilgrim—had worn the stuff off his breeches; he wore no shoes, and his stockings had entirely lost that part of them which should have covered his feet and ankles. In his face, however, was the plump appearance of good-humour; he walked a good round pace, and a crooked-legged dog trotted at his heels.

"Our delicacies," said Harley to himself, "are fantastic: they are not in nature! that beggar walks over the sharpest of these stones barefooted, while I have lost the most delightful dream in the world

from the smallest of them happening to get into my shoe." The beggar had by this time come up, and, pulling off a piece of hat, asked charity of Harley; the dog began to beg too. It was impossible to resist both; and, in truth the want of shoes and stockings had made both unnecessary, for Harley had destined sixpence for him before. The beggar, on receiving it, poured forth blessings without number; and, with a sort of smile on his countenance, said to Harley, "that if he wanted his fortune told"—Harley turned his eye briskly on the beggar: it was an unpromising look for the subject of a prediction, and silenced the prophet immediately. "I would much rather learn," said Harley, "what it is in your power to tell me: your trade must be an entertaining one: sit down on this stone, and let me know something of your profession; I have often thought of turning fortune-teller for a week or two myself."

"Master," replied the beggar, "I like your frankness much; God knows I had the humour of plain-dealing in me from a child; but there is no doing with it in this world; we must live as we can, and lying is, as you call it, my profession: but I was in some sort forced to the trade, for I dealt once in telling truth. I was a labourer, sir, and gained as much as to make me live: I never laid by indeed; for I was reckoned a piece of a wag, and your wags, I take it, are seldom rich, Mr. Harley." "So," said Harley, "you seem to know me." "Ay, there are few folks in the country that I don't know something of; how should I tell fortunes else?" "True; but to go on with your story: you were a labourer, you say, and a wag; your industry, I suppose, you left with your old trade; but your humour you preserve to be of use to you in your new."

"What signifies sadness, sir? a man grows lean on't: but I was brought to my idleness by degrees; first I could not work, and it went against my stomach to work ever after. I was seized with a jail-fever at the time of the assizes being in the county where I lived; for I was always curious to get acquainted with the

felons, because they are commonly fellows of much mirth and little thought, qualities I had ever an esteem for. In the height of this fever, Mr. Harley, the house where I lay took fire, and burnt to the ground; I was carried out in that condition, and lay all the rest of my illness in a barn. I got the better of my disease, however, but I was so weak that I spat blood whenever I attempted to work. I had no relation living that I knew of, and I never kept a friend above a week when I was able to joke; I seldom remained above six months in a parish, so that I might have died before I had found a settlement in any: thus I was forced to beg my bread, and a sorry trade I found it, Mr. Harley. I told all my misfortunes truly, but they were seldom believed; and the few who gave me a half-penny as they passed, did it with a shake of the head, and an injunction not to trouble them with a long story. In short, I found that people do not care to give alms without some security for their money; a wooden leg or a withered arm is a sort of draught upon Heaven for those who choose to have their money placed to account there; so I changed my plan, and, instead of telling my own misfortunes, began to prophesy happiness to others. This I found by much the better way: folks will always listen when the tale is their own; and of many who say they do not believe in fortune-telling, I have known few on whom it had not a very sensible effect. I pick up the names of their acquaintance; amours and little squabbles are easily gleaned among servants and neighbours; and indeed people themselves are the best intelligencers in the world for our purpose; they dare not puzzle us for their own sakes, for every one is anxious to hear what they wish to believe; and they who repeat it, to laugh at it when they have done, are generally more serious than their hearers are apt to imagine. With a tolerable good memory and some share of cunning, with the help of walking a-nights over heaths and churchyards, with this, and showing the tricks of that there dog, whom I stole from the turkeant of a marching regiment—and,

by the way, he can steal too upon occasion—I make shift to pick up a livelihood. My trade, indeed, is none of the honestest; yet people are not much cheated neither, who give a few half-pence for a prospect of happiness, which I have heard some persons say is all a man can arrive at in this world. But I must bid you good-day, sir; for I have three miles to walk before noon, to inform some boarding-school young ladies whether their husbands are to be peers of the realm or captains in the army; a question which I promised to answer them by that time."

Harley had drawn a shilling from his pocket; but Virtue bade him consider on whom he was going to bestow it. Virtue held back his arm; but a milder form, a younger sister of Virtue's, not so severe as Virtue, nor so serious as Pity, smiled upon him; his fingers lost their compression; nor did Virtue offer to catch the money as it fell. It had no sooner reached the ground, than the watchful cur—a trick he had been taught—snapped it up; and contrary to the most approved method of stewardship, delivered it immediately into the hands of his master.—*The Man of Feeling.*

[DR. JOHN MOORE. 1729—1802.]

### A DUEL; AND WHAT LED TO IT.

BUCHANAN filled a bumper, and gave for the toast, "The Land of Cakes!"

This immediately dispersed the cloud which began to gather on the other's brow.

Large drank the toast with enthusiasm, saying, "May the Almighty pour his blessings on every hill and valley in it! that is the worst wish, Mr. Buchanan, that I shall ever wish to *that* land."

"It would delight your heart to behold the flourishing condition it is now in," replied Buchanan; "it was fast improving when I left it, and I have been credibly informed since that it is now a perfect garden."

"I am very happy to hear it," said Targe.

"Indeed," added Buchanan, "it has been in a state of rapid improvement ever since the Union."

"Confound the Union!" cried Targe; "it would have improved much faster without it."

"I am not quite clear on that point, Mr. Targe," said Buchanan.

"Depend upon it," replied Targe, "the Union was the worst treaty that Scotland ever made."

"I shall admit," said Buchanan, "that she might have made a better; but, bad as it is, our country reaps some advantage from it."

"All the advantages are on the side of England."

"What do you think, Mr. Targe," said Buchanan, "of the increase of trade since the Union, and the riches which have flowed into the Lowlands of Scotland from that quarter?"

"Think," cried Targe; "why, I think they have done a great deal of mischief to the Lowlands of Scotland."

"How so, my good friend?" said Buchanan.

"By spreading luxury among the inhabitants, the never-failing forerunner of effeminacy of manners. Why, I was assured," continued Targe, "by Sergeant Lewis Macneil, a Highland gentleman in the Prussian service, that the Lowlanders, in some parts of Scotland, are now very little better than so many English."

"O fie!" cried Buchanan; "things are not come to that pass as yet, Mr. Targe: your friend, the sergeant, assuredly exaggerates."

"I hope he does," replied Targe; "but you must acknowledge," continued he, "that by the Union, Scotland has lost her existence as an independent state; her name is swallowed up in that of England. Only read the English newspapers; they mention England, as if it were the name of the whole island. They talk of the English army, the English fleet, the English everything. They never mention Scotland, except when one of our countrymen happens to

get an office under government; we are then told, with some stale gibe, that the person is a Scotchman: or, which happens still more rarely, when any of them are condemned to die at Tyburn, particular care is taken to inform the public that the criminal is originally from Scotland! But if fifty Englishmen get places, or are hanged, in one year, no remarks are made."

"No," said Buchanan; "in that case it is passed over as a thing of course."

The conversation then taking another turn, Targe, who was a great genealogist, descanted on the antiquity of certain gentlemen's families in the Highlands; which, he asserted, were far more honourable than most of the noble families either in Scotland or England. "Is it not shameful," added he, "that a parcel of mushroom lords, mere sprouts from the dunghills of law or commerce, the grandsons of grocers and attorneys, should take the pass of gentlemen of the oldest families in Europe?"

"Why, as for that matter," replied Buchanan, "provided the grandsons of grocers or attorneys are deserving citizens, I do not perceive why they should be excluded from the king's favour more than other men."

"But some of them never drew a sword in defence of either their king or country," rejoined Targe.

"Assuredly," said Buchanan, "men may deserve honour and pre-eminence by other means than by drawing their swords."

[The conversation next turned on the personal character and honesty of George Buchanan, the historian.]

"In what did he ever show any want of honesty?" said Buchanan.

"In calumniating and endeavouring to blacken the reputation of his rightful sovereign, Mary Queen of Scots," replied Targe, "the most beautiful and accomplished princess that ever sat on a throne."

"I have nothing to say either against her beauty or her accomplishments," resumed Buchanan; "but surely, Mr. Targe

you must acknowledge that she was a —?"

"Have a care what you say, sir!" interrupted Targe; "I'll permit no man that ever wore breeches to speak disrespectfully of that unfortunate queen!"

"No man that ever wore either breeches or philabeg," replied Buchanan, "shall prevent me from speaking the truth when I see occasion!"

"Speak as much truth as you please, sir," rejoined Targe; "but I declare that no man shall calumniate the memory of that beautiful and unfortunate princess in my presence while I can wield a claymore."

"If you should wield fifty claymores, you cannot deny that she was a Papist!" said Buchanan.

"Well, sir," cried Targe, "what then? She was, like other people, of the religion in which she was bred."

"I do not know where you may have been bred, Mr. Targe," said Buchanan; "for aught I know, you may be an adherent to the worship of the scarlet lady yourself. Unless that is the case, you ought not to interest yourself in the reputation of Mary Queen of Scots."

"I fear you are too nearly related to the false slanderer whose name you bear!" said Targe.

"I glory in the name; and should think myself greatly obliged to any man who could prove my relation to the great George Buchanan!" cried the other.

"He was nothing but a disloyal calumniator," cried Targe; "who attempted to support falsehoods by forgeries, which, I thank Heaven, are now fully detected!"

"You are thankful for a very small mercy," resumed Buchanan; "but since you provoke me to it, I will tell you, in plain English, that your bonny Queen Mary was the murderer of her husband!"

No sooner had he uttered the last sentence, than Targe flew at him like a tiger, and they were separated with difficulty by Mr. N——'s groom, who was in the adjoining chamber, and had heard the altercation.

"I insist on your giving me satisfac-

tion, or retracting what you have said against the beautiful Queen of Scotland!" cried Targe.

"As for retracting what I have said," replied Buchanan, "that is no habit of mine; but with regard to giving you satisfaction, I am ready for that to the best of my ability; for let me tell you, sir, though I am not a Highlandman, I am a Scotchman as well as yourself, and not entirely ignorant of the use of the claymore; so name your hour, and I will meet you to-morrow morning."

"Why not directly?" cried Targe; "there is nobody in the garden to interrupt us."

"I should have chosen to have settled some things first; but since you are in such a hurry, I will not balk you. I will step home for my sword and be with you directly," said Buchanan.

The groom interposed, and endeavoured to reconcile the two enraged Scots, but without success. Buchanan soon arrived with his sword, and they retired to a private spot in the garden. The groom next tried to persuade them to decide their difference by fair boxing. This was rejected by both the champions as a mode of fighting unbecoming gentlemen. The groom asserted that the best gentlemen in England sometimes fought in that manner, and gave, as an instance, a boxing-match, of which he himself had been a witness, between Lord G.'s gentleman and a gentleman farmer at York races about the price of a mare.

"But our quarrel," said Targe, "is about the reputation of a queen."

"That, for certain," replied the groom, "makes a difference."

Buchanan unsheathed his sword.

"Are you ready, sir?" cried Targe.

"That I am. Come on, sir," said Buchanan; "and the Lord be with the righteous."

"Amen!" cried Targe; and the conflict began.

Both the combatants understood the weapon they fought with; and each parried his adversary's blows with such dexterity, that no blood was shed for some time. At length Targe, making a

faint at Buchanan's head, gave him suddenly a severe wound in the thigh.

"I hope you are now sensible of your error?" said Targe, dropping his point.

"I am of the same opinion I was!" cried Buchanan; "so keep your guard." So saying, he advanced more briskly than ever upon Targe, who, after warding off several strokes, wounded his antagonist a second time. Buchanan, however, showed no disposition to relinquish the combat. But this second wound being in the forehead, and the blood flowing with profusion into his eyes, he could no longer see distinctly, but was obliged to flourish his sword at random, without being able to perceive the movements of his adversary, who, closing with him, became master of his sword, and with the same effort threw him to the ground; and, standing over him he said, "This may convince you, Mr. Buchanan, that yours is not the righteous cause! You are in my power; but I will act as the queen whose character I defend would order were she alive. I hope you will live to repent of the injustice you have done to that amiable and unfortunate princess." He then assisted Buchanan to rise. Buchanan made no immediate answer; but when he saw Targe assisting the groom to stop the blood which flowed from his wounds, he said, "I must acknowledge, Mr. Targe, that you behaved like a gentleman."—*Zeluco*.

[OLIVER GOLDSMITH. 1728—1744.]

### THE OLD SOLDIER.

No observation is more common, and at the same time more true, than that one half of the world are ignorant how the other half lives. The misfortunes of the great are held up to engage our attention; are enlarged upon in tones of declamation; and the world is called upon to gaze at the noble sufferers; the great, under the pressure of calamity, are conscious of several others sympathising

with their distress, and have at once the comfort of admiration and pity.

There is nothing magnanimous in bearing misfortunes with fortitude when the whole world is looking on: men in such circumstances will act bravely, even from motives of vanity; but he who, in the vale of obscurity, can brave adversity, who, without friends to encourage, acquaintance to pity, or even without hope to alleviate his misfortunes, can behave with tranquility and indifference, is truly great: whether peasant or courtier, he deserves admiration, and should be held up for our imitation and respect.

While the slightest inconveniences of the great are magnified into calamities, while tragedy mouths out their sufferings in all the strains of eloquence, the miseries of the poor are entirely disregarded; and yet some of the lower ranks of people undergo more real hardships in one day, than those of a more exalted station suffer in their whole lives. It is inconceivable what difficulties the meanest of our common sailors and soldiers endure without murmuring or regret; without passionately declaiming against Providence, or calling their fellows to be gazers on their intrepidity. Every day is to them a day of misery, and yet they entertain their hard fate without repining.

With what indignation do I hear an Ovid, a Cicero, a Rabutin, complain of their misfortunes and hardships, whose greatest calamity was that of being unable to visit a certain spot of earth, to which they had foolishly attached an idea of happiness! Their distresses were pleasures compared to what many of the adventuring poor every day endure without murmuring. They ate, drank, and slept; they had slaves to attend them; and were sure of subsistence for life: while many of their fellow-creatures are obliged to wander without a friend to comfort or assist them, and even without shelter from the severity of the season.

I have been led into these reflections from accidentally meeting, some days ago, a poor fellow, whom I knew when a boy, dressed in a sailor's jacket, and begging at one of the outlets of the town with



a wooden leg. I knew him to have been honest and industrious when in the country, and was curious to learn what had reduced him to his present situation. Wherefore, after having given him what I thought proper, I desired to know the history of his life and misfortunes, and the manner in which he was reduced to his present distress. The disabled soldier (for such he was, though dressed in a sailor's habit), scratching his head, and leaning on his crutch, put himself in an attitude to comply with my request, and gave me his history as follows :—

"As for my misfortunes, master, I can't pretend to have gone through any more than other folks ; for, except the loss of my limb, and my being obliged to beg, I don't know any reason, thank Heaven ! that I have to complain : there is Bill Tibbs, of our regiment, he has lost both his legs, and an eye to boot ; but, thank Heaven, it is not so bad with me yet.

"I was born in Shropshire ; my father was a labourer, and died when I was five years old ; so I was put upon the parish. As he had been a wandering sort of a man, the parishioners were not able to tell to what parish I belonged or where I was born, so they sent me to another parish, and that parish sent me to a third. I thought in my heart, they kept sending me about so long, that they would not let me be born in any parish at all ; but at last, however, they fixed me. I had some disposition to be a scholar, and was resolved at least to know my letters ; but the master of the workhouse put me to business as soon as I was able to handle a mallet ; and here I lived an easy kind of life for five years. I only wrought ten hours in the day, and had my meat and drink provided for my labour. It is true, I was not suffered to stir out of the house, for fear, as they said, I should run away ; but what of that ? I had the liberty of the whole house, and the yard before the door, and that was enough for me. I was then bound out to a farmer, where I was up both early and late ; but I ate and drank well, and liked my business well

enough till he died, when I was obliged to provide for myself ; so I was resolved to go seek my fortune.

"In this manner I went from town to town, worked when I could get employment, and starved when I could get none : when happening one day to go through a field belonging to a justice of peace, I spied a hare crossing the path just before me ; and I believe the devil put it in my head to fling my stick at it ;—well, what will you have on't ? I killed the hare, and was bringing it away, when the justice himself met me ; he called me poacher and a villain ; and, collaring me, desired I would give an account of myself. I fell upon my knees, begged his worship's pardon, and began to give a full account of all that I knew of my breed, seed, and generation ; but, though I gave a very true account, the justice said I could give no account ; and so I was indicted at the sessions, found guilty of being poor, and sent up to London to Newgate, in order to be transported as a vagabond.

"People may say this and that of being in jail ; but, for my part, I found Newgate as agreeable a place as ever I was in all my life. I had my belly full to eat and drink, and did no work at all. This kind of life was too good to last for ever ; so I was taken out of prison, after five months ; put on board a ship, and sent off, with two hundred more, to the plantations. We had but an indifferent passage ; for, being all confined in the hold, more than a hundred of our people died for want of sweet air ; and those that remained were sickly enough, God knows. When we came ashore, we were sold to the planters, and I was bound for seven years more. As I was no scholar (for I did not know my letters), I was obliged to work among the negroes ; and I served out my time, as in duty bound to do.

"When my time was expired, I worked my passage home, and glad I was to see Old England again, because I loved my country. I was afraid, however, that I should be indicted for a vagabond once more, so I did not much care to go down into the country, but kept about the town, and did little jobs when I could get them

"I was very happy in this manner for some time, till one evening, coming home from work, two men knocked me down, and then desired me to stand. They belonged to a press-gang: I was carried before the justice, and, as I could give no account of myself, I had my choice left, whether to go on board a man of war, or list for a soldier: I chose the latter; and, in this post of a gentleman, I served two campaigns in Flanders, was at the battles of Val and Fontenoy, and received but one wound, through the breast here; but the doctor of our regiment soon made me well again.

"When the peace came on I was discharged; and as I could not work, because my wound was sometimes troublesome, I listed for a landman in the East-India Company's service. I have fought the French in six pitched battles; and I verily believe, that, if I could read or write, our captain would have made me a corporal. But it was not my good fortune to have any promotion, for I soon fell sick, and so got leave to return home again, with forty pounds in my pocket. This was at the beginning of the present war, and I hoped to be set on shore, and to have the pleasure of spending my money; but the government wanted men, and so I was pressed for a sailor before ever I could set foot on shore.

"The boatswain found me, as he said, an obstinate fellow: he swore he knew that I understood my business well, but that I shammed Abraham to be idle; but, God knows, I knew nothing of sea-business, and he beat me without considering what he was about. I had still, however, my forty pounds, and that was some comfort to me under every beating; and the money I might have had to this day, but that our ship was taken by the French, and so I lost my money.

"Our crew was carried into Brest, and many of them died, because they were not used to live in a jail; but for my part, it was nothing to me, for I was seasoned. One night, as I was asleep on the bed of boards, with a warm blanket about me (for I always loved to lie well), I was awakened by the boatswain, who had a

dark lantern in his hand: 'Jack,' says he to me, 'Will you knock out the French sentries' brains?'—'I don't care,' says I, striving to keep myself awake, 'if I lend a hand.'—'Then follow me,' says he, 'and I hope we shall do their business.'—So up I got, and tied my blanket (which was all the clothes I had) about my middle, and went with him to fight the Frenchmen. I hate the French, because they are all slaves, and wear wooden shoes.

"Though we had no arms, one Englishman is able to beat five French at any time; so we went down to the door, where both the sentries were posted, and, rushing upon them, seized their arms in a moment, and knocked them down. From thence nine of us ran together to the quay; and, seizing the first boat we met, got out of the harbour and put to sea. We had not been here three days before we were taken up by the Dorset privateer, who were glad of so many good hands, and we consented to run our chance. However, we had not as much luck as we expected. In three days we fell in with the Pompadour privateer, of forty guns, while we had but twenty-three; and so to it we went, yard-arm and yard-arm. The fight lasted for three hours, and I verily believe we should have taken the Frenchman, had we but had some more men left behind; but, unfortunately, we lost all our men just as we were going to get the victory.

"I was once more in the power of the French, and I believe it would have gone hard with me had I been brought back to Brest; but, by good fortune, we were retaken by the Viper. I had almost forgot to tell you, that, in that engagement, I was wounded in two places: I lost four fingers of the left hand, and my leg was shot off. If I had had the good fortune to have lost my leg and the use of my hand on board a king's ship, and not on board a privateer, I should have been entitled to clothing and maintenance during the rest of my life; but that was not my chance: one man is born with a silver spoon in his mouth, and another with a wooden ladle. However, blessed be God!

I enjoy good health, and will for ever love liberty and Old England,—Liberty, Property, and Old England for ever, huzza !”

This saying, he limped off, leaving me in admiration at his intrepidity and content ; nor could I avoid acknowledging, that an habitual acquaintance with misery serves better than philosophy to teach us to despise it.—*Miscellanies.*

[WILLIAM BECKFORD. 1770—1844.]

### THE HALL OF EBLIS.

A DEATHLIKE stillness reigned over the mountain and through the air. The moon dilated on a vast platform, the shades of the lofty columns which reached from the terrace almost to the clouds. The gloomy watch-towers, whose number could not be counted, were covered by no roof ; and their capitals, of an architecture unknown in the records of the earth, served as an asylum for the birds of night, which, alarmed at the approach of such visitants, fled away croaking.

The chief of the eunuchs, trembling with fear, besought Vathek that a fire might be kindled. “No,” replied he, “there is no time left to think of such trifles ; abide where thou art, and expect my commands.” Having thus spoken, he presented his hand to Nouronihar, and, ascending the steps of a vast staircase, reached the terrace, which was flagged with squares of marble, and resembled a smooth expanse of water, upon whose surface not a blade of grass ever dared to vegetate. On the right rose the watch-towers, ranged before the ruins of an immense palace, whose walls were embossed with various figures. In front stood forth the colossal forms of four creatures, composed of the leopard and the griffin, and though but of stone, inspired emotions of terror. Near these were distinguished, by the splendour of the moon, which streamed full on the place, characters like those on the sabres of the Giaour, and which possessed the same virtue of changing every moment. These, after vacillating for some time,

fixed at last in Arabic letters, and prescribed to the caliph the following words : “Vathek ! thou hast violated the conditions of my parchment, and deservest to be sent back ; but in favour to thy companion, and, as the meed for what thou hast done to obtain it, Eblis permitteth that the portal of his palace shall be opened, and the subterranean fire will receive thee into the number of its adorers.”

He scarcely had read these words before the mountain against which the terrace was reared trembled, and the watch-towers were ready to topple headlong upon them. The rock yawned, and disclosed within it a staircase of polished marble, that seemed to approach the abyss. Upon each stair were planted two large torches, like those Nouronihar had seen in her vision, the camphorated vapour of which ascended and gathered itself into a cloud under the hollow of the vault. . . .

The caliph and Nouronihar beheld each other with amazement at finding themselves in a place which, though roofed with a vaulted ceiling, was so spacious and lofty that at first they took it for an immeasurable plain. But their eyes at length growing familiar to the grandeur of the surrounding objects, they extended their view to those at a distance, and discovered rows of columns and arcades which gradually diminished till they terminated in a point radiant as the sun when he darts his last beams athwart the ocean. The pavement, strewn over with gold-dust and saffron, exhaled so subtle an odour as almost overpowered them. They, however, went on, and observed an infinity of censers, in which ambergris and the wood of aloes were continually burning. Between the several columns were placed tables, each spread with a profusion of viands, and wines of every species sparkling in vases of crystal. A throng of genii and other fantastic spirits of either sex danced lasciviously at the sound of music which issued from beneath.

In the midst of this immense hall, a vast multitude was incessantly passing,

who severally kept their right hands on their hearts, without once regarding anything around them. They had all the livid paleness of death. Their eyes, deep sunk in their sockets, resembled those phosphoric meteors that glimmer by night in places of interment. Some stalked slowly on, absorbed in profound reverie; some, shrieking with agony, ran furiously about like tigers wounded with poisoned arrows; whilst others, grinding their teeth in rage, foamed along more frantic than the wildest maniac. They all avoided each other; and though surrounded by a multitude that no one could number, each wandered at random, unheeding of the rest, as if alone on a desert where no foot had trodden.

Vathek and Nouronihar, frozen with terror at a sight so baleful, demanded of the Giaour what these appearances might mean, and why these ambulating spectres never withdrew their hands from their hearts. "Perplex not yourselves with so much at once," replied he, bluntly; "you will soon be acquainted with all; let us haste and present you to Eblis." They continued their way through the multitude, but notwithstanding their confidence at first, they were not sufficiently composed to examine with attention the various perspective of halls and of galleries that opened the right hand and left, which were all illuminated by torches and brasiers, whose flames rose in pyramids to the centre of the vault. At length they came to a place where long curtains, brocaded with crimson and gold, fell from all parts in solemn confusion. Here the choirs and dances were heard no longer. The light which glimmered came from afar.

After some time, Vathek and Nouronihar perceived a gleam brightening through the drapery, and entered a vast tabernacle hung round with the skins of leopards. An infinity of elders, with streaming beards, and afrits in complete armour, had prostrated themselves before the ascent of a lofty eminence, on the top of which, upon a globe of fire, sat the formidable Eblis. His person was that of a young man, whose noble and regular

features seemed to have been tarnished by malignant vapours. In his large eyes appeared both pride and despair; his flowing hair retained some resemblance to that of an angel of light. In his hand, which thunder had blasted, he swayed the iron sceptre that causes the monster Ouranbad, the afrits, and all the powers of the abyss, to tremble. At his presence, the heart of the caliph sunk within him, and he fell prostrate on his face. Nouronihar, however, though greatly dismayed, could not help admiring the person of Eblis, for she expected to have seen some stupendous giant. Eblis, with a voice more mild than might be imagined, but such as penetrated the soul and filled it with the deepest melancholy, said: "Creatures of clay, I receive you into mine empire; ye are numbered amongst my adorers; enjoy whatever this palace affords; the treasures of the pre-adamite sultans; their fulminating sabres; and those talismans that compel the dives to open the subterranean expanses of the mountain of Kaf, which communicate with these. There, insatiable as your curiosity may be, shall you find sufficient objects to gratify it. You shall possess the exclusive privilege of entering the fortresses of Aherman, and the halls of Argenk, where are portrayed all creatures endowed with intelligence, and the various animals that inhabited the earth prior to the creation of that contemptible being whom ye denominate the father of mankind."

Vathek and Nouronihar, feeling themselves revived and encouraged by this harangue, eagerly said to the Giaour: "Bring us instantly to the place which contains these precious talismans." "Come," answered this wicked dive, with his malignant grin, "come and possess all that my sovereign hath promised, and more." He then conducted them into a long aisle adjoining the tabernacle, preceding them with hasty steps, and followed by his disciples with the utmost alacrity. They reached at length a hall of great extent, and covered with a lofty dome, around which appeared fifty portals of bronze,

secured with as many fastenings of iron. A funereal gloom prevailed over the whole scene. Here, upon two beds of incorruptible cedar, lay recumbent the fleshless forms of the pre-adamite kings, who had been monarchs of the whole earth. They still possessed enough of life to be conscious of their deplorable condition. Their eyes retained a melancholy motion; they regarded one another with looks of the deepest dejection, each holding his right hand motionless on his heart. At their feet were inscribed the events of their several reigns, their power, their pride, and their crimes; Soliman Daki, and Soliman, called Gian Ben Gian, who, after having chained up the dives in the dark caverns of Kaf, became so presumptuous as to doubt of the Supreme Power. All these maintained great state, though not to be compared with the eminence of Soliman Ben Daoud.

This king, so renowned for his wisdom, was on the loftiest elevation, and placed immediately under the dome. He appeared to possess more animation than the rest. Though, from time to time, he laboured with profound sighs, and, like his companions, kept his right hand on his heart, yet his countenance was more composed, and he seemed to be listening to the sullen roar of a cataract, visible in part through one of the grated portals. This was the only sound that intruded on the silence of these doleful mansions. A range of brazen vases surrounded the elevation. "Remove the covers from these cabalistic repositories," said the Giaour to Vathek, and avail thyself of the talismans which will break asunder all these gates of bronze, and not only render thee master of the treasures contained within them, but also of the spirits by which they are guarded."

The caliph, whom this ominous preliminary had entirely disconcerted, approached the vases with faltering footsteps, and was ready to sink with terror when he heard the groans of Soliman. As he proceeded, a voice from the livid lips of the prophet articulated these words: "In my lifetime, I filled a magnificent throne, having on my right hand

twelve thousand seats of gold, where the patriarchs and the prophets heard my doctrines; on my left the sages and doctors, upon as many thrones of silver, were present at all my decisions. Whilst I thus administered justice to innumerable multitudes, the birds of the air, hovering over me, served as a canopy against the rays of the sun. My people flourished, and my palace rose to the clouds. I erected a temple to the Most High, which was the wonder of the universe; but I basely suffered myself to be seduced by the love of women, and a curiosity that could not be restrained by sublunary things. I listened to the counsels of Aherman, and the daughter of Pharaoh; and adored fire, and the hosts of heaven. I forsook the holy city, and commanded the genii to rear the stupendous palace of Istakar, and the terrace of the watch-towers, each of which was consecrated to a star. There for awhile I enjoyed myself in the zenith of glory and pleasure. Not only men, but supernatural beings were subject also to my will. I began to think, as these unhappy monarchs around had already thought, that the vengeance of heaven was asleep, when at once the thunder burst my structures asunder, and precipitated me hither, where, however, I do not remain, like the other inhabitants totally destitute of hope; for an angel of light hath revealed that, in consideration of the piety of my early youth, my woes shall come to an end when this cataract shall for ever cease to flow. Till then, I am in torments—ineffable torments! an unrelenting fire preys on my heart."

Having uttered this exclamation, Soliman raised his hands towards Heaven in token of supplication; and the caliph discerned through his bosom, which was transparent as crystal, his heart enveloped in flames. At a sight so full of horror, Nouronihar fell back, like one petrified, into the arms of Vathek, who cried out, with a convulsive sob: "O Giaour! whither hast thou brought us! Allow us to depart, and I will relinquish all thou hast promised. O Mohammed! remains there no more mercy!" "None.

none!" replied the malicious dive. "Know, miserable prince! thou art now in the abode of vengeance and despair. Thy heart, also, will be kindled like those of the other votaries of Eblis. A few days are allotted thee previous to this fatal period; employ them as thou wilt; recline on these heaps of gold; command the infernal potentates; range at thy pleasure through these immense subterranean domains, no barrier shall be shut against thee. As for me, I have fulfilled my mission; I now leave thee to thyself." At these words he vanished.

The caliph and Nouronihar remained in the most abject affliction. Their tears were unable to flow, and scarcely could they support themselves. At length, taking each other despondingly by the hand, they went falteringly from this fatal hall, indifferent which way they turned their steps. Every portal opened at their approach. The dives fell prostrate before them. Every reservoir of riches was disclosed to their view, but they no longer felt the incentives of curiosity, of pride, or avarice. With like apathy they heard the chorus of genii, and saw the stately banquets prepared to regale them. They went wandering on, from chamber to chamber, hall to hall, and gallery to gallery, all without bounds or limit: all distinguishable by the same lowering gloom, all adorned with the same awful grandeur, all traversed by persons in search of repose and consolation, but who sought them in vain; for every one carried within him a heart tormented in flames. Shunned by these various sufferers, who seemed by their looks to be upbraiding the partners of their guilt, they withdrew from them to wait, in direful suspense, the moment which should render them to each other the like objects of terror.—*Vathek*.

[THOMAS DE QUINCEY. 1785—1859.]

### INTERVIEW WITH A MALAY.

ONE day a Malay knocked at my door. What business a Malay could have to transact among English mountains, I can-

not conjecture; but possibly he was on his road to a sea-port, about forty miles distant. The servant who opened the door to him was a young girl born and bred among the mountains, who had never seen an Asiatic dress of any sort: his turban, therefore, confounded her not a little; and, as it turned out that his attainments in English were exactly of the same extent as hers in the Malay, there seemed to be an impassable gulf fixed between all communication of ideas, if either party had happened to possess any. In this dilemma, the girl recollecting the reputed learning of her master (and, doubtless, giving me credit for a knowledge of all the languages of the earth, besides, perhaps, a few of the lunar ones), came and gave me to understand that there was a sort of demon below, whom she clearly imagined that my art could exorcise from the house. I did not immediately go down; but when I did, the group which presented itself, arranged as it was by accident, though not very elaborate, took hold of my fancy and my eye in a way that none of the statuesque attitudes exhibited in the ballets at the opera-house, though so ostentatiously complex, had ever done. In a cottage kitchen, but panelled on the wall with dark wood that from age and rubbing resembled oak, and looking more like a rustic hall of entrance than a kitchen, stood the Malay—his turban and loose trowsers of dingy white relieved upon the dark panelling: he had placed himself nearer to the girl than she seemed to relish, though her native spirit of mountain intrepidity contended with the feelings of simple awe which her countenance expressed as she gazed upon the tiger-cat before her. And a more striking picture there could not be imagined than the beautiful English face of the girl, and its exquisite fairness, together with her erect and independent attitude, contrasted with the sallow and bilious skin of the Malay, enamelled or veneered with mahogany by marine air; his small, fierce, restless eyes, thin lips, slavish gestures and adorations. Half hidden by the ferocious-looking Malay was a little child from a neighbouring cottage

who had crept in after him, and was now in the act of reverting its head and gazing upwards at the turban and the fiery eyes beneath it, whilst with one hand he caught at the dress of the young woman for protection. My knowledge of the Oriental tongues is not remarkably extensive, being, indeed, confined to two words—the Arabic word for barley and the Turkish for opium (*madjoon*), which I have learnt from Anastasius. And as I had neither a Malay dictionary nor even Adelung's *Mithridates*, which might have helped me to a few words, I addressed him in some lines from the *Iliad*, considering that, of such languages as I possessed, Greek, in point of longitude, came geographically nearest to an Oriental one. He worshipped me in a most devout manner, and replied in what I suppose was Malay. In this way I saved my reputation with my neighbours, for the Malay had no means of betraying the secret. He lay down upon the floor for about an hour, and then pursued his journey. On his departure, I presented him with a piece of opium. To him, as an Orientalist, I concluded that opium must be familiar; and the expression of his face convinced me that it was. Nevertheless I was struck with some little consternation when I saw him suddenly raise his hand to his mouth, and (in the school-boy phrase) bolt the whole, divided into three pieces, at one mouthful. The quantity was enough to kill three dragons and their horses, and I felt some alarm for the poor creature; but what could be done? I had given him the opium in compassion for his solitary life, on recollecting that, if he had travelled on foot from London, it must be nearly three weeks since he could have exchanged a thought with any human being. I could not think of violating the laws of hospitality by having him surged and drenched with an emetic, and thus frightening him into a notion that we were going to sacrifice him to some English idol. No, there was clearly no help for it; he took his leave, and for some days I felt anxious; but as I never heard of any Malay being found dead, I became

convinced that he was used to opium, and that I must have done him the service I designed, by giving him one night of respite from the pains of wandering.—*The English Opium Eater.*

### ORIENTAL DREAMS.

THE Malay has been a fearful enemy for months. Every night, through his means, I have been transported into Asiatic scenery. I know not whether others share in my feelings on this point; but I have often thought that if I were compelled to forego England, and to live in China among Chinese manners and modes of life and scenery, I should go mad. The causes of my horror lie deep, and some of them must be common to others. Southern Asia, in general, is the seat of awful images and associations. As the cradle of the human race, if on no other ground, it would have a dim, reverential feeling connected with it. But there are other reasons. No man can pretend that the wild, barbarous, and capricious superstitions of Africa, or of savage tribes elsewhere, affect him in the way that he is affected by the ancient, monumental, cruel, and elaborate religions of Hindostan. The mere antiquity of Asiatic things, of their institutions, histories—above all, of their mythologies, &c.—is so impressive, that to me the vast age of the race and name overpowers the sense of youth in the individual.

A young Chinese seems to me an antediluvian man renewed. Even Englishmen, though not bred in any knowledge of such institutions, cannot but shudder at the mystic sublimity of *rafter* that have flowed apart, and refused to mix, through some immemorial tracts of time; nor can any man fail to be awed by the sanctity of the Ganges, or by the very name of the Euphrates.

It contributes much to these feelings, that South-Eastern Asia is, and has been for thousands of years, the part of the earth most swarming with human life, the great *officina gentium*. Man is a weed in

those regions. The vast empires, also, into which the enormous population of Asia has always been cast, give a further sublimity to the feelings associated with all oriental names or images. In China, over and above what it has in common with the rest of Southern Asia, I am terrified by the modes of life, by the manners, by the barrier of utter abhorrence placed between myself and *them*, by counter-sympathies deeper than I can analyse. I could sooner live with lunatics, with vermin, with crocodiles or snakes.

All this, and much more than I can say, the reader must enter into, before he can comprehend the unimaginable horror which these dreams of oriental imagery and mythological tortures impressed upon me. Under the connecting feeling of tropical heat and vertical sunlights, I brought together all creatures, birds, beasts, reptiles, all trees and plants, usages and appearances, that are found in all tropical regions, and assembled them together in China or Hindostan.

From kindred feelings, I soon brought Egypt and her gods under the same law. I was stared at, hooted at, grinned at, chattered at, by monkeys, by paroquets, by cockatoos. I ran into pagodas, and was fixed for centuries at the summit, or in secret rooms. I was the idol; I was the priest; I was worshipped; I was sacrificed. I fled from the wrath of Brahma through all the forests of Asia. Vishnu hated me; Seeva lay in wait for me. I came suddenly upon Isis and Osiris. I had done a deed, they said, which the ibis and the crocodile trembled at. Thousands of years I lived and was buried in stone coffins, with mummies and sphinxes, in narrow chambers at the heart of eternal pyramids. I was kissed, with cancerous kisses, by crocodiles, and was laid, confounded with all unutterable abortions, amongst reeds and Nilotic mud.

Some slight abstraction I thus attempt of my oriental dreams, which filled me always with such amazement at the monstrous scenery, that horror seemed absorbed for a while in sheer astonishment.

Sooner or later came a reflux of feeling that swallowed up the astonishment, and left me, not so much in terror, as in hatred and abomination of what I saw. Over every form, and threat, and punishment, and dim sightless incarceration, brooded a killing sense of eternity and infinity. Into these dreams only it was, with one or two slight exceptions, that any circumstances of physical horror entered. All before had been moral and spiritual terrors. But here the main agents were ugly birds, or snakes, or crocodiles, especially the last. The cursed crocodile became to me the object of more horror than all the rest. I was compelled to live with him, and (as was always the case in my dreams) for centuries. Sometimes I escaped, and found myself in Chinese houses. All the feet of the tables, sofas, &c., soon became instinct with life: the abominable head of the crocodile, and his leering eyes, looked out at me, multiplied into ten thousand repetitions; and I stood loathing and fascinated. So often did this hideous reptile haunt my dreams, that many times the very same dream was broken up in the very same way. I heard gentle voices speaking to me (I hear everything when I am sleeping), and instantly I awoke; it was broad noon, and my children were standing, hand in hand, at my bedside, come to show me their coloured shoes, or new frocks, or to let me see them dressed for going out. No experience was so awful to me, and at the same time so pathetic, as this abrupt translation from the darkness of the infinite to the gaudy summer air of highest noon, and from the unutterable abortions of miscreated gigantic vermin to the sight of infancy and innocent human natures. — *Ibid.*

[JOHN GALT. 1779-1839.]

#### THE RISING OF THE WATERS.

ABOUT daybreak it began to rain, and continued to pour with increasing violence all the morning; no one thought of stirring abroad who could keep within shelter.



My boys and I had for task only to keep the fire at the door of the shanty brisk and blazing, and to notice that the pools which began to form around us did not become too large; for sometimes, besides the accumulation of the rain, little streams would suddenly break out, and, rushing towards us, would have extinguished our fire, had we not been vigilant.

The site I had chosen for the shanty was near to a little brook, on the top of the main river's bank. In fine weather, no situation could be more beautiful; the brook was clear as crystal, and fell in a small cascade into the river, which, broad and deep, ran beneath the bank with a swift but smooth current.

The forest up the river had not been explored above a mile or two: all beyond was the unknown wilderness. Some vague rumours of small lakes and beaver dams were circulated in the village, but no importance was attached to the information: save but for the occasional little torrents with which the rain sometimes hastily threatened to extinguish our fires, we had no cause to dread inundation.

The rain still continued to fall incessantly: the pools it formed in the hollows of the ground began, towards noon, to overflow their banks, and to become united. By and by something like a slight current was observed passing from one to another; but, thinking only of preserving our fire, we no farther noticed this than by occasionally running out of the shanty into the shower, and scraping a channel to let the water run off into the brook or the river.

It was hoped that about noon the rain would slacken; but in this we were disappointed. It continued to increase, and the ground began to be so flooded, while the brook swelled to a river, that we thought it might become necessary to shift our tent to a higher part of the bank. To do this we were, however, reluctant, for it was impossible to enter the deluge without being almost putty soaked to the skin; and we had pains to shanty up with more care and than usual, intending it should serve

us for a home until our house was comfortably furnished.

About three o'clock the skies were dreadfully darkened and overcast. I had never seen such darkness while the sun was above the horizon, and still the rain continued to descend in cataracts, but at fits and intervals. No man, who had not seen the like, would credit the description.

Suddenly a sharp flash of lightning, followed by an instantaneous thunder-peal, lightened up all the forest; and almost in the same moment the rain came lavishing along as if the windows of heaven were opened; anon another flash, and a louder peal burst upon us, as if the whole forest was rending over and around us.

I drew my helpless and poor trembling little boys under the skirts of my great coat.

Then there was another frantic flash and the roar of the thunder was augmented by the riven trees that fell, cloven on all sides in a whirlwind of splinters. But though the lightning was more terrible than scimitars, and the thunder roared as if the vaults of heaven were shaken to pieces and tumbling in, the irresistible rain was still more appalling than either. I have said it was as if the windows of heaven were opened. About sunset, the ground floods were as if the fountains of the great deep were breaking up.

I pressed my shivering children to my bosom, but I could not speak. At the common shanty, where there had been for some time an affection of mirth and ribaldry, there was now silence: at last, as if with one accord, all the inhabitants rushed from below their miserableness, tore it into pieces, and ran with the fragments to a higher ground, crying wildly, "The river is rising!"

I had seen it swelling for some time, but our shanty stood so far above the stream, that I had no fear it would reach us. Scarcely, however, had the axemen escaped from theirs, and planted themselves on the crown of a rising ground nearer to us, where they were hastily

constructing another shed, when a tremendous crash and roar was heard at some distance in the woods, higher up the stream. It was so awful, I had almost said so omnipotent, in the sound, that I started on my feet, and shook my treasures from me. For a moment the Niagara of the river seemed almost to pause—it was but for a moment—for, instantly after, the noise of the rending of weighty trees, the crashing and the tearing of the rooted forest, rose around. The waters of the river, troubled and raging, came hurling with the wreck of the woods, sweeping with inconceivable fury every thing that stood within its scope;—a lake had burst its banks.

The sudden rise of the waters soon, however, subsided; I saw it ebbing fast, and comforted my terrified boys. The rain also began to abate. Instead of those dreaded sheets of waves which fell upon us as if some vast ocean behind the forest was heaving over its spray, a thick continued small rain came on; and, about an hour after sunset, streaks and breaks in the clouds gave some token that the worst was over; it was not, however, so, for about the same time a stream appeared in the hollow, between the rising ground to which the axemen had retired, and the little knoll on which our shanty stood; at the same time the waters in the river began to swell again. There was on this occasion no abrupt and bursting noise; but the night was fast closing upon us, and a hoarse muttering and angry sound of many waters grew louder and louder on all sides.

The darkness and increasing rage of the river, which there was just twilight enough to show was rising above the brim of the bank, smote me with inexpressible terror. I snatched my children by the hand, and rushed forward to join the axemen; but the torrent between us rolled so violently, that to pass was impossible, and the waters still continued to rise.

I called aloud to the axemen for assistance; and, when they heard my desperate cries, they came out of the shed, some with burning brands and others with their

axes glittering in the flames; but they could render no help; at last, one man, a fearless backwoodsman, happened to observe, by the firelight, a tree on the bank of the torrent, which it in some degree overhung, and he called for others to join him in making a bridge. In the course of a few minutes the tree was laid across the stream, and we scrambled over, just as the river extinguished our fire and swept our shanty away.

This rescue was in itself so wonderful, and the scene had been so terrible, that it was some time after we were safe before I could rouse myself to believe that I was not in the fangs of the nightmare. My poor boys clung to me as if still not assured of their security, and I wept upon their necks in the ecstasy of an unspeakable passion of anguish and joy.

About this time the mizzling rain began to fall softer; the dawn of the morn appeared through the upper branches of the forest, and here and there the stars looked out from their windows in the clouds. The storm was gone, and the deluge assuaged; the floods all around us gradually ebbed away, and the insolent and unknown waters which had so swelled the river shrunk within their banks, and, long before the morning, had retired from the scene.

Need I say that anthems of deliverance were heard in our camp that night? Oh, surely no! The woods answered to our psalms, and waved their mighty arms; the green leaves clapped their hands; and the blessed moon, lifting the veil from her forehead, and looking down upon us through the boughs, gladdened our solemn rejoicing.—*Laurie Todd.*

JOHN WILSON. 1785—1854.]

#### A HIGHLAND SNOW STORM.

ONE family lived in Glencreran, and another in Glenco—the families of two brothers—seldom visiting each other on working days, seldom meeting even on sabbaths, for theirs was not the sam-

parish kirk—seldom coming together on rural festivals or holidays, for in the Highlands now these are not so frequent as of yore; yet, all these sweet seldoms, taken together, to loving hearts made a happy many, and thus, though each family passed its life in its own home, there were many invisible threads stretched out through the intermediate air, connecting the two dwellings together,—as the gossamer keeps floating from one tree to another, each with its own secret nest. And nest-like both dwellings were. *That* in Glenco, built beneath a treeless but high-heathered rock,—lone in all storms,—with greensward and garden on a slope down to a rivulet, the clearest of the clear (oh! once wofully reddened!) and *growing*, so it seems, in the mosses of its own roof, and the huge stones that overshadow it, out of the earth. *That* in Glencreran more conspicuous, on a knoll among the pastoral meadows, midway between mountain and mountain, so that the grove which shelters it, except when the sun is shining high, is darkened by their meeting shadows,—and dark indeed, even in the sunshine, for 'tis a low but wide-armed grove of old oak-like pines. A little further down, and Glencreran is very sylvan; but this dwelling is the highest up of all, the first you descend upon, near the foot of that wild hanging staircase between you and Glen-Etive. And, except this, old oak-like grove of pines, there is not a tree, and hardly a bush, on bank or brae, pasture or hay-field, though these are kept by many a rill, there mingling themselves into one stream, in a perpetual lustre, that seems to be as native to the grass, as its light is to the glow-worm. Such are the two huts—for they are huts and no more—and you may see them still, if you know how to discover the beautiful sights of nature from descriptions treasured in your heart, and if the spirit of change, now nowhere at rest on the earth, not even in its most solitary places, have not swept from the scenes the beautiful, the humble, but hereditary dwellings that ought to be allowed, in the fulness of the quiet time, to relapse back into the bosom of nature, through insensible and unperceived decay.

These huts belonged to brothers, and each had an only child—a son and a daughter—born on the same day, and now blooming on the verge of youth. A year ago, and they were but mere children; but what wondrous growth of frame and spirit does nature at that season of life often present before our eyes! So that we almost see the very change going on between morn and morn, and feel that these objects of our affection are daily brought closer to ourselves, by partaking daily more and more in all our most sacred thoughts, in our cares and in our duties, and in knowledge of the sorrows as well as the joys of our common lot. Thus had these cousins grown up before their parents' eyes—Flora Macdonald, a name hallowed of yore, the fairest, and Ronald Cameron, the boldest of all the living flowers in Glenco and Glencreran. It was now their seventeenth birthday, and never had a Winter sun smiled more serenely over a knoll of snow. Flora, it had been agreed on, was to pass that day in Glencreran, and Ronald to meet her among the mountains, that he might bring her down the many precipitous passes to his parents' hut. It was the middle of February, and the snow had lain for weeks with all its drifts unchanged, so calm had been the weather and so continued the frost. At the same hour, known by horologe on the cliff touched by the finger of dawn, the happy creatures left each their own glen, and mile after mile of the smooth surface glided away past their feet, almost as the quiet water glides by the little boat that in favouring breezes walks merrily along the sea. And soon they met at the trysting place—a bank of birch trees beneath a cliff that takes its name from the eagles.

On their meeting, seemed not to them the whole of nature suddenly inspired with joy and beauty? Insects, unheard by them before, hummed and glittered in the air; from tree roots, where the snow was thin, little flowers, or herbs flower-like, now for the first time were seen looking out as if alive; the trees themselves seemed budding, as if it were already Spring; and rare as in that

rocky region are the birds of song a faint thrill for a moment touched their ears, and the flutter of a wing, telling them that somewhere near there was preparation for a nest. Deep down beneath the snow they listened to the tinkle of rills unreached by the frost, and merry, thought they, was the music of these contented prisoners. Not Summer's self, in its deepest green, so beautiful had ever been to them before, as now the mild white of Winter; and as their eyes were lifted up to heaven, when had they ever seen before a sky of such perfect blue, a sun so gentle in its brightness, or altogether a week-day in any season so like a sabbath in its stillness, so like a holiday in its joy? Lovers were they, although as yet they scarcely knew it; for from love only could have come such bliss as now was theirs,—a bliss, that while it beautified was felt to come from the skies.

Flora sang to Ronald many of her old songs, to those wild Gaelic airs that sound like the sighing of winds among fractured cliffs, or the branches of storm-tossed trees, when the subsiding tempest is about to let them rest. Monotonous music! but irresistible over the heart it has once awakened and enthralled, so sincere seems to be the mournfulness it breathes—a mournfulness brooding and feeding on the same note, that is at once its natural expression and sweetest aliment, of which the singer never wearieth in her dream, while her heart all the time is haunted by all that is most piteous,—by the faces of the dead in their paleness returning to the shades of life, only that once more they may pour from their fixed eyes those strange showers of unaccountable tears!

How merry were they between those mournful airs! How Flora trembled to see her lover's burning brow and flashing eyes, as he told her tales of great battles fought in foreign lands, far across the sea—tales which he had drunk in with greedy ears from the old heroes scattered all over Lochaber and Badenoch, on the brink of the grave still garrulous of blood!

"The sun sat high in his meridian tower."

But time had not been with the youthful

lovers, and the blessed beings believed that 'twas but a little hour since beneath the Eagle Cliff they had met in the prime of the morn!

The boy starts to his feet, and his keen eye looks along the ready rifle—for his sires had all been famous deer-stalkers, and the passion of the chase was hereditary in his blood. Lo! a deer from Dalness, hound-driven, or sullenly astray, slowly bearing his antlers up the glen, then stopping for a moment to snuff the air, then away—away! The rifle-shot rings dully from the scarce echoing snow-cliffs, and the animal leaps aloft, struck by a certain but not sudden death-wound. Oh! for Fingal now to pull him down like a wolf! But labouring and lumbering heavily along, the snow spotted as he bounds with blood, the huge animal at last disappears round some rocks at the head of the glen. "Follow me, Flora!" the boy-hunter cries: and, flinging down their plaids, they turn their bright faces to the mountain, and away up the long glen after the stricken deer. Fleet was the mountain girl; and Ronald, as he ever and anon looked back to wave her on, with pride admired her lightsome motion as she bounded along the snow. Redder and redder grew that snow, and more heavily trampled, as they winded round the rocks. Yonder is the deer, staggering up the mountain, not a half mile off—now standing at bay, as if before his swimming eyes came Fingal, the terror of the forest, whose howl was known to all the echoes, and quailed the herd while their antlers were yet afar off. "Rest, Flora, rest! while I fly to him with my rifle—and shoot him through the heart!"

Up—up—up the interminable glen, that kept winding and winding round many a jutting promontory and many a castellated cliff, the red-deer kept dragging his gore-oozing bulk, sometimes almost within, and then for some hundreds of yards just beyond, rifle-shot; while the boy, maddened by the chase, pressed forwards, now all alone, nor any more looking behind for Flora, who had entirely disappeared; and thus he was hurried on for miles by the whirlwind of

passion,—till at last he struck the noble quarry, and down sank the antlers in the snow, while the air was spumed by the convulsive beatings of feet. Then leaped Ronald upon the red-deer like a beast of prey, and lifted up a look of triumph to the mountain-tops.

Where is Flora! Her lover has forgotten her—and he is alone—nor knows it—he and the red-deer—an enormous animal, fast stiffening in the frost of death.

Some large flakes of snow are in the air, and they seem to waver and whirl, though an hour ago there was not a breath. Faster they fall and faster—the flakes are almost as large as leaves; and overhead whence so suddenly has come that huge yellow cloud? “Flora, where are you? where are you, Flora?” and from the huge hide the boy leaps up, and sees that no Flora is at hand. But yonder is a moving speck, far off upon the snow. ‘Tis she—’tis she; and again Ronald turns his eyes upon the quarry, and the heart of the hunter burns within him like a new-stirred fire. Shrill as the eagle’s cry disturbed in his eyry he sends a shout down the glen, and Flora, with cheeks pale and bright by fits, is at last by his side. Panting and speechless she stands, and then dizzily sinks on his breast. Her hair is ruffled by the wind that revives her, and her face all moistened by the snow-flakes, now not falling, but driven—for the day has undergone a dismal change, and all over the sky are now lowering savage symptoms of a fast-coming night-storm.

Bare is poor Flora’s head, and sorely drenched her hair, that an hour or two ago glittered in the sunshine. Her shivering frame misses now the warmth of the plaid, which almost no cold can penetrate, and which had kept the vital current flowing freely in many a bitter blast. What would the miserable boy give now for the coverings lying far away, which, in his foolish passion, he flung down to chase that fatal deer! “Oh, Flora! if you would not fear to stay here by yourself, under the protection of God, who surely will not forsake you, soon will I

go and come from the place where our plaids are lying; and under the shelter of the deer we may be able to outlive the hurricane—you wrapped up in them—and folded, O my dearest sister, in my arms!” “I will go with you down the glen, Ronald;” and she left his breast; but, weak as a day-old lamb, tottered and sank down on the snow. The cold—intense as if the air was ice—had chilled her very heart, after the heat of that long race; and it was manifest that here she must be for the night—to live or to die. And the night seemed already come, so full was the lift of snow; while the glimmer every moment became gloomier, as if the day were expiring long before its time. Howling at a distance down the glen was heard a sea-born tempest from the Linnhe Loch, where now they both knew the tide was tumbling in, bringing with it sleet and snow-blasts from afar; and from the opposite quarter of the sky an inland tempest was raging to meet it, while every lesser glen had its own uproar, so that on all hands they were environed with death.

“I will go—and, till I return, leave you with God.” “Go, Ronald!” and he went and came, as if he had been endowed with the raven’s wings.

Miles away and miles back had he flown, and an hour had not been with his going and his coming; but what a dreary wretchedness meanwhile had been hers! She feared that she was dying—that the cold snow-storm was killing her—and that she would never more see Ronald, to say to him farewell. Soon as he was gone, all her courage had died. Alone, she feared death, and wept to think how hard it was for one so young thus miserably to die. He came, and her whole being was changed. Folded up in both the plaids, she felt resigned. “Oh! kiss me, kiss me, Ronald; for your love—great as it is—is not as my love. You must never forget me, Ronald, when your poor Flora is dead.”

Religion with these two young creatures was as clear as the light of the sabbath-day—and their belief in heaven just the

same as in earth. The will of God they thought of just as they thought of their parents' will,—and the same was their living obedience to its decrees. If she was to die, supported now by the presence of her brother, Flora was utterly resigned; if she was to live, her heart imaged to itself the very forms of her grateful worship. But all at once she closed her eyes, she ceased breathing—and, as the tempest howled and rumbled in the gloom that fell around them like blindness, Ronald almost sunk down, thinking that she was dead.

"Wretched sinner that I am!—my wicked madness brought her here to die of cold!" And he smote his breast, and tore his hair, and feared to look up, lest the angry eye of God were looking on him through the storm.

All at once, without speaking a word, Ronald lifted Flora in his arms, and walked away up the glen, here almost narrowed into a pass. Distraction gave him supernatural strength, and her weight seemed that of a child. Some walls of what had once been a house, he had suddenly remembered, were but a short way off; whether or not they had any roof he had forgotten,—but the thought even of such a shelter seemed a thought of salvation. There it was—a snow-drift at the opening that had once been a door—snow up the holes once windows—the wood of the roof had been carried off for fuel, and the snow-flakes were falling in, as if they would soon fill up the inside of the ruin. The snow in front was all trampled, as by sheep; and carrying in his burden under the low lintel, he saw the place was filled with a flock that had foreknown the hurricane, and that, all huddled together, looked on him as on the shepherd, come to see how they were faring in the storm.

And a young shepherd he was, with a lamb apparently dying in his arms. All colour, all motion, all breath seemed to be gone; and yet something convinced his heart that she was yet alive. The ruined hut was roofless, but across an angle of the walls some pine-branches had been flung, as a sort of shelter for

the sheep or cattle that might repair thither in cruel weather—some pine-branches left by the wood-cutters, who had felled the yew trees that once stood at the very head of the glen. Into that corner the snow-drift had not yet forced its way, and he sat down there, with Flora in the cherishing of his embrace, hoping that the warmth of his distracted heart might be felt by her, who was as cold as a corpse. The chill air was somewhat softened by the breath of the huddled flock, and the edge of the cutting wind blunted by the stones. It was a place in which it seemed possible that she might revive, miserable as it was with the mire-mixed snow, and almost as cold as one supposes the grave. And she did revive, and under the half-open lids the dim blue appeared to be not yet life-deserted. It was yet but the afternoon,—night-like though it was,—and he thought, as he breathed upon her lips, that a faint red returned, and that they felt the kisses he dropt on them to drive death away.

"Oh! father, go seek for Ronald, for I dreamt to-night that he was perishing in the snow." "Flora, fear not,—God is with us." "Wild swans, they say, are come to Loch Phoil. Let us go, Ronald, and see them; but no rifle—for why kill creatures said to be so beautiful?" Over them where they lay, bended down the pine-branch roof, as if it would give way beneath the increasing weight: but there it still hung, though the drift came over their feet, and up to their knees, and seemed stealing upwards to be their shroud. "Oh! I am overcome with drowsiness, and fain would be allowed to sleep. Who is disturbing me—and what noise is this in our house?" "Fear not, fear not, Flora,—God is with us." "Mother! am I lying in your arms? My father surely is not in the storm. Oh, I have had a most dreadful dream!" and with such mutterings as these Flora again relapsed into that perilous sleep, which soon becomes that of death.

Night itself came, but Flora and Ronald knew it not; and both lay motionless in one snow-shroud. Many passions, though earth-born, heavenly all—pity, and grief,

and love, and hope, and at last despair, had prostrated the strength they had so long supported; and the brave boy—who had been for some time feeble as a very child after a fever, with a mind confused and wandering, and in its perplexities sore afraid of some nameless ill—had submitted to lay down his head beside his Flora's, and had soon become, like her, insensible to the night and all its storms.

Bright was the peat fire in the hut of Flora's parents in Glenco,—and they were among the happiest of the humble happy, blessing this the birth-day of their blameless child. They thought of her, singing her sweet songs by the fire-side of the hut in Glencreran, and tender thoughts of her cousin Ronald were with them in their prayers. No warning came to their ears in the sigh or the howl; for fear it is that creates its own ghosts, and all its own ghost-like visitings; and they had seen their Flora, in the meekness of the morning, setting forth on her way over the quiet mountains, like a fawn to play. Sometimes too, Love, who starts at shadows as if they were of the grave, is strangely insensible to realities that might well inspire dismay. So it was now with the dwellers in the hut at the head of Glencreran. Their Ronald had left them in the morning—night had come, and he and Flora were not there; but the day had been almost like a Summer day, and in their insatiation they never doubted that the happy creatures had changed their minds, and that Flora had returned with him to Glenco. Ronald had laughingly said, that haply he might surprise the people in that glen by bringing back to them Flora on her birth-day, and—strange though it afterwards seemed to her to be—that belief prevented one single bar from touching his mother's heart, and she and her husband that night lay down in untroubled sleep.

And what could have been done for them, had they been told by some good or evil spirit that their children were in the clutches of such a night? As well seek for a single bark in the middle of the misty main! But the inland storm had been seen brewing among the moun-

tains round King's-House, and hut had communicated with hut, though far apart in regions where the traveller sees no symptoms of human life. Down through the long cliff-pass of Mealanumy, between Buchail-Etive and the Black Mount, towards the lone House of Dalness, that lies in everlasting shadows, went a band of shepherds, trampling their way across a hundred frozen streams. Dalness joined its strength, and then away over the drift-bridged chasms toiled that gathering, with their sheep-dogs scouring the loose snows in the van, Fingal the Red Reaver, with his head aloft on the look-out for deer, grimly eyeing the corrie where last he tasted blood. "All plaided in their tartan array," these shepherds laughed at the storm,—and hark, you hear the bagpipe play—the music the Highlanders love both in war and in peace.

"They think then of the owrie cattle,  
And silly sheep:"

and though they ken 'twill be a moonless night,—for the snow-storm will sweep her out of heaven,—up the mountain and down the glen they go, marking where flock and herd have betaken themselves, and now, at midfall, unafraid of that blind hollow, they descend into the depth where once stood the old grove of pines. Following their dogs, who know their duties in their instinct, the band, without seeing it, are now close to that ruined hut. Why bark the sheep-dogs so—and why howls Fingal, as if some spirit passed athwart the night? He scents the dead body of the boy who so often had shouted him on in the forest when the antlers went by! Not dead—nor dead she who is on his bosom. Yet life in both frozen—and will the red blood in their veins ever again be thawed? Almost pitch dark is the roofless ruin; and the frightened sheep know not what is that terrible shape that is howling there. But a man enters, and lifts up one of the bodies, giving it into the arms of those at the doorway, and then lifts up the other; and by the flash of a rifle, they see that it is Ronald Cameron and Flora Macdonald, seemingly both frozen to death. Some of those reeds that the

shepherds burn in their huts are kindled, and in that small light they are assured that such are the corpses. But that noble dog knows that death is not there, and licks the face of Ronald, as if he would restore life to his eyes. Two of the shepherds know well how to fold the dying in their plaids,—how gentlest to carry them along; for they had learnt it on the field of victorious battle, when, without stumbling over the dead and wounded, they bore away the shattered body, yet living, of the youthful warrior, who had shown that of such a clan he was worthy to be the chief.

The storm was with them all the way down the glen; nor could they have heard each other's voices had they spoke; but mutely they shifted the burden from strong hand to hand, thinking of the hut in Glenco, and of what would be felt there on their arrival with the dying or the dead. Blind people walk through what to them is the night of crowded day-streets, unpausing turn round corners, unhesitating plunge down steep stairs, wind their way fearlessly through whirlwinds of life, and reach in their serenity, each one unharmed, his own obscure house. For God is with the blind. So is He with all who walk on walks of mercy. This saving band had no fear, therefore there was no danger, on the edge of the pitfall or the cliff. They knew the countenances of the mountains, shown momentarily by ghastly gleamings through the fitful night, and the hollow sound of each particular stream beneath

there was a pool or a water-fall. The dip of the hills, in spite of the drifts, familiar to their feet, did not deceive them now; and then the dogs, in their instinct, were guides that erred not: and as well as the shepherds knew it themselves, did Fingal know that they were anxious to reach Glenco. He led the way as if he were in moonlight; and often stood still when they were shifting their burden, and whined as if in grief. He knew where the bridges were—stones or logs; and he rounded the marshes where at springs the wild fowl feed. And thus instinct, and

reason, and faith, conducted the saving band along,—and now they are at Glenco, and at the door of the hut.

To life were brought the dead; and there, at midnight, sat they up like ghosts. Strange seemed they for a while to each other's eyes,—and at each other they looked as if they had forgotten how dearly once they loved. Then, as if in holy fear, they gazed in each other's faces, thinking that they had awoke together in heaven. "Flora!" said Ronald,—and that sweet word, the first he had been able to speak, reminded him of all that had passed, and he knew that the God in whom they had put their trust had sent them deliverance. Flora, too, knew her parents, who were on their knees; and she strove to rise up and kneel down beside them, but she was powerless as a broken reed; and when she thought to join with them in thanksgiving, her voice was gone. Still as death sat all the people in the hut, and one or two who were fathers were not ashamed to weep.

[SIR THOMAS DICK LAUDER, BART.  
1784—1843.]

### THE GREAT FLOODS IN MORAY-SHIRE.

AMONG the poor people, who were for a long time in danger, was a man of the name of Sandy Smith, whose cottage stood upon a piece of furzy pasture, not

flowed its banks. A great number of the inhabitants of the cottages in the part of the country nearest to him escaped early in the night of Monday to a large barn, which stood on high ground; and others were received into a gentleman's house, where they were made as comfortable as circumstances would permit. All of them thought that poor Sandy Smith would never be seen by them again, for his house was in a low situation, and already surrounded by water. But, on looking in the direction of his cottage, they were very glad to see a distant gleam of light,



which came from a candle placed in his cottage window. They, therefore, had lights placed in the windows of the gentleman's house just mentioned, in order that the poor people in the distant cottage might know they were not forgotten, although it was impossible to get at them.

A dismal night had Sandy Smith in his cottage, in the midst of the waters. At break of day the kind people, who were looking out for him and his family, saw all the country laid under water, including many fields which had the day before been beautiful with yellow wheat, green tops of turnips, and other crops; and the surface of the flood was strewn with trees and every kind of wreck from farms, and barns, and houses. The heavy rain and the raging wind were yet continuing; the cattle were wandering about, and lowing for want of their usual food, and crowds of distressed families were crying and bewailing themselves. Afar off was seen the cottage of Sandy Smith—its roof like a speck above water;—and it was seen that the gable end had given way. With the help of a good telescope, the family were perceived to have got out of the cottage, and to be all huddled together on a small spot of ground not more than a few feet square, and forty or fifty yards distant from their ruined dwelling. Sandy himself was seen, sometimes standing up and sometimes sitting on a small cask; he seemed to be watching the large trees that swept past him and his wife and children, and which threatened to sweep them away. His wife was sitting on a bit of a log, covered with a blanket, having one child on her knee, and two leaning by her side. On the ground stood a bottle and glass, from which those who saw them hoped they had derived some little comfort in the midst of the cold rain and wind. Close to them were about a score of sheep, a small horse, and three cows, all glad, like themselves, to stand on that little spot of dry land.

The greatest fear which those who saw these poor people from distant houses had was that the waters would gain upon

them before any boat could be procured to go and bring them away. A lady in the neighbourhood, had, however, ordered her horses to be put to a boat, to drag it down to a convenient spot for being launched, and three bold men got into it, determined to save the lives of the poor people if possible. Before they reached Sandy Smith and his family, they thought it their duty to rescue another poor family, whose situation was still more dangerous, as they were in a house of which hardly anything was visible but the thatch. When they reached that house, the poor people within were obliged to duck down into the water before they could be dragged out of the windows.

But to reach the house, and then to get on to where Sandy Smith and his family were waiting, was a task of no small labour and difficulty: for as the boat seemed to be going on fairly and well, it was more than once carried away by the currents that were to be crossed, and carried away with such violence, that those on shore thought the people in the boat would be lost. The activity of the men in the boat was their only safety; and one of them, whose name was Donald Munro, but who, on account of his dress, was that day called Straw Hat and Yellow Waistcoat, gained much honour for his wonderful exertions. Sometimes he was at the head of the boat, and sometimes at the stern, not unfrequently in the water up to the neck, and then again rowing with all his strength. Before they reached the spot where Sandy Smith and his family were standing in a cluster on their little spot of land, there were five raging currents to be passed. The moment the boat came to one of these, it was whirled away far down the stream; and when one current was passed, the men had to pull the boat up again all the way before they ventured to cross another. The last current which they had to cross was the worst; but Smith was so delighted to see the boat approaching, that he ran into the water to meet it, and helped to drag it towards the spot whereon his wife and children were yet remaining. They were all then safely placed in the boat, and carried

back, with many difficulties, across all the currents to the shore.

It appeared that these poor people had been driven out of their house at about eight o'clock on the Monday evening, and had fled to the only dry place they could reach. They had but just time to throw blankets over them, and Smith himself had, fortunately, presence of mind enough to take with him a small bag of meal. His cows, and his pony, and his sheep, being let out, wandered to the same spot. As the water gained upon the little space of ground they had, the poor beasts, feeling chilled with the cold pressed inwards also upon the family. Smith caught a log which was floating past, and it made a seat for his companions; an old chest served the same purpose: and a little meal and a little whisky was all their nourishment. There they had remained all that dismal night—all dark around them; the noise of the waters roaring in their ears—great trees going crashing past them every minute, as if they would sweep them all into eternity; and all the time the wind and rain beating upon them so fiercely that it seemed as if it would be impossible for them to live long under it. Nothing was to be seen but the far-off candles, placed in the house which has already been mentioned; and the light of which, as had been intended, was still some comfort to them in their desolate situation. When the light of morning broke upon them, Sandy Smith saw the little hamlet of Stripeside, where he had lived, a heap of ruins, besides all the neighbouring hamlets; and, far above them, the bridge broken by the violence of the stream. He had the attention to hide these sorrowful sights from his wife, by wrapping her head more closely from the cold, until the waters began to fall a little, in consequence of the giving way of some embankments: and then he told her to look round about her, for that now there was some hope. The Scotch peasantry are a religious people, and Sandy, who thought, when he saw the light of the candles shining across the broad and roaring water in the night, that the Providence to whom he ad-

dressed his prayers had not forgotten him and his little family, observed, after all the danger was over, that he should be grateful to God all the rest of his days.

Another family, whose cottage stood at no great distance from that of Sandy Smith, passed that terrible night in the midst of still greater dangers and struggles for life. The name of these poor people was Kerr. They left their house, which was already surrounded by water, early in the night, and tried to wade across the water to the dry ground, but the farther they waded, the deeper they found the water. Kerr's niece, a girl twelve years of age, lost heart, and began to sink: and the stream was increasing, and the darkness of night was upon them. The old man, however, did not give way; but, taking his niece on his shoulder, waded back with his wife, and by great labour regained his own cottage. It was between eight and nine o'clock in the evening when they groped their way to it; and they were obliged to clamber up into the garret. There they remained, in loneliness and darkness, until about two o'clock in the morning, when the roof of the cottage, damaged by the wet, began to fail. To avoid being crushed to death, the old man forced his way through a partition into the next house. Fortunately for them all, the partition was only made of wood and clay. There they remained till about eight o'clock in the morning: when the strength of the water on the outside became so great, that it bent the bolt of the lock of the house-door inwards, until it had no more hold of the staple than about the eighth of an inch. If the door had given way, the water would have rushed in with such violence as to sweep away the back wall of the house; and Kerr rummaged the garret until he was lucky enough to find a bit of board and a few nails, with which he managed to make the door more secure. At last, the roof of this second house began to fail also; and Kerr and his wife and niece had no way of escaping but through the thatch.

Whilst the party in the cottage were

undergoing all this, there were some on the shore who were very anxiously watching their fate; and among them a son of Kerr's, who had been straining his eyes towards his father's cottage all night long; unable to send help to them, and never expecting to see them alive more. Those about the young man tried to comfort him; but even whilst they were speaking to him the gable of Kerr's dwelling was seen to give way, and to fall into the raging current. But a gentleman, who was looking towards the cottage with a telescope, observed a hand thrust through the thatch of the house next to it. The hand worked busily, as if in despair of life; then a head appeared, and, at length, Kerr was seen to drag himself through the roof, and to drag up his wife and niece through the thatch after him. The three unfortunate people were then seen crawling along the roof towards the next house, for there were three houses built in a row: Kerr went first, and behind him the woman and girl, hardly able, from the force of the wind, to keep a blanket round them. Fortunate was it for them that old Kerr possessed so much courage and sense, exactly when courage and sense were wanting, for the tottering roof they had just left fell into the water, and was swept away. Kerr now tried in vain to force a passage through the thatch into the next house, but, finding he could not do it, he attempted one of the windows with no better success. He was then seen to drop himself down from the eaves upon a small speck of ground, a little higher than the rest, close to the back wall of the houses. To that spot of ground, where there was just room for them to stand, but not to move, he managed to get his wife and niece safely down.

Among those who could see all this going on was also a nephew of Old Kerr's, the brother of the little girl who was with Kerr and his wife; and he was half distracted by the sight. "Good God! friends," he exclaimed, "will you allow human beings to perish before your eyes, and do nothing to give them help; if I had but a boat, I would try to save

them. Will nobody give me a horse to go in search of one?"

It has already been mentioned that a lady in the neighbourhood lent her horses to drag a boat to the place where it was wanted; and in this boat it was that the Kerrs were taken from the dangerous spot on which they stood, before the brave men in the boat went on to Sandy Smith and his family, who, it will be remembered, had a few more yards of ground to stand upon than the Kerrs. The skill and coolness of these men, among whom was *Straw Hat* and *Yellow Waistcoat*, were witnessed by those on shore with admiration, and when they saw that they had crossed the dangerous currents, just in time to save the Kerrs, who had now only about three feet of earth left to stand upon, they gave them three hearty cheers. They were in no small degree rejoiced to see Kerr, and his poor wife, and the little girl, stowed safely into the boat; but when, directly after, they saw the brave *Yellow Waistcoat* wading away, and sounding the depths with a pole, until he got to one end of the building, and then beheld him lay hold of a large pig, and throw it into the boat as easily as if it had been a rabbit, they were angry to think his life should have been risked for such a saving:—but he must have been a good-natured fellow, for it seems that the pig belonged to a poor widow, and was all the property she had left.

When the frail boat, crossing again all the dangerous streams, arrived at the shore with the little party, they were received by many of their friends with so much heart and rejoicing, that even old Kerr, who was known for his firmness by the name of old Rodney, could not help shedding a few tears among the rest, exclaiming, in his homely Scotch,— "Hoot, toot, nonsense! Wha't this o't! Toots! I canna stand this mair than you bairns. Od, I maun just greet it out."

The boat next, with considerable difficulty, reached a cottage among alders, a little way above the bridge, in which were three helpless old women, one of whom had been for years bedridden. When the boat reached the hut, *Yellow*

*Waistcoat* knocked in the window, and entered with another of the boat's crew. They found the inmates sitting on chairs, immersed in water, which was four feet deep in the house. They were nearly dead with cold, and could not have existed many hours longer. They were lifted through the window, and were soon placed in safety.

To reach another family, consisting of a poor invalid old man, his infirm wife, their daughter, and grandson, it was necessary to carry the boat some distance, in order to launch it to another part of the flood. By the time the boat with its crew reached the cottage, its western side was entirely gone, and the boat was pushed in at the gap. Not a sound was heard within, and they suspected that all were drowned; but, on looking through a hole in a partition, they discovered the unhappy inmates roosted, like fowls, on the beams of the roof. They were, one by one, transferred safely to the boat, half dead with cold; but the old man's mind, unable to withstand the agonising apprehensions he had suffered, had become utterly deranged.

A book might be filled with accounts of the wonderful escapes of the night when these families were exposed to the wind, and the rain, and the flood.—*The Morayshire Floods.*

[WILLIAM MACKAY. 1770—1804.]

### AN ADVENTURE AT SEA.

ON the morning of the eleventh day (July 1) Mrs. Bremner found her husband dead in her arms, and our strength was so reduced it was with the utmost difficulty we threw his body overboard, after stripping off part of his clothes for the use of his wife. In the course of this day two others died in the mizen, and two more in the fore-top, with which we had of late little or no communication, being no longer able to come down the rigging, or speak loud enough to be heard at that distance. After the gale abated,

several of the Lascars went forward; and our number was so diminished, the two tops held us all. I can give very little account of the rest of the time; the sensation of hunger was now lost in that of weakness; and when I could get a supply of fresh water I was comparatively easy. Hitherto we had occasionally found the nights chilly; and as our strength decreased, so did our ability to endure the cold. The heavy rains by which we were drenched (though beneficial in other respects) rendered it more severe, inasmuch that after sunset our limbs were quite benumbed, our teeth chattered, and we sometimes feared we should die of extreme cold under a vertical sun. As the heat increased it diffused its influence throughout our whole frames; we exposed first one side, then the other, until our limbs became pliant; and as our spirits revived we indulged ourselves in conversation, which sometimes even became cheerful. But, as the meridian heat approached, the scorching rays renewed our torments, and we wondered how we could have wished the rain to cease. Of those who were not immediately near we knew little, unless by their cries. Some struggled hard, and died in great agony; but it was not always those whose strength was most impaired that died the easiest, though in some cases it might be so. I particularly remember the following instance: Mr. Wade's boy, a stout and healthy lad, died early, and almost without a groan; while another of the same age, but of less promising appearance, held out much longer. The fate of these unfortunate boys differed also in another respect, highly deserving of notice. Their fathers were both in the fore-top when the boys were taken ill. The father of Mr. Wade's, hearing of his son's illness, answered with indifference, that "he could do nothing for him," and left him to his fate. The other, when the accounts reached him, hurried down, and watching for a favourable moment, crawled on all-fours along the weather-gunwale to his son, who was in the mizen rigging. By that time only three or four planks of the quarter-deck remained, just

over the wexther-quarter gallery; and to this spot the unhappy man led his son, making him fast to the rail to prevent his being washed away. Whenever the boy was seized with a fit of retching, the father lifted him up, and wiped away the foam from his lips; and if a shower came, he made him open his mouth to receive the drops, or gently squeezed them into it from a rag. In this affecting situation both remained four or five days, till the boy expired. The unfortunate parent, as if unwilling to believe the fact, raised the body, gazed wistfully at it, and, when he could no longer entertain any doubt, watched it in silence till it was carried off by the sea; then, wrapping himself in a piece of canvas, sunk down, and rose no more, though he must have lived two days longer, as we judged from the quivering of his limbs when a wave broke over him. This scene made an impression even on us, whose feelings were in a manner dead to the world, and almost to ourselves, and to whom the sight of misery was now become habitual. On the evening of the 10th of July (and, as nearly as we could calculate, the twentieth day since the ship went down) one of the people said he saw something like land on the horizon to the eastward. His assertion was heard without emotion, no one immediately making any effort to ascertain the truth. Though it produced no visible effect, it seemed to operate inwardly, for a few minutes afterwards raising my head to observe the appearance the other had remarked, I found every eye turned towards it. We all continued looking the same way, though not very earnestly, till the dark shades of evening by degrees interrupted our view; and each then making his own observations, all agreed it was land. Mrs. Bremner and others asked my opinion, and if I thought there was yet a possibility of escape. I answered it did not appear to me to be land, but if it was, there was one comfort, that it would most likely soon put an end to our sufferings, as the ship would certainly ground a long way off shore, and be beat to pieces in a few

hours. This had been always my opinion, so that I dreaded seeing land; but at this time I was indifferent to everything, and incapable of any acute sensation. I remember, that on awaking at daybreak next morning, I did not think of looking whether there was land in sight or not, till one of the people on the fore-top waved a handkerchief, by way of signal that it was so. I then felt an inclination to get up and look, but, happening to be in an easy position, with my arms folded so as to press my stomach, I was too indifferent to turn myself round. My neighbours were more affected; some one got up and declared it was land, which roused another, and by degrees all of us. It appeared to me very like land, but still I was neither sure nor much interested about it. Mrs. Bremner having asked me if I thought it was the coast of Coromandel, this seemed to me such a ridiculous question, that I answered, if it was, she and I should go to the long-room at Madras, and there be exhibited as curiosities under the pictures of Cornwallis and Meadows, at so much a head. However, in the course of the day, it was so plain, there could be no longer any doubt, and anxiety then became general. I entertained some hopes of being saved, though abated by the apprehension of the ship's grounding far from shore, and I could not help thinking, after having survived such extraordinary sufferings on the middle of the ocean, it would be a cruel aggravation of the severity of our fate to perish thus in sight of land. In the evening we were so near, as to perceive, with inexpressible anguish, it was a wild jungle without any appearance of inhabitants. I expected the ship would strike every moment, and lay down, persuaded I should never see another day. I slept, notwithstanding, and was awakened before daylight by the ship striking on a rock, so violently as to shake the mast at every thump. I had foreseen the event, and prepared once more to meet my fate. At daybreak the motion was so violent that we could not hold ourselves fast. The tide having fallen several feet, the remaining beams of the upper deck were

out of water; we therefore made an effort to get down on them, which we accomplished with some difficulty. The gunner and I endeavoured to assist Mrs. Bremner, and brought her to the cut-harping; but she was too weak to help herself, and we had not strength to carry her, so were obliged to leave her there, and with great difficulty got upon the beams. The tide by this time had left the ship so far that she no longer moved, and the gun-deck was almost dry. The Lascars came out of the fore-top, and were searching among the rubbish for money. I proposed to two of them, who seemed stronger than the rest, to bring Mrs. Bremner down from the cut-harpings; but this they refused to do unless she gave them part of the money they understood she had about her. When the ship went down she had unfortunately put about thirty rupees in her pocket, and her anxiety to preserve them was often the subject of raillery among us, who little suspected how much these few rupees were to be instrumental in saving our lives. They agreed at last to bring her down to the gun-deck for eight rupees, and the service was no sooner performed than they insisted on being paid on the spot. This was the only instance they showed of want of subordination or fellow-feeling for their companions in distress, their conduct having been (except in this instance) highly exemplary, and particularly in the delicacy they uniformly showed towards our unhappy females.—*The Shipwreck of the Juno.*

[Upon this narrative Lord Byron founded the most beautiful of the incidents in the shipwreck in *Don Juan*. Thomas Moore, his biographer, considered Mr. Mackay's prose fully equal, if not superior, to Lord Byron's poetry.—EDITOR.]

[SIR WALTER SCOTT. 1771—1832.]

### JEANIE DEANS PLEADING FOR HER SISTER'S LIFE.

THE Queen seemed to acquiesce, and the Duke made a signal for Jeanie to advance from the spot where she had hitherto remained watching countenances,

which were too long accustomed to suppress all apparent signs of emotion, to convey to her any interesting intelligence. Her Majesty could not help smiling at the awestruck manner in which the quiet, demure figure of the little Scotchwoman advanced towards her, and yet more at the first sound of her broad northern accent. But Jeanie had a voice low and sweetly toned, an admirable thing in woman, and she besought "her Laddyship to have pity on a poor misguided young creature," in tones so affecting, that, like the notes of some of her native songs, provincial vulgarity was lost in pathos.

"Stand up, young woman," said the Queen, but in a kind tone, "and tell me what sort of a barbarous people your country-folk are, where child-murder is become so common as to require the restraint of laws like yours."

"If your Laddyship pleases," answered Jeanie, "there are many places besides Scotland where mothers are unkind to their ain flesh and blood."

It must be observed that the disputes between George the Second and Frederick Prince of Wales were then at the highest, and that the good-natured part of the public laid the blame on the Queen. She coloured highly, and darted a glance of a most penetrating character first at Jeanie, and then at the Duke. Both sustained it unmoved; Jeanie from total unconsciousness of the offence she had given, and the Duke from his habitual composure. But in his heart he thought, "My unlucky protégée has with this luckless answer shot dead, by a kind of chance medley, her only hope of success."

Lady Suffolk, good-humouredly and skilfully interposed in this awkward crisis. "You should tell this lady," she said to Jeanie, "the particular causes which render this crime common in your country."

"Some thinks it's the Kirk-session—that is—it's the—it's the cutty-stool, if your Laddyship pleases," said Jeanie, looking down and courtesying.

"The what?" said Lady Suffolk, to whom the phrase was new, and who besides was rather deaf.

"That's the stool of repentance, madam, if it please your Laddyship," answered Jeanie, "for light life and conversation, and for breaking the seventh command." Here she raised her eyes to the Duke, saw his hand at his chin, and, totally unconscious of what she had said out of joint, gave double effect to the innuendo, by stopping short and looking embarrassed.

As for Lady Suffolk, she retired like a covering party, which, having interposed betwixt their retreating friends and the enemy, have suddenly drawn on themselves a fire unexpectedly severe.

The deuce take the lass, thought the Duke of Argyle to himself; there goes another shot, and she has hit with both barrels right and left!

Indeed the Duke had himself his share of the confusion, for, having acted as master of ceremonies to this innocent offender, he felt much in the circumstances of a country squire, who, having introduced his spaniel into a well-appointed drawing-room, is doomed to witness the disorder and damage which arises to china and to dress-gowns, in consequence of its untimely frolics. Jeanie's last chance-hit, however, obliterated the ill impression which had arisen from the first; for her Majesty had not so lost the feelings of a wife in those of a Queen, but that she could enjoy a jest at the expense of "her good Suffolk." She turned towards the Duke of Argyle with a smile, which marked that she enjoyed the triumph, and observed, "The Scotch are a rigidly moral people." Then, again applying herself to Jeanie, she asked how she travelled up from Scotland.

"Upon my foot mostly, madam," was the reply.

"What, all that immense way upon foot? How far can you walk in a day?"

"Five-and-twenty miles and a bittock."

"And a what?" said the Queen, looking towards the Duke of Argyle.

"And about five miles more," replied the Duke.

"I thought I was a good walker," said the Queen, "but this shames me sadly."

"May your Laddyship never hae sae

weary a heart, that ye canna be sensible of the weariness of the limbs," said Jeanie.

That came better off, thought the Duke; it's the first thing she has said to the purpose.

"And I didna just a'thegither walk the haill way neither, for I had whiles the cast of a cart; and I had the cast of a horse from Ferrybridge—and divers other easements," said Jeanie, cutting short her story, for she observed the Duke made the sign he had fixed upon.

"With all these accommodations," answered the Queen, "you must have had a very fatiguing journey, and, I fear, to little purpose; since, if the King were to pardon your sister, in all probability it would do her little good, for I suppose your people of Edinburgh would hang her out of spite."

She will sink herself now outright, thought the Duke.

But he was wrong. The shoals on which Jeanie had touched in this delicate conversation lay under ground, and were unknown to her; this rock was above water, and she avoided it.

"She was confident," she said, "that baith town and country wad rejoice to see his Majesty taking compassion on a poor unfriended creature."

"His Majesty has not found it so in a late instance," said the Queen; "but I suppose my Lord Duke would advise him to be guided by the votes of the rabble themselves, who should be hanged and who spared?"

"No, madam," said the Duke, "but I would advise his Majesty to be guided by his own feelings, and those of his royal consort; and then I am sure punishment will only attach itself to guilt, and even then with cautious reluctance."

"Well, my Lord," said her Majesty, "all these fine speeches do not convince me of the propriety of so soon showing any mark of favour to your—I suppose I must not say rebellious?—but, at least, your very disaffected and intractable metropolis. Why, the whole nation is in a league to screen the savage and abominable murderers of that unhappy man; otherwise, how is it possible but that, of so many

perpetrators, and engaged in so public an action for such a length of time, one at least must have been recognised? Even this wench, for aught I can tell, may be a depository of the secret.—Hark you, young woman, had you any friends engaged in the Porteous mob?”

“No, madam,” answered Jeanie, happy that the question was so framed that she could, with a good conscience, answer it in the negative.

“But I suppose,” continued the Queen, “if you were possessed of such a secret, you would hold it a matter of conscience to keep it to yourself?”

“I would pray to be directed and guided what was the line of duty, madam,” answered Jeanie.

“Yes, and take that which suited your own inclinations,” replied her Majesty.

“If it like you, madam,” said Jeanie, “I would hae gaen to the end of the earth to save the life of John Porteous, or any other unhappy man in his condition; but I might lawfully doubt how far I am called upon to be the avenger of his blood, though it may become the civil magistrate to do so. He is dead and gane to his place, and they that have slain him must answer for their ain act. But my sister, my puir sister, Effie, still lives, though her days and hours are numbered! She still lives, and a word of the King’s mouth might restore her to a broken-hearted auld man, that never in his daily and nightly exercise forgot to pray that his Majesty might be blessed with a long and a prosperous reign, and that his throne, and the throne of his posterity, might be established in righteousness. O madam, if ever ye kend what it was to sorrow for and with a sinning and a suffering creature, whose mind is sae tossed that she can be neither ca’d fit to live or die, have some compassion on our misery!—Save an honest house from dishonour, and an unhappy girl, not eighteen years of age, from an early and dreadful death! Alas! it is not when we sleep soft and wake merrily ourselves that we think on other people’s sufferings. Our hearts are waxed light within us then, and we are for righting our ain wrongs and

fighting our ain battles. But when the hour of trouble comes to the mind or to the body—and seldom may it visit your Ledyship—and when the hour of death comes, that comes to high and low—lang and late may it be yours!—Oh, my Liddy, then it isna what we hae dune for ourselves, but what we hae dune for others, that we think on maist pleasantly. And the thoughts that ye hae intervened to spare the puir thing’s life will be sweeter in that hour, come when it may, than if a word of your mouth could hang the hail Porteous mob at the tail of ae tow.”

Tear followed tear down Jeanie’s cheeks, as, her features glowing and quivering with emotion, she pleaded her sister’s cause with a pathos which was at once simple and solemn.

“This is eloquence,” said her Majesty to the Duke of Argyle. “Young woman,” she continued, addressing herself to Jeanie, “I cannot grant a pardon to your sister—but you shall not want my warm intercession with his Majesty. Take this housewife case,” she continued, putting a small embroidered needle-case into Jeanie’s hands; “do not open it now, but at your leisure—you will find something in it which will remind you that you have had an interview with Queen Caroline.”

Jeanie, having her suspicions thus confirmed, dropped on her knees, and would have expanded herself in gratitude; but the Duke, who was upon thorns lest she should say more or less than just enough, touched his chin once more.

“Our business is, I think, ended for the present, my Lord Duke,” said the Queen, “and, I trust, to your satisfaction. Hereafter I hope to see your Grace more frequently, both at Richmond and St. James’s.—Come, Lady Suffolk, we must wish his Grace good-morning.”

They exchanged their parting reverences, and the Duke, so soon as the ladies had turned their backs, assisted Jeanie to rise from the ground, and conducted her back through the avenue, which she trode with the feeling of one who walks in her sleep.—*The Heart of Mid-Lothian.*



FRANCIS OSBALDISTONE'S  
FIRST INTERVIEW WITH  
DIANA VERNON.

THE fox, hard run, and nearly spent, first made his appearance from the copse which clothed the right-hand side of the valley. His drooping brush, his soiled appearance, and jaded trot, proclaimed his fate impending; and the carrion crow, which hovered over him, already considered poor Reynard as soon to be his prey. He crossed the stream which divides the little valley, and was dragging himself up a ravine on the other side of its wild banks, when the headmost hounds, followed by the rest of the pack in full cry, burst from the coppice, followed by the huntsman and three or four riders. The dogs pursued the trace of Reynard with unerring instinct; and the hunters followed with reckless haste, regardless of the broken and difficult nature of the grounds. They were tall, stout young men, well mounted, and dressed in green and red, the uniform of a sporting association, formed under the auspices of old Sir Hildebrand Osbaldistone. — "My cousins!" thought I, as they swept past me. The next reflection was—"What is my reception likely to be among these worthy successors of Nimrod? and how improbable is it that I, knowing little or nothing of rural sports, shall find myself at ease, or happy, in my uncle's family!" A vision that passed me interrupted these reflections.

It was a young lady, the loveliness of whose very striking features was enhanced by the animation of the chase and the glow of the exercise, mounted on a beautiful horse, jet black, unless where he was flecked by spots of the snow-white foam which embossed his bridle. She wore, what was then somewhat unusual, a coat, vest, and hat, resembling those of a man, which fashion has since called a riding-habit. The mode had been introduced while I was in France, and was perfectly new to me. Her long black hair streamed on the breeze, having in the hurry of the chase escaped from the ribbon which

bound it. Some very broken ground, through which she guided her horse with the most admirable address and presence of mind, retarded her course, and brought her closer to me than any of the other riders who had passed. I had, therefore, a full view of her uncommonly fine face and person, to which an inexpressible charm was added by the wild gaiety of the scene, and the romance of her singular dress and unexpected appearance. As she passed me, her horse made, in his impetuosity, an irregular movement, just while, coming once more upon open ground, she was again putting him to his speed. It served as an apology for me to ride close up to her, as if to her assistance. There was, however, no cause for alarm; it was not a stumble, nor a false step; and, if it had, the fair Amazon had too much self-possession to have been deranged by it. She thanked my good intentions, however, by a smile, and I felt encouraged to put my horse to the same pace, and to keep in her immediate neighbourhood. The clamour of "Whoop! dead! dead!"—and the corresponding flourish of the French horn, soon announced to us that there was no more occasion for haste, since the chase was at a close. One of the young men whom we had seen approached us, waving the brush of the fox in triumph, as if to upbraid my fair companion. "I see," she replied, "I see; but make no noise about it: if Phœbe," she said, patting the neck of the beautiful animal on which she rode, "had not got among the cliffs, you would have had little cause for boasting."

They met as she spoke, and I observed them both look at me and converse a moment in an under tone, the young lady apparently pressing the sportsman to do something which he declined shyly, and with a sort of sheepish sullenness. She instantly turned her horse's head towards me, saying—"Well, well, Thornie, if you won't, I must, that's all.—Sir," she continued, addressing me, "I have been endeavouring to persuade this cultivated young gentleman to make inquiry of you, whether, in the course of your travels in these parts, you have heard anything of a

friend of ours, one Mr. Francis Osbaldistone, who has been for some days expected at Osbaldistone Hall!" I was too happy to acknowledge myself to be the party inquired after, and to express my thanks for the obliging inquiries of the young lady.

"In that case, sir," she rejoined, "as my kinsman's politeness seems to be still slumbering, you will permit me (though I suppose it is highly improper) to stand mistress of ceremonies, and to present to you young Squire Thorncliff Osbaldistone, your cousin, and Die Vernon, who has also the honour to be your accomplished cousin's poor kinswoman."

There was a mixture of boldness, satire, and simplicity in the manner in which Miss Vernon pronounced these words. My knowledge of life was sufficient to enable me take up a corresponding tone as I expressed my gratitude to her for her condescension, and my extreme pleasure at having met with them. To say the truth, the compliment was so expressed, that the lady might easily appropriate the greater share of it, for Thorncliff seemed an arrant country bumpkin—awkward, shy, and somewhat sulky withal. He shook hands with me, however, and then intimated his intention of leaving me, that he might help the huntsman and his brothers to couple up the hounds,—a purpose which he rather communicated by way of information to Miss Vernon than as apology to me.

"There he goes," said the young lady, following him with eyes in which disdain was admirably painted—"the prince of grooms and cock-fighters and blackguard horse-courers. But there is not one of them to mend another.—Have you read Markham?" said Miss Vernon.

"Read whom, ma'am?—I do not even remember the author's name."

"O lud! on what a strand are you wrecked!" replied the young lady. "A poor forlorn and ignorant stranger, unacquainted with the very Alcoran of the savage tribe whom you are come to reside among.—Never to have heard of Markham, the most celebrated author on farriery! then I fear you are equally a

stranger to the more modern names of Gibson and Bartlett?"

"I am, indeed, Miss Vernon."

"And do you not blush to own it?" said Miss Vernon. "Why, we must forswear your alliance. Then, I suppose, you can neither give a ball, nor a mash, nor a horn!"

"I confess I trust all these matters to an ostler or to my groom."

"Incredible carelessness!—And you cannot shoe a horse, or cut his mane and tail; or worm a dog, or crop his ears, or cut his dewclaws; or reclaim a hawk, or give him his casting-stones, or direct his diet when he is sealed; or —"

"To sum up my insignificance in one word," replied I, "I am profoundly ignorant in all these rural accomplishments."

"Then, in the name of heaven, Mr. Francis Osbaldistone, what *can* you do?"

"Very little to the purpose, Miss Vernon; something, however, I can pretend to. When my groom has dressed my horse, I can ride him; and when my hawk is in the field, I can fly him."

"Can you do this?" said the young lady, putting her horse to a canter.

There was a sort of rude overgrown fence crossed the path before us, with a gate, composed of pieces of wood rough from the forest; I was about to move forward to open it, when Miss Vernon cleared the obstruction at a flying leap. I was bound, in point of honour, to follow, and was in a moment again at her side. "There are hopes of you yet," she said.

"I was afraid you had been a very degenerate Osbaldistone. But what on earth brings you to Cub Castle?—for so the neighbours have christened this hunting-hall of ours. You might have staid away, I suppose, if you would?"

I felt I was by this time on a very intimate footing with my beautiful apparition, and therefore replied, in a confidential under-tone—

"Indeed, my dear Miss Vernon, I might have considered it as a sacrifice to be a temporary resident in Osbaldistone Hall, the inmates being such as you describe them; but I am convinced there

is one exception that will make amends for all deficiencies."

"Oh, you mean Rashleigh?" said Miss Vernon.

"Indeed I do not; I was thinking—forgive me—of some person much nearer me."

"I suppose it would be proper not to understand your civility?—But that is not my way—I don't make a curtsy for it, because I am sitting on horseback. But, seriously, I deserve your exception, for I am the only conversable being about the Hall, except the old priest and Rashleigh."—*Rob Roy*.

### THE ESCAPE ON THE CLIFFS.

THEY were now near the centre of a deep but narrow bay, or recess, formed by two projecting capes of high and inaccessible rock, which shot out into the sea like the horns of a crescent; and neither durst communicate the apprehension which each began to entertain, that, from the unusually rapid advance of the tide, they might be deprived of the power of proceeding by doubling the promontory which lay before them, or of retreating by the road which brought them thither.

As they pressed forward, longing doubtless to exchange the easy curving line, which the sinuosities of the bay compelled them to adopt, for a straighter and more expeditious path, though less conformable to the line of beauty, Sir Arthur observed a human figure on the beach advancing to meet them. "Thank God," he exclaimed, "we shall get round Halket-head! that person must have passed it," thus giving vent to the feeling of hope, though he had suppressed that of apprehension.

"Thank God indeed!" echoed his daughter, half audibly, half internally, as if expressing the gratitude which she strongly felt.

The figure which advanced to meet them made many signs, which the haze of the atmosphere, now disturbed by wind and by a drizzling rain, prevented them from seeing, or comprehending distinctly. Some time before they met, Sir Arthur

could recognise the old blue-gowned beggar, Edie Ochiltree. It is said that even the brute creation lay aside their animosities and antipathies when pressed by an instant and common danger. The beach under Halket-head, rapidly diminishing in extent by the encroachments of the spring-tide and a north-west wind, was in like manner a neutral field, where even a justice of peace and a strolling mendicant might meet upon terms of mutual forbearance.

"Turn back! turn back!" exclaimed the vagrant; "why did ye not turn when I waved to you?"

"We thought," replied Sir Arthur, in great agitation, "we thought we could get round Halket-head."

"Halket-head! the tide will be running on Halket-head by this time like the Fall of Fyers! It was a' I could do to get round it twenty minutes since—it was coming in three feet abreast. We will maybe get back by Bally-burgh Ness Point yet. The Lord help us! it's our only chance. We can but try."

"My God, my child!"—"My father, my dear father!" exclaimed the parent and daughter, as, fear lending them strength and speed, they turned to retrace their steps, and endeavoured to double the point, the projection of which formed the southern extremity of the bay.

"I heard ye were here, frae the bit callant ye sent to meet your carriage," said the beggar, as he trudged stoutly on a step or two behind Miss Wardour, "and I couldna bide to think o' the dainty young leddy's peril, that has aye been kind to ilka forlorn heart that cam near her. Sae I lookit at the lift and the rin o' the tide, till I settled it that if I could get down time enough to gie you warning, we wad do weel yet. But I doubt, I doubt, I have been beguiled, for what mortal ee ever saw sic a race as the tide is rinnin' e'en now? See, yonder's the Ratton's Skeary—he aye held his neb abune the water in my day—but he's aneath it now."

Sir Arthur cast a look in the direction in which the old man pointed. A huge rock, which in general, even in spring-

tides, displayed a hulk like the keel of a large vessel, was now quite under water, and its place only indicated by the boiling and breaking of the eddying waves which encountered its submarine resistance.

"Mak' haste, mak' haste, my bonny leddy," continued the old man, "mak' haste, and we may do yet! Take haud o' my arm—an auld and frail arm it's now, but it's been in as sair stress as this is yet. Take haud o' my arm, my winsome leddy! D' ye see yon wee black speck among the wallowing waves yonder? This morning it was as high as the mast o' a brig—it's sma' enough now—but, while I see as muckle black about it as the crown o' my hat, I winna believe but we'll get round the Bally-burgh Ness, for a' that's come and gane yet."

Isabella, in silence, accepted from the old man the assistance which Sir Arthur was less able to afford her. The waves had now encroached so much upon the beach, that the firm and smooth footing which they had hitherto had on the sand must be exchanged for a rougher path close to the foot of the precipice, and in some places even raised upon its lower ledges. It would have been utterly impossible for Sir Arthur Wardour and his daughter to have found their way along these shelves without the guidance and encouragement of the beggar, who had been there before in high tides, though never, he acknowledged, "in sae awesome a night as this."

It was indeed a dreadful evening. The howling of the storm mingled with the shrieks of the sea-fowl, and sounded like the dirge of the three devoted beings who, pent between two of the most magnificent yet most dreadful objects of nature—a raging tide and an insurmountable precipice—toiled along their painful and dangerous path, often lashed by the spray of some giant billow, which threw itself higher on the beach than those that had preceded it. Each minute did their enemy gain ground perceptibly upon them! Still, however, loath to relinquish the last hopes of life, they bent their eyes on the black rock pointed out by Ochiltree. It was yet distinctly visible among the

breakers, and continued to be so, until they came to a turn in their precarious path, where an intervening projection of rock hid it from their sight.

Deprived of the view of the beacon on which they had relied, they now experienced the double agony of terror and suspense. They struggled forward, however; but when they arrived at the point from which they ought to have seen the crag, it was no longer visible. The signal of safety was lost among a thousand white breakers, which, dashing upon the point of the promontory, rose in prodigious sheets of snowy foam, as high as the mast of a first-rate man-of-war, against the dark brow of the precipice.

The countenance of the old man fell. Isabella gave a faint shriek, and "God have mercy upon us!" which her guide solemnly uttered, was piteously echoed by Sir Arthur—"My child! my child!—to die such a death!"

"My father! my dear father!" his daughter exclaimed, clinging to him; "and you too, who have lost your own life in endeavouring to save ours!"

"That's not worth the counting," said the old man. "I hae lived to be weiry of life; and here o' yonder—at the back o' a dyke, in a wreath o' snaw, or in the wame o' a wave, what signifies how the auld gaberlunzie dies?"

"Good man," said Sir Arthur, "can you think of nothing?—of no help? I'll make you rich—I'll give you a farm—I'll—"

"Our riches will be soon equal," said the beggar, looking out upon the strife of the water; "they are sae already, for I hae nae and, and you would give your fair bounds and barony for a square yard of rock that would be dry for twal hours."

While they exchanged these words, they paused upon the highest ledge of rock to which they could attain; for it seemed that any further attempt to move forward could only serve to anticipate their fate. Here, then, they were to await the sure though slow progress of the raging element, something in the situation of the martyrs of the early church, who, exposed by heathen tyrants to be slain by wild beasts,

were compelled for a time to witness the impatience and rage by which the animals were agitated, while awaiting the signal for undoing their grates, and letting them loose upon the victims.

Yet even this fearful pause gave Isabella time to collect the powers of a mind naturally strong and courageous, and which rallied itself at this terrible juncture. "Must we yield life," she said, "without a struggle? Is there no path, however dreadful, by which we could climb the crag, or at least attain some height above the tide, where we could remain till morning, or till help comes? They must be aware of our situation, and will raise the country to relieve us."

Sir Arthur, who heard, but scarcely comprehended, his daughter's question, turned, nevertheless, instinctively and eagerly to the old man, as if their lives were in his gift. Ochiltree paused. "I was a bauld craigsman," he said, "ance in my life, and mony a kittywake's and lungie's nest hae I harried up amang thae very black rocks; but it's lang, lang syne, and nae mortal could speel them without a rope—and if I had ane, my ee-sight, and my footstep, and my hand-grip, hae a' failed mony a day sinsyne—and then how could I save *you*? But there was a path here ance, though maybe, if we could see it, ye would rather bide where we are. His name be praised!" he ejaculated suddenly, "there's ane coming down the crag e'en now!" Then, exalting his voice, he hilloa'd out to the daring adventurer such instructions as his former practice, and the remembrance of local circumstances, suddenly forced upon his mind: "Ye're right—ye're right!—that gate, that gate!—fasten the rope weel round Crummie's-horn; that's the muckle black stane—cast twa plies round it—that's it!—now, weize yourself a wee easel-ward—a wee mair yet to that ither stane—we ca'd it the Cat's-lug—there used to be the root o' an aik-tree there. That will do!—canny now, lad—canny now—tak' tent and tak' time—Lord bless ye! tak' time. Very weel! Now ye maun get to Bessy's Apron, that's the muckle braid flat blue stane; and then I think,

wi' your help and the two thegither, I'll win at ye, and then we'll be able to get up the young leddy and Sir Arthur."

The adventurer, following the directions of old Edie, flung him down the end of the rope, which he secured around Miss Wardour, wrapping her previously in his own blue gown, to preserve her as much as possible from injury. Then, availing himself of the rope, which was made fast at the other end, he began to ascend the face of the crag—a most precarious and dizzy undertaking, which, however, after one or two perilous escapes, placed him safe on the broad flat stone beside our friend Lovel. Their joint strength was able to raise Isabella to the place of safety which they had attained. Lovel then descended in order to assist Sir Arthur, around whom he adjusted the rope; and again mounting to their place of refuge, with the assistance of old Ochiltree, and such aid as Sir Arthur himself could afford, he raised himself beyond the reach of the billows.

The sense of reprieve from approaching and apparently inevitable death, had its usual effect. The father and daughter threw themselves into each other's arms, kissed and wept for joy, although their escape was connected with the prospect of passing a tempestuous night upon a precipitous ledge of rock, which scarce afforded footing for the four shivering beings who now, like the sea-fowl around them, clung there in hopes of some shelter from the devouring element which raged beneath. The spray of the billows, which attained in fearful succession the foot of the precipice, overflowing the beach on which they so lately stood, flew as high as their place of temporary refuge; and the stunning sound with which they dashed against the rocks beneath seemed as if they still demanded the fugitives, in accents of thunder, as their destined prey.

It was a summer night doubtless; yet the probability was slender that a frame so delicate as that of Miss Wardour should survive till morning the drenching of the spray, and the dashing of the rain, which now burst in full violence, accompanied with deep and heavy gusts of wind,

added to the constrained and perilous circumstances of their situation.

"The lassie—the puir, sweet lassie," said the old man; "mony such a night have I weathered at hame and abroad, but, God guide us, how can she ever win through it!"

His apprehension was communicated in smothered accents to Lovel; for, with the sort of freemasonry by which bold and ready spirits correspond in moments of danger, and become almost instinctively known to each other, they had established a mutual confidence. "I'll climb up the cliff again," said Lovel, "there's daylight enough left to see my footing; I'll climb up and call for more assistance.

"Do so, do so, for Heaven's sake!" said Sir Arthur, eagerly.

"Are ye mad?" said the mendicant; "Francie o' Fowlshough, and he was the best craigsman that ever speel'd heugh (mair by token he brake his neck upon the Dunbuy of Slaines), wadna hae ventured upon the Halket-head craigs after sundown. It's God's grace, and a great wonder besides, that ye are not in the middle o' that roaring sea wi' what ye hae done already. I didna think there was the man left alive would hae come down the craigs as ye did. I question an' I could hae done it mysel', at this hour and in this weather, in the youngest and yaldest of my strength. But to venture up again—it's a mere and a clear tempting of Providence."

"I have no fear," answered Lovel; "I marked all the stations perfectly as I came down, and there is still light enough left to see them quite well—I am sure I can do it with perfect safety. Stay here, my good friend, by Sir Arthur and the young lady."

"Deil be in my feet then," answered the Bedesman, sturdily, "if ye gang. I'll gang too; for between the twa o' us, we'll hae mair than wark enough to get to the tap o' the heugh."

"No, no,—stay you here and attend to Miss Wardour. You see Sir Arthur is quite exhausted."

"Stay yoursel' then, and I'll gae," said

the old man. "Let death spare the green corn, and take the ripe."

"Stay both of you, I charge you," said Isabella, faintly. "I am well, and can spend the night very well here—I feel quite refreshed." So saying, her voice failed her; she sank down, and would have fallen from the crag, had she not been supported by Lovel and Ochiltree, who placed her in a posture half sitting, half reclining, beside her father, who, exhausted by fatigue of body and mind so extreme and unusual, had already sat down on a stone in a sort of stupor.

"It is impossible to leave them," said Lovel. "What is to be done? Hark! hark!—did I not hear a halloo?"

"The skriegh of a Jammie Norie," answered Ochiltree; "I ken the skirl weel."

"No, by Heaven," replied Lovel; "it was a human voice."

A distant hail was repeated, the sound plainly distinguishable among the various elemental noises and the clang of the sea-mews by which they were surrounded. The mendicant and Lovel exerted their voices in a loud halloo, the former waving Miss Wardour's handkerchief on the end of his staff to make them conspicuous from above. Though the shouts were repeated, it was some time before they were in exact response to their own, leaving the unfortunate sufferers uncertain whether, in the darkening twilight and increasing storm, they had made the persons, who apparently were traversing the verge of the precipice to bring them assistance, sensible of the place in which they had found refuge. At length their halloo was regularly and distinctly answered, and their courage confirmed, by the assurance that they were within hearing, if not within reach, of friendly assistance.—*The Antiquary*.

#### REBECCA DESCRIBES THE SIEGE TO THE WOUNDED IVANHOE.

"AND I must lie here like a bedridden monk," exclaimed Ivanhoe, "while the

game that gives me freedom or death is played out by the hand of others ! Look from the window once again, kind maiden, but beware that you are not marked by the archers beneath — Look out once more, and tell me if they yet advance to the storm."

With patient courage, strengthened by the interval which she had employed in mental devotion, Rebecca again took post at the lattice, sheltering herself, however, so as not to be visible from beneath.

"What dost thou see, Rebecca?" again demanded the wounded knight.

"Nothing but the cloud of arrows flying so thick as to dazzle mine eyes, and to hide the bowmen who shoot them."

"That cannot endure," said Ivanhoe; "if they press not right on to carry the castle by pure force of arms, the archery may avail but little against stone walls and bulwarks. Look for the Knight of the Fetterlock, fair Rebecca, and see how he bears himself; for as the leader is, so will his followers be."

"I see him not," said Rebecca.

"Foul craven!" exclaimed Ivanhoe; "does he blench from the helm when the wind blows highest?"

"He blenches not! he blenches not!" said Rebecca, "I see him now; he leads a body of men close under the outer barrier of the barbacan. — They pull down the piles and palisades; they hew down the barriers with axes. — His high black plume floats abroad over the throng, like a raven over the field of the slain. — They have made a breach in the barriers — they rush in — they are thrust back! — Front-de-Bœuf heads the defenders; I see his gigantic form above the press. They throng again to the breach, and the pass is disputed hand to hand, and man to man. God of Jacob! it is the meeting of two fierce tides — the conflict of two oceans moved by adverse winds!"

She turned her head from the lattice, as if unable longer to endure a sight so terrible.

"Look forth again, Rebecca," said Ivanhoe, mistaking the cause of her retiring; "the archery must in some de-

gree have ceased, since they are now fighting hand to hand. — Look again, there is now less danger."

Rebecca again looked forth, and almost immediately exclaimed, "Holy prophets of the law! Front-de-Bœuf and the Black Knight fight hand to hand on the breach, amid the roar of their followers, who watch the progress of the strife. — Heaven strike with the cause of the oppressed and of the captive!" She then uttered a loud shriek, and exclaimed, "He is down! — he is down!"

"Who is down?" cried Ivanhoe; "for our dear Lady's sake, tell me which has fallen?"

"The Black Knight," answered Rebecca, faintly; then instantly again shouted with joyful eagerness — "But no — but no! — the name of the Lord of hosts be blessed! — he is on foot again, and fights as if there were twenty men's strength in his single arm — His sword is broken — he snatches an axe from a yeoman — he presses Front-de-Bœuf with blow on blow — The giant stoops and totters like an oak under the steel of the woodman — he falls — he falls!"

"Front-de-Bœuf?" exclaimed Ivanhoe.

"Front-de-Bœuf!" answered the Jewess; "his men rush to the rescue, headed by the haughty Templar — their united force compels the champion to pause — They drag Front-de-Bœuf within the walls."

"The assailants have won the barriers, have they not?" said Ivanhoe.

"They have — they have!" exclaimed Rebecca — and they press the besieged hard upon the outer wall; some plant ladders, some swarm like bees, and endeavour to ascend upon the shoulders of each other — down go stones, beams, and trunks of trees upon their heads, and as fast as they bear the wounded to the rear, fresh men supply their places in the assault — Great God! hast thou given men thine own image, that it should be thus cruelly defaced by the hands of their brethren!"

"Think not of that," said Ivanhoe; "this is no time for such thoughts — Who yield? — who push their way?"

"The ladders are thrown down," replied Rebecca, shuddering; "the soldiers lie grovelling under them like crushed reptiles—The besieged have the better."

"Saint George strike for us!" exclaimed the knight; "do the false yeomen give way?"

"No!" exclaimed Rebecca, "they bear themselves right yeomanly—the Black Knight approaches the postern with his huge axe—the thundering blows which he deals, you may hear them above all the din and shouts of the battle—Stones and beams are hailed down on the bold champion—he regards them no more than if they were thistle-down or feathers!"

"By Saint John of Acre," said Ivanhoe, raising himself joyfully on his couch, "methought there was but one man in England that might do such a deed!"

"The postern gate shakes," continued Rebecca; "it crashes—it is splintered by his blows—they rush in—the outwork is won—Oh, God!—they hurl the defenders from the battlements—they throw them into the moat—O men, if ye be indeed men, spare them that can resist no longer!"

"The bridge—the bridge which communicates with the castle—have they won that pass?" exclaimed Ivanhoe.

"No," replied Rebecca, "the Templar has destroyed the plank on which they crossed—few of the defenders escaped with him into the castle—the shrieks and cries which you hear tell the fate of the others—Alas! I see it is still more difficult to look upon victory than upon battle."  
—*Ivanhoe*.

[JAMES FENIMORE COOPER 1799–1851.]

#### DEATH OF LONG TOM COFFIN.

LIFTING his broad hands high into the air, his voice was heard in the tempest. "God's will be done with me," he cried: "I saw the first timber of the *Ariel* laid, and shall live just long enough to see it turn out of her bottom; after which I wish to live no longer." But his shipmates were far beyond the sounds of his

voice before these were half uttered. All command of the boat was rendered impossible, by the numbers it contained, as well as the raging of the surf; and as it rose on the white crest of a wave, Tom saw his beloved little craft for the last time. It fell into a trough of the sea, and in a few moments more its fragments were ground into splinters on the adjoining rocks. The coxswain [Tom] still remained where he had cast off the rope, and beheld the numerous heads and arms that appeared rising, at short intervals, on the waves, some making powerful and well-directed efforts to gain the sands, that were becoming visible as the tide fell, and others wildly tossed, in the frantic movements of helpless despair. The honest old seaman gave a cry of joy as he saw Barnstable [the commander whom Tom had forced into the boat] issue from the surf, where one by one several seamen appeared also, dripping and exhausted. Many others of the crew were carried in a similar manner to place of safety; though, as Tom returned to his seat on the bowsprit, he could not conceal from his reluctant eyes the lifeless forms that were, in other spots, driven against the rocks with a fury that soon left them but few of the outward vestiges of humanity.

Dillon and the coxswain were now the sole occupants of their dreadful station. The former stood, in a kind of stupid despair, a witness of the scene; but as his curdled blood began again to flow more warmly to his heart, he crept close to the side of Tom, with that sort of selfish feeling that makes even hopeless misery more tolerable, when endured in participation with another.

"When the tide falls," he said in a voice that betrayed the agony of fear, though his words expressed the renewal of hope, "we shall be able to walk to land."

"There was One and only One to whose feet the waters were the same as a dry deck," returned the coxswain; "and none but such as have His power will ever be able to walk from these rocks to the sands." The old seaman paused,



and turning his eyes, which exhibited a mingled expression of disgust and compassion, on his companion, he added, with reverence: "Had you thought more of Him in fair weather, your case would be less to be pitied in this tempest."

"Do you still think there is much danger?" asked Dillon.

"To them that have reason to fear death. Listen! Do you hear that hollow noise beneath ye?"

"'Tis the wind driving by the vessel!"

"'Tis the poor thing herself," said the affected cockswain, "giving her last groans. The water is breaking upon her decks, and in a few minutes more, the handsomest model that ever cut a wave, will be like the chips that fell from her in framing!"

"Why then did you remain here?" cried Dillon wildly.

"To die in my coffin, if it should be the will of God," returned Tom. "These waves are to me what the land is to you: I was born on them, and I have always meant that they shall be my grave."

"But—I—I" shrieked Dillon, "I am not ready to die!—I cannot die!—I will not die!"

"Poor wretch!" muttered his companion, "you must go like the rest of us; when the death-watch is called, none can skulk from the muster."

"I can swim," Dillon continued, rushing with frantic eagerness to the side of the wreck. "Is there no billet of wood, no rope, that I can take with me?"

"None; everything has been cut away, or carried off by the sea. If you are about to strive for your life, take with you a stout heart and a clean conscience, and trust the rest to God."

"God!" echoed Dillon, in the madness of his frenzy. "I know no God! there is no God that knows me!"

"Peace!" said the deep tones of the cockswain, in a voice that seemed to speak in the elements; "blasphemer, peace!"

The heavy groaning, produced by the water in the timbers of the *Arctid*, at that moment added its impulse to the raging feelings of Dillon, and he cast himself

headlong into the sea. The water, thrown by the rolling of the surf on the beach, was necessarily returned to the ocean in eddies, in different places favourable to such an action of the element. Into the edge of one of these counter-currents, that was produced by the very rocks on which the schooner lay, and which the watermen call the "under-tow," Dillon had unknowingly thrown his person; and when the waves had driven him a short distance from the wreck, he was met by a stream that his most desperate efforts could not overcome. He was a light and powerful swimmer, and the struggle was hard and protracted. With the shore immediately before his eyes, and at no great distance, he was led, as by a false phantom, to continue his efforts, although they did not advance him a foot. The old seaman, who at first had watched his motions with careless indifference, understood the danger of his situation at a glance, and, forgetful of his own fate, he shouted aloud, in a voice that was driven over the struggling victim to the ears of his shipmates on the sands:

"Sheer to port, and clear the undertow! Sheer to the southward!"

Dillon heard the sounds, but his faculties were too much obscured by terror to distinguish their object; he, however, blindly yielded to the call, and gradually changed his direction until his face was once more turned towards the vessel. Tom looked around him for a rope, but all had gone over with the spars, or been swept away by the waves. At this moment of disappointment, his eyes met those of the desperate Dillon. Calm and inured to horrors as was the veteran seaman, he involuntarily passed his hand before his brow to exclude the look of despair he encountered; and when, a moment afterwards, he removed the rigid member, he beheld the sinking form of the victim as it gradually settled in the ocean, still struggling with regular but impotent strokes of the arms and feet to gain the wreck, and to preserve an existence that had been so much abused in its hour of allotted probation. "He will soon meet his God, and learn that his

God knows him!" murmured the cockswain to himself. As he yet spoke, the wreck of the *Ariad* yielded to an overwhelming sea, and after a universal shudder, her timbers and planks gave way, and were swept towards the cliffs, bearing the body of the simple-hearted cockswain among the ruins.—*The Pilot*.

[HUGH MILLER. 1802—1855.]

### THE EARLY DAYS OF A GEOLOGIST.

It was twenty years last February since I set out a little before sunrise to make my first acquaintance with a life of labour and restraint, and I have rarely had a heavier heart than on that morning. I was but a thin, loose-jointed boy at the time—fond of the pretty intangibilities of romance, and of dreaming when broad awake; and, woeful change! I was now going to work at what Burns has instanced in his "Twa Dogs," as one of the most disagreeable of all employments—to work in a quarry. Bating the passing uneasiness occasioned by a few gloomy anticipations, the portion of my life which had already gone by had been happy beyond the common lot. I had been a wanderer among rocks and woods—a reader of curious books when I could get them—a gleaner of old traditionary stories; and now I was going to exchange all my day-dreams, and all my amusements, for the kind of life in which men toil every day that they may be enabled to eat, and eat every day that they may be enabled to toil!

The quarry in which I wrought lay on the southern shore of a noble inland bay, or frith rather, with a little clear stream on the one side, and a thick fir wood on the other. It had been opened in the old red sandstone of the district, and was overtopped by a huge bank of diluvial clay, which rose over it in some places to the height of nearly thirty feet, and which at this time was rent and shivered, wherever it presented an open front to the weather, by a recent frost. A heap

of loose fragments, which had fallen from above, blocked up the face of the quarry, and my first employment was to clear them away. The friction of the shovel soon blistered my hands, but the pain was by no means very severe, and I wrought hard, and willingly, that I might see how the huge strata below, which presented so firm and unbroken a frontage, were to be torn up and removed. Picks, and wedges, and levers, were applied by my brother workmen; and simple and rude as I had been accustomed to regard these implements, I found I had much to learn in the way of using them. They all proved inefficient, however, and the workmen had to bore into one of the inferior strata, and employ gunpowder. The process was new to me, and I deemed it a highly amusing one: it had the merit, too, of being attended with some such degree of danger as a boating or rock excursion, and had thus an interest independent of its novelty. We had a few capital shots: the fragments flew in every direction; and an immense mass of the diluvium came toppling down, bearing with it two dead birds, that in a recent storm had crept into one of the deeper fissures, to die in the shelter. I felt a new interest in examining them. The one was a pretty cock goldfinch, with its hood of vermilion, and its wings inlaid with the gold to which it owes its name, as unsoiled and smooth as if it had been preserved for a museum. The other, a somewhat rarer bird, of the woodpecker tribe, was variegated with light blue and a grayish yellow. I was engaged in admiring the poor little things, more disposed to be sentimental, perhaps, than if I had been ten years older, and thinking of the contrast between the warm h and jollity of their green summer haunts and the cold and darkness of their last retreat, when I heard our employer bidding the workmen lay by their tools. I looked up and saw the sun sinking behind the thick fir wood beside us, and the long dark shadows of the trees stretching downwards towards the shore.

This was no very formidable beginning of the course of life I had so much

dreaded. To be sure, my hands were a little sore, and I felt nearly as much fatigued, as if I had been climbing among the rocks; but I had wrought and been useful, and had yet enjoyed the day fully as much as usual. It was no small matter, too, that the evening, converted by a rare transmutation, into the delicious "blink of rest" which Burns so truthfully describes, was all my own. I was as light of heart next morning as any of my brother-workmen. There had been a smart frost during the night, and the rime lay white on the grass as we passed onwards through the fields; but the sun rose in a clear atmosphere, and the day mellowed, as it advanced, into one of those delightful days of early spring, which give so pleasing an earnest of whatever is mild and genial in the better half of the year. All the workmen rested at mid-day, and I went to enjoy my half-hour, alone in a mossy knoll in the neighbouring wood, which commands through the trees a wide prospect of the bay and the opposite shore. There was not a wrinkle on the water, nor a cloud in the sky, and the branches were as moveless in the calm as if they had been traced on canvas. From a wooded promontory that stretched half-way across the frith, there ascended a thin column of smoke. It rose straight as the line of a plummet for more than a thousand yards, and then, on reaching a thinner stratum of air, spread out equally on every side like the foliage of a stately tree. Ben Wyvis rose to the west, white with the yet unwasted snows of winter, and as sharply defined in the clear atmosphere, as if all its sunny slopes and blue retiring hollows had been chiselled in marble. A line of snow ran along the opposite hills; all above was white, and all below was purple. They reminded me of the pretty French story, in which an old artist is described as tasking the ingenuity of his future son-in-law, by giving him as a subject for his pencil a flower-piece composed of only white flowers, of which the one-half were to bear their proper colour, the other half a deep purple hue, and yet all be perfectly natural; and how

the young man resolved the riddle and gained his mistress, by introducing a transparent purple vase into the picture, and making the light pass through it on the flowers that were drooping over the edge. I returned to the quarry, convinced that a very exquisite pleasure may be a very cheap one, and that the busiest employments may afford leisure enough to enjoy it.

The gunpowder had loosened a large mass in one of the inferior strata, and our first employment, on resuming our labours, was to raise it from its bed. I assisted the other workmen in placing it on edge, and was much struck by the appearance of the platform on which it rested. The entire surface was ridged and furrowed like a bag of sand that had been left by the tide an hour before. I could trace every bend and curvature, every cross hollow and counter ridge of the corresponding phenomena; for the resemblance was no half resemblance—it was the thing itself; and I had observed it a hundred and a hundred times, when sailing my little schooner in the shallows left by the ebb. But what had become of the waves that had thus fretted the solid rock, or of what element had they been composed. I felt as completely at fault as Robinson Crusoe did on his discovering the print of the man's foot on the sand. The evening furnished me with s'ill further cause of wonder. We raised another block in a different part of the quarry, and found that the area of a circular depression in the stratum below, was broken and flawed in every direction, as if it had been the bottom of a pool, recently dried up, which had shrunk and split in the hardening. Several large stones came rolling down from the diluvium in the course of the afternoon. They were of different qualities from the sandstone below, and from one another; and, what was more wonderful still, they were all rounded and water-worn, as if they had been tossed about in the sea, or the bed of a river, for hundreds of years. There could not, surely, be a more conclusive proof that the bank which had enclosed them so long could not have

been created on the rock on which it rested. No workman ever manufactures a half-worn article, and the stones were all half worn! And if not the bank, why then the sandstone underneath? I was lost in conjecture, and found I had food enough for thought that evening, without once thinking of the unhappiness of a life of labour.

The immense masses of diluvium which we had to clear away, rendered the working of the quarry laborious and expensive, and all the party quitted it in a few days, to make trial of another that seemed to promise better. The one we left is situated, as I have said, on the southern shore of an inland bay—the bay of Cromarty; the one to which we removed has been opened in a lofty wall of cliffs that overhangs the northern shore of the Moray Frith. I soon found I was to be no loser by the change. Not the united labours of a thousand men for more than a thousand years, could have furnished a better section of the geology of the district than this range of cliffs. It may be regarded as a sort of chance dissection on the earth's crust. We see in one place the primary rock, with its veins of granite and quartz, its dizzy precipices of gneiss, and its huge masses of hornblende; we find the secondary rock in another, with its beds of sandstone and shale, its spars, its clays, and its nodular limestones. We discover the still little-known, but highly interesting fossils of the Old Red Sandstone in one deposition; we find the beautifully preserved shells and lignites of the Lias in another. There are the remains of two several creations at once before us. The shore, too, is heaped with rolled fragments of almost every variety of rock,—basalts, iron-stones, hyperstenes, porphyries, bituminous shales, and micaceous schists. In short, the young geologist, had he all Europe before him, could hardly choose for himself a better field. I had, however, no one to tell me so at the time, for geology had not yet travelled so far north; and so, without guide or vocabulary, I had to grope my way as I best might, and find out all its wonders for myself. But so slow was the

process, and so much was I a seeker in the dark, that the facts contained in these few sentences, were the patient gatherings of years.

My first year of labour came to a close, and I found that the amount of my happiness had not been less than in the last of my boyhood. My knowledge, too, had increased in more than the ratio of former seasons; and as I had acquired the skill of at least the common mechanic, I had fitted myself for independence. The additional experience of twenty years has not shown me that there is any necessary connection between a life of toil and a life of wretchedness; and when I have found good men anticipating a better and a happier time than either the present or the past, the conviction that in every period of the world's history the great bulk of mankind must pass their days in labour, has not in the least inclined me to scepticism.—*The Old Red Sandstone.*

[CHARLES DICKENS. 1812—1870.]

### THE DEATH OF STEERFORTH.

WHEN the day broke, it blew harder and harder. I had been in Yarmouth when the seamen said it blew great guns, but I had never known the like of this, or anything approaching to it. We came to Ipswich—very late, having had to fight every inch of ground since we were ten miles out of London; and found a cluster of people in the market-place, who had risen from their beds in the night, fearful of falling chimneys. Some of these, congregating about the inn-yard while we changed horses, told us of great sheets of lead having been ripped off a high church-tower and flung into a by-street, which they then blocked up. Others had to tell of country-people coming in from neighbouring villages, who had seen great trees lying torn out of the earth, and whole ricks scattered about the roads and fields. Still there was no abatement in the storm, but it blew harder. As we struggled on, nearer and nearer to the sea, from which this mighty wind was blowing dead on

shore, its force became more and more terrific. Long before we saw the sea, its spray was on our lips, and showered salt rain upon us. The water was out, over miles and miles of the flat country adjacent to Yarmouth; and every sheet and puddle lashed its banks, and had its stress of little breakers setting heavily towards us. When we came within sight of the sea, the waves on the horizon, caught at intervals above the rolling abyss, were like glimpses of another shore with towers and buildings. When at last we got into the town, the people came out to their doors, all aslant, and with streaming hair, making a wonder of the mail that had come through such a night. I put up at the old inn, and went down to look at the sea, staggering along the street, which was strewn with sand and sea-weed, and with flying blotches of sea-foam, afraid of falling slates and tiles, and holding by people I met at angry corners. Coming near the beach, I saw, not only the boatmen, but half the people of the town lurking behind buildings, some now and then braving the fury of the storm to look away to sea, and blown sheer out of their course in trying to get zigzag back. Joining these groups, I found bewailing women whose husbands were away in herring or oyster boats, which there was too much reason to think might have foundered before they could run in anywhere for safety. Grizzled old sailors were among the people, shaking their heads as they looked from water to sky, and muttering to one another; ship-owners, excited and uneasy; children, huddling together, and peering into older faces; even stout mariners, disturbed and anxious, levelling their glasses at the sea from behind places of shelter, as if they were surveying an enemy. The tremendous sea itself, when I could find sufficient time to look at it, in the agitation of the blinding wind, the flying stones and sand, and the awful noise, confounded me. As the high watery walls came rolling in, and, at their highest, tumbled into surf, they looked as if the least would engulf the town. As the receding wave swept back with a hoarse roar, it seemed to

scoop out deep caves in the beach, as if its purpose were to undermine the earth. When some white-headed billows thundered on, and dashed themselves to pieces before they reached the land, every fragment of the late whole seemed possessed by the full might of its wrath, rushing to be gathered to the composition of another monster. Undulating hills were changed to valleys, undulating valleys (with a solitary storm-bird sometimes skimming through them) were lifted up to hills; masses of water shivered and shook the beach with a booming sound; every shape tumultuously rolled on, as soon as made, to change its shape and place, and beat another shape and place away; the ideal shore on the horizon, with its towers and buildings, rose and fell; the clouds flew fast and thick; I seemed to see a rending and upheaving of all nature. . . .

The wind might by this time have lulled a little, though not more sensibly than if the cannonading I had dreamt of had been diminished by the silencing of half-a-dozen guns out of hundreds. But the sea, having upon it the additional agitation of the whole night, was infinitely more terrific than when I had seen it last. Every appearance it had then presented bore the expression of being *swelled*; and the height to which the breakers rose, and, looking over one another, bore one another down, and rolled in in interminable hosts, was most appalling. In the difficulty of hearing anything but wind and waves, and in the crowd, and the unspeakable confusion, and my first breathless efforts to stand against the weather, I was so confused that I looked out to sea for the wreck, and saw nothing but the foaming heads of the great waves. A half-dressed boatman standing next me, pointed with his bare arm (a tattooed arrow on it, pointing in the same direction) to the left. Then, O great Heaven! I saw it, close in upon us! One mast was broken short off six or eight feet from the deck, and lay over the side, entangled in a maze of sail and rigging; and all that ruin, as the ship rolled and beat,—which she did without a moment's

pause, and with a violence quite inconceivable,—beat the side as if it would stave it in. Some efforts were even then being made to cut this portion of the wreck away; for, as the ship, which was broadside on, turned towards us in her rolling, I plainly descried her people at work with axes, especially one active figure with long curling hair conspicuous among the rest. But a great cry, which was audible even above the wind and water, rose from the shore at this moment; the sea, sweeping over the rolling wreck, made a clean breach, and carried men, spars, casks, planks, bulwarks, heaps of such toys, into the boiling surge. The second mast was yet standing, with the rags of a rent sail and a wild confusion of broken cordage flapping to and fro. The ship had struck once, the same boatman hoarsely said in my ear, and then lifted in and struck again. I understood him to add that she was parting amidships, and I could readily suppose so, for the rolling and beating were too tremendous for any human work to suffer long. As he spoke, there was another great cry of pity from the beach; four men arose with the wreck out of the deep, clinging to the rigging of the remaining mast; uppermost, the active figure with the curling hair. There was a bell on board, and as the ship rolled and dashed, like a desperate creature driven mad, now showing us the whole sweep of her deck, as she turned on her beam-ends towards the shore, now nothing but her keel, as she sprung wildly over and turned towards the sea, the bell rang; and its sound, the knell of those unhappy men, was borne towards us on the wind. Again we lost her, and again she rose. Two men were gone. The agony on shore increased. Men groaned, and clasped their hands; women shrieked, and turned away their faces. Some ran wildly up and down along the beach, crying for help where no help could be. I found myself one of these, frantically imploring a knot of sailors, whom I knew, not to let those two lost creatures perish before our eyes. They were making out to me, in an agitated way—I don't know how, for the

little I could hear I was scarcely composed enough to understand—that the life-boat had been bravely manned an hour ago, and could do nothing; and that as no man would be so desperate as to attempt to wade off with a rope, and establish a communication with the shore, there was nothing left to try; when I noticed that some new sensation moved the people on the beach, and saw them part, and Ham come breaking through them to the front. I ran to him—as well as I know, to repeat my appeal for help. But, distracted though I was, by a sight so new to me and terrible, the determination in his face, and his look out to sea—exactly the same look as I remembered in connexion with the morning after Emily's flight—awoke me to a knowledge of his danger. I held him back with both arms, and implored the men with whom I had been speaking not to listen to him, not to do murder, not to let him stir from off that sand. Another cry arose on shore, and looking to the wreck, we saw the cruel sail, with blow on blow, beat off the lower of the two men, and fly up in triumph round the active figure left alone upon the mast. Against such a sight and against such determination as that of the calmly desperate man, who was already accustomed to lead half the people present, I might as hopefully have entreated the wind. “Mas'r Davy,” he said, cheerily grasping me by both hands, “if my time is come, 'tis come. If 't an't, I'll bide it. Lord above bless vou, and bless all! Mates, make me ready! I'm a-going off!”

I was swept away, but not unkindly, to some distance, where the people around me made me stay, urging, as I confusedly perceived, that he was bent on going, with help or without, and that I should endanger the precautions for his safety, by troubling those with whom they rested. I don't know what I answered, or what they rejoined; but I saw hurry on the beach, and men running with ropes from a capstan that was there, and penetrating into a circle of figures that hid him from me. Then I saw him standing alone, in a seaman's frock and trowsers, a rope in

his hand, or slung to his wrist, another round his body, and several of the best men holding at a little distance to the latter, which he laid out himself slack upon the shore, at his feet. The wreck, even to my unpractised eye, was breaking up. I saw that she was parting in the middle, and that the life of the solitary man upon the mast hung by a thread. Still he clung to it. He had a singular red cap on, not like a sailor's cap, but of a finer colour; and, as the few yielding planks between him and destruction rolled and bulged, and his anticipative death-knell rung, he was seen by all of us to wave it. I saw him do it now, and thought I was going distracted, when his action brought an old remembrance to my mind of a once dear friend. I saw him watching the sea, standing alone, with the silence of suspended breath behind him, and the storm before, until there was a great retreating wave, when, with a backward glance at those who held the rope which was made fast round his body, he dashed in after it, and in a moment was buffeting with the water; rising with the hills, falling with the valleys, lost beneath the foam, then drawn again to land. They hauled in hastily. He was hurt. I saw blood on his face from where I stood; but he took no thought of that. He seemed hurriedly to give them some directions for leaving him more free—or so I judged from the motion of his arm—and was gone as before. And now he made for the wreck, rising with the hills, falling with the valleys, lost beneath the rugged foam, borne in towards the shore, borne on towards the ship, striving hard and valiantly. The distance was nothing, but the power of the sea and wind made the strife deadly. At length he neared the wreck. He was so near, that with one more of his vigorous strokes he would be clinging to it,—when, a high, green, vast hill-side of water, moving on shoreward, from beyond the ship, he seemed to leap up into it with a mighty bound, and the ship was gone! Some eddying fragments I saw in the sea, as if a mere cask had been broken, in running to the spot where they were hauling in. Consternation was

in every face. They drew him to my very feet—insensible—dead. He was carried to the nearest house; and no one preventing me now, I remained near him, busy, while every means of restoration were tried; but he had been beaten to death by the great wave, and his generous heart was stilled for ever. As I sat beside the bed, when hope was abandoned and all was done, a fisherman, who had known me when Emily and I were children, and ever since, whispered my name at the door. "Sir," said he, with tears starting to his weather-beaten face, which, with his trembling lips, was ashy pale, "will you come over yonder?" The old remembrance that had been recalled to me, was in his look. I asked him terror-stricken, leaning on the arm he held out to support me:

"Has a body come ashore?"

He said, "Yes."

"Do I know it?" I asked then.

He answered nothing. But he led me to the shore. And on that part of it where she and I had looked for shells, two children—on that part of it where some lighter fragments of the old boat, blown down last night, had been scattered by the wind—among the ruins of the home he had wronged—I saw him lying with his head upon his arm, as I had often seen him lie at school. . . . No need, O Steerforth, to have said, when we last spoke together, in that hour which I so little deemed to be our parting hour; no need to have said, "Think of me at my best!" I had done that ever; and could I change now, looking on this sight! . . . The windows of the chamber where he lay, I darkened last. I lifted up the leaden hand, and held it to my heart; and all the world seemed death and silence, broken only by his mother's moaning.—*David Copperfield.*

### THE PAUPER'S FUNERAL.

THERE was no fire in the room; but a man was crouching mechanically over the empty stove. An old woman, too, had drawn a low stool to the cold hearth, and

was sitting beside him. There were some ragged children in another corner; and in a small recess, opposite the door, there lay upon the ground something covered with an old blanket. Oliver shuddered as he cast his eyes towards the place, and crept involuntarily closer to his master; for, though it was covered up, the boy *felt* that it was a corpse.

The man's face was thin and very pale; his hair and beard were grizzly, and his eyes were bloodshot. The old woman's face was wrinkled, her two remaining teeth protruded over her under lip, and her eyes were bright and piercing.

"Nobody shall go near her," said the man, starting fiercely up as the undertaker approached the recess. "Keep back! d—n you—keep back, if you've a life to lose!"

"Nonsense, my good man," said the undertaker, who was pretty well used to misery in all its shapes—"nonsense!"

"I tell you," said the man, clenching his hands and stamping furiously on the floor—"I tell you I won't have her put into the ground. She couldn't rest there. The worms would worry—not eat her—she is so worn away."

The undertaker offered no reply to this raving, but producing a tape from his pocket, knelt down for a moment by the side of the body.

"Ah!" said the man, bursting into tears, and sinking on his knees at the feet of the dead woman; "kneel down, kneel down; kneel round her every one of you, and mark my words. I say she starved to death. I never knew how bad she was till the fever came upon her, and then her bones were starting through the skin. There was neither fire nor candle; she died in the dark—in the dark! She couldn't even see her children's faces, though we heard her gasping out their names. I begged for her in the streets, and they sent me to prison. When I came back she was dying; and all the blood in my heart has dried up, for they starved her to death. I swear it before the God that saw it—they starved her!" He twined his hands in his hair, and with a loud scream rolled grovelling upon the

floor, his eyes fixed, and the foam gushing from his lips.

The terrified children cried bitterly; but the old woman, who had hitherto remained as quiet as if she had been wholly deaf to all that passed, menaced them into silence; and having unloosed the man's cravat, who still remained extended on the ground, tottered towards the undertaker.

"She was my daughter," said the old woman, nodding her head in the direction of the corpse, and speaking with an idiotic leer more ghastly than even the presence of death itself. "Lord, Lord! well it is strange that I who gave birth to her, and was a woman then, should be alive and merry now, and she lying there so cold and stiff! Lord, Lord!—to think of it; it's as good as a play, as good as a play!"

As the wretched creature mumbled and chuckled in her hideous merriment, the undertaker turned to go away.

"Stop, stop!" said the old woman in a loud whisper. "Will she be buried to-morrow, or next day, or to-night? I laid her out, and I must walk, you know. Send me a large cloak; a good warm one, for it is bitter cold. We should have cake and wine, too, before we go! Never mind: send some bread; only a loaf of bread and a cup of water. Shall we have some bread, dear?" she said eagerly, catching at the undertaker's coat as he once more moved towards the door.

"Yes, yes," said the undertaker; "of course: anything, everything." He disengaged himself from the old woman's grasp, and, dragging Oliver after him, hurried away.

The next day—the family having been meanwhile relieved with a half-quartern loaf and a piece of cheese, left with them by Mr. Bumble himself—Oliver and his master returned to the miserable abode, where Mr. Bumble had already arrived, accompanied by four men from the workhouse who were to act as bearers. An old black cloak had been thrown over the rags of the old woman and the man; the bare coffin having been screwed down, was then hoisted on the shoulders of the bearers, and carried down stairs into the street.



"Now, you must put your best leg foremost, old lady," whispered Sowerberry in the old woman's ear; "we are rather late, and it won't do to keep the clergyman waiting. Move on, my men—as quick as you like."

Thus directed, the bearers trotted on under their light burden, and the two mourners kept as near them as they could. Mr. Bumble and Sowerberry walked at a good smart pace in front; and Oliver, whose legs were not so long as his master's, ran by the side.

There was not so great a necessity for hurrying as Mr. Sowerberry had anticipated, however; for when they reached the obscure corner of the churchyard, in which the nettles grew, and the parish graves were made, the clergyman had not arrived, and the clerk, who was sitting by the vestry-room fire, seemed to think it by no means improbable that it might be an hour or so before he came. So they set the bier down on the brink of the grave; and the two mourners waited patiently in the damp clay, with a cold rain drizzling down, while the ragged boys, whom the spectacle had attracted into the churchyard, played a noisy game at hide-and-seek among the tomb-stones, or varied their amusements by jumping backwards and forwards over the coffin. Mr. Sowerberry and Bumble, being personal friends of the clerk, sat by the fire with him, and read the papers.

At length, after the lapse of something more than an hour, Mr. Bumble, and Sowerberry, and the clerk were seen running towards the grave; and immediately afterwards the clergyman appeared, putting on his surplice as he came along. Mr. Bumble then thrashed a boy or two, to keep up appearances; and the reverend gentleman, having read as much of the burial-service as could be compressed into four minutes, gave his surplice to the clerk, and ran away again.

"Now, Bill," said Sowerberry to the grave-digger, "fill up."

It was no very difficult task, for the grave was so full that the uppermost coffin was within a few feet of the surface. The grave-digger shovelled in the earth,

stamped it loosely down with his feet, shouldered his spade, and walked off, followed by the boys, who murmured very loud complaints at the fun being over so soon.

"Come, my good fellow," said Bumble, tapping the man on the back, "they want to shut up the yard."

The man, who had never once moved since he had taken his station by the grave-side, started, raised his head, stared at the person who had addressed him, walked forward for a few paces, and then fell down in a fit. The crazy old woman was too much occupied in bewailing the loss of her cloak—which the undertaker had taken off—to pay him any attention; so they threw a can of cold water over him, and when he came to, saw him safely out of the churchyard, locked the gate, and departed on their different ways.

"Well, Oliver," said Sowerberry, as they walked home, "how do you like it?"

"Pretty well, thank you, sir," replied Oliver, with considerable hesitation. "Not very much, sir."

"Ah! you'll get used to it in time, Oliver," said Sowerberry. "Nothing when you are used to it, my boy."

Oliver wondered in his own mind whether it had taken a very long time to get Mr. Sowerberry used to it; but he thought it better not to ask the question, and walked back to the shop, thinking over all he had seen and heard.—*Oliver Twist.*

#### THE LITTLE AMERICAN WOMAN AND HER BABY.

THERE was a little woman on board with a little baby; and both little woman and little child were cheerful, good-looking, bright-eyed, and fair to see. The little woman had been passing a long time with her sick mother in New York, and had left her home in St. Louis in that condition in which ladies who truly love their lords desire to be. The baby was born in her mother's house, and she had not seen her husband (to whom she was now returning) for

twelve months, having left him a month or two after their marriage. Well to be sure, there never was a little woman so full of hope, and tenderness, and love, and anxiety, as this little woman was; and all day long she wondered whether "he" would be at the wharf; and whether "he" had got her letter; and whether, if she sent the baby ashore by somebody else, "he" would know it, meeting it in the street; which, seeing that he had never set eyes upon it in his life, was not very likely in the abstract, but was probable enough to the young mother. She was such an artless little creature, and was in such a sunny, beaming, hopeful state, and let out all this matter clinging close about her heart so freely, that all the other lady passengers entered into the spirit of it as much as she; and the captain (who heard all about it from his wife) was wondrous sly, I promise you, inquiring every time we met at table, as in forgetfulness, whether she expected anybody to meet her at St. Louis, and whether she would want to go ashore the night we reached it (but he supposed she wouldn't), and cutting many other dry jokes of that nature. There was one little weazen-dried, apple-faced old woman, who took occasion to doubt the constancy of husbands in such circumstances of bereavement; and there was another lady (with a lap-dog), old enough to moralise on the lightness of human affections, and yet not so old that she could help nursing the baby now and then, or laughing with the rest when the little woman called it by its father's name, and asked it all manner of fantastic questions concerning him in the joy of her heart. It was something of a blow to the little woman, that, when we were within twenty miles of our destination, it became clearly necessary to put this baby to bed. But she got over it with the same good humour, tied a handkerchief round her head, and came out into the little gallery with the rest. Then, such an oracle as she became in reference to the localities! and such facetiousness as was displayed by the married ladies, and such sympathy as

was shown by the single ones, and such peals of laughter as the little woman herself (who would just as soon have cried) greeted every jest with! At last there were the lights of St. Louis, and here was the wharf, and those were the steps; and the little woman, covering her face with her hands, and laughing (or seeming to laugh) more than ever, ran into her own cabin and shut herself up. I have no doubt that in the charming inconsistency of such excitement, she stopped her ears, lest she should hear "him" asking for her—but I did not see her do it. Then a great crowd of people rushed on board, though the boat was not yet made fast, but was wandering about among the other boats to find a landing place; and everybody looked for the husband, and nobody saw him, when, in the midst of us all—Heaven knows how she ever got there!—there was the little woman clinging with both arms tight round the neck of a fine, good-looking, sturdy young fellow; and in a moment afterwards, there she was again, actually clapping her hands for joy, as she dragged him through the small door of her small cabin to look at the baby as he lay asleep.—*American Notes.*

#### THE LAST HOURS OF LITTLE PAUL DOMBEY.

PAUL had never risen from his little bed. He lay there, listening to the noises in the street, quite tranquilly; not caring much how the time went, but watching everything about him with observing eyes.

When the sunbeams struck into his room through the rustling blinds, and quivered on the opposite wall like golden water, he knew that evening was coming on, and that the sky was red and beautiful. As the reflection died away, and the gloom went creeping up the wall, he watched it deepen, deepen, deepen into night. Then he thought how the long streets were dotted with lamps, and how the peaceful stars were shining overhead. His fancy had a strange tendency to wander to the river, which he knew was

flowing through the great city ; and now he thought how black it was, and how deep it would look, reflecting the hosts of stars, and more than all, how steadily it rolled away to meet the sea.

As it grew later in the night, and footsteps in the street became so rare that he could hear them coming, count them as they passed, and lose them in the hollow distance, he would lie and watch the many-coloured ring about the candle, and wait patiently for day. His only trouble was, the swift and rapid river. He felt forced, sometimes, to try to stop it—to stem it with his childish hands, or choke its way with sand—and when he saw it coming on, resistless, he cried out ! But a word from Florence, who was always at his side, restored him to himself ; and leaning his poor head upon her breast, he told Floy of his dream, and smiled.

When day began to dawn again, he watched for the sun ; and when its cheerful light began to sparkle in the room, he pictured to himself—pictured ! he saw—the high church-towers rising up into the morning sky, the town reviving, waking, starting into life once more, the river glistening as it rolled (but rolling fast as ever), and the country bright with dew. Familiar sounds and cries came by degrees into the street below ; the servants in the house were roused and busy ; faces looked in at the door, and voices asked his attendants softly how he was. Paul always answered for himself, “ I am better. I am a great deal better, thank you ! Tell papa so ! ”

By little and little he got tired of the bustle of the day, the noise of carriages and carts, and people passing and re-passing ; and would fall asleep, or be troubled with a restless and uneasy sense again—the child could hardly tell whether this were in his sleeping or his waking moments—of that rushing river. “ Why, will it never stop, Floy ? ” he would sometimes ask her. “ It is bearing me away, I think ! ”

But Floy could always soothe and reassure him ; and it was his daily delight to make her lay her head down on his pillow and take some rest.

“ You are always watching me, Floy. Let me watch *you*, now ! ” They would prop him up with cushions in a corner of his bed, and there he would recline the while she lay beside him : bending forward oftentimes to kiss her, and whispering to those who were near that she was tired, and how she had sat up so many nights beside him.

Thus, the flush of the day, in its heat and light, would gradually decline ; and again the golden water would be dancing on the wall.

He was visited by as many as three grave doctors—they used to assemble down-stairs, and come up together—and the room was so quiet, and Paul was so observant of them (though he never asked of anybody what they said), that he even knew the difference in the sound of their watches. But his interest centered in Sir Parker Peps, who always took his seat on the side of the bed. For Paul had heard them say long ago, that that gentleman had been with his mamma when she clasped Florence in her arms, and died. And he could not forget it now. He liked him for it. He was not afraid. . . .

Paul closed his eyes with those words, and fell asleep. When he awoke, the sun was high, and the broad day was clear and warm. He lay a little, looking at the windows, which were open, and the curtains rustling in the air, and waving to and fro : then he said, “ Floy, is it to-morrow : Is she come ? ”

Some one seemed to go in quest of her. Perhaps it was Susan. Paul thought he heard her telling him, when he had closed his eyes again, that she would soon be back ; but he did not open them to see. She kept her word—perhaps she had never been away—but the next thing that happened was a noise of footsteps on the stairs, and then Paul woke—woke mind and body—and sat upright in his bed. He saw them now about him. There was no grey mist before them, as there had been sometimes in the night. He knew them every one, and called them by their names.

“ And who is this ? Is this my old

nurse?" said the child, regarding with a radiant smile, a figure coming in.

Yes, yes. No other stranger would have shed those tears at the sight of him, and called him her dear boy, her pretty boy, her own poor blighted child. No other woman would have stooped down by his bed, and taken up his wasted hand, and put it to her lips and breast, as one who had some right to fondle it. No other woman would have so forgotten everybody there but him and Floy, and been so full of tenderness and pity.

"Floy! this is a kind good face!" said Paul. "I am glad to see it again. Don't go away, old nurse! Stay here!"

His senses were all quickened, and he heard a name he knew.

"Who was that? who said Walter?" he asked, looking round. "Some one said Walter. Is he here? I should like to see him very much."

Nobody replied directly, but his father soon said to Susan, "Call him back, then: let him come up!" After a short pause of expectation, during which he looked with smiling interest and wonder on his nurse, and saw that she had not forgotten Floy, Walter was brought into the room. His open face and manner, and his cheerful eyes, had always made him a favourite with Paul; and when Paul saw him, he stretched out his hand, and said, "Good-bye!"

"Good-bye, my child!" cried Mrs. Pipchin, hurrying to his bed's head. "Not good-bye!"

For an instant, Paul looked at her with the wistful face with which he had so often gazed upon her in his corner by the fire. "Ah, yes," he said, placidly, "good-bye! Walter dear, good-bye!" turning his head to where he stood, and putting out his hand again. "Where is papa?"

He felt his father's breath upon his cheek, before the words had parted from his lips.

"Remember Walter, dear papa," he whispered, looking in his face—"remember Walter. I was fond of Walter!" The feeble hand waved in the air, as if it cried "good-bye!" to Walter once again.

"Now lay me down again," he said; "and Floy, come close to me, and let me see you!"

Sister and brother wound their arms around each other, and the golden light came streaming in, and fell upon them, locked together.

"How fast the river runs between its green banks and the rushes, Floy! But it's very near the sea. I hear the waves. They always said so!"

Presently he told her that the motion of the boat upon the stream was lulling him to rest. How green the banks were now, how bright the flowers growing on them, and how tall the rushes! Now the boat was out at sea, but gliding smoothly on. And now there was a shore before him. Who stood on the bank!

He put his hands together, as he had been used to do at his prayers. He did not remove his arms to do it, but they saw him fold them so behind her neck.

"Mamma is like you, Floy. I know her by the face! But tell them that the print upon the stairs at school is not divine enough. The light about the head is shining on me as I go!"

The golden ripple on the wall came back again, and nothing else stirred in the room. The old, old fashion! The fashion that came in with our first garments, and will last unchanged until our race has run its course, and the wide firmament is rolled up like a scroll. The old, old fashion—Death!

Oh thank God, all who see it, for the older fashion yet, of immortality! And look upon us, angels of young children, with regards not quite estranged, when the swift river bears us to the ocean!—*Dombey and Son*.

[SIR FRANCIS BOND HEAD.]

#### NORTH AMERICAN INDIANS.

It was a heavenly morning; and I never remember to have beheld a homely picture of what is called "savage life" which gave me more pleasure than that

which, shortly after I landed, appeared immediately before me.

On a smooth table-rock, surrounded by trees and shrubs, every leaf of which had been washed by the night's rain as clean as it could have appeared on the day of its birth, there was seated in front of their wigwam, and close to a fire, the white smoke from which was gracefully meandering upwards through the trees, an Indian's family, composed of a very old man, two or three young ones, about as many wives, and a most liberal allowance of joyous-looking children of all ages.

The distinguishing characteristic of the group was robust, ruddy, healthy. More happy or more honest countenances could not exist; and as the morning sun with its full force beamed on their shiny jet black hair and red countenances, it appeared as if it had imparted to the latter that description of colour which it itself assumes in England when beheld through one of our dense fogs.

The family, wives, grandfather and all, did great credit to the young men by whose rifles and fishing-tackle they had been fed. They were all what is called full in flesh; and the Bacchus-like outlines of two or three little naked children, who with frightened faces stood looking at us, very clearly exclaimed in the name and on behalf of each of them, "*Haven't I had a good breakfast this morning?*" In short, without entering into particulars, the little urchins were evidently as full of bear's flesh, berries, soup, or something or other, as they could possibly hold.

On our approaching the party, the old man rose to receive us; and, though we could only communicate with him through one of our crew, he lost no time in treating his white brethren with hospitality and kindness. Like ourselves they had only stopped at the island to feed; and we had scarcely departed when we saw the paddles of their canoes in motion, following us.

Whatever may be said in favour of the "blessings of civilization," yet certainly in the life of a red Indian there is much

for which he is fully justified in the daily thanksgivings he is in the habit of offering to "the Great Spirit." He breathes pure air, beholds splendid scenery, traverses unsullied water, and subsists on food which, generally speaking, forms not only his sustenance, but the manly amusement, as well as occupation, of his life.

In the course of the day we saw several Indian families cheerily paddling in their canoes towards the point to which we were proceeding. The weather was intensely hot; and, though our crew continued occasionally to sing to us, yet by the time of sunset they were very nearly exhausted.

During the night it again rained for seven or eight hours; however, as is always the case, the wetter our blankets became the better they excluded the storm.

As we were now within eight or ten miles of our destination, and had therefore to pay a little extra attention to our toilette, we did not start next morning until the sun had climbed many degrees into the clear blue sky; however, at about eight o'clock, we once again got into our canoes, and had proceeded about an hour, when our crew, whose faces, as they propelled us, were always towards the prow, pointed out to us a canoe ahead, which had been lying still, but which was now evidently paddling from us with unusual force, to announce our approach to the Indians, who from the most remote districts had, according to appointment, congregated to meet us.

In about half an hour, on rounding a point of land, we saw immediately before us the great Manitoulin Island; and, compared with the other uninhabited islands through which we had so long been wandering, it bore the appearance of a populous city; indeed, from the innumerable threads of white smoke which in all directions, curling through the bright green foliage, were seen slowly escaping into the pure blue air, this place of rendezvous was evidently swarming alive with inhabitants, who, as we approached, were seen hurrying from all

points towards the shore ; and, by the time we arrived within one hundred and fifty yards of the island, the beach for about half a mile was thronged with Indians of all tribes, dressed in their various costumes : some displayed a good deal of the red garment which nature had given to them ; some were partially covered with the skins of wild animals they had slain ; others were enveloped in the folds of an English white blanket, and some in cloth and cottons of the gaudiest colours.

The scene altogether was highly picturesque, and I stood up in the canoe to enjoy it, when all of a sudden, on a signal given, by one of the principal chiefs, every Indian present levelled his rifle towards me ; and from the centre to both extremities of the line there immediately irregularly rolled a *feu-de-joie*, which echoed and re-echoed among the wild uninhabited islands behind us.

As soon as I landed I was accosted by some of the principal chiefs ; but, from that native good breeding which in every situation in which they can be placed invariably distinguishes the Indian tribes, I was neither hustled nor hunted by a crowd ; on the contrary, during the three days I remained on the island, and after I was personally known to every individual upon it, I was enabled without any difficulty or inconvenience, or without a single person following or even stopping to stare at me, to wander completely by myself among all their wigwams.

Occasionally the head of the family would rise and salute me, but, generally speaking, I received from the whole group what I valued infinitely more—a smile of happiness and contentment : and, when I beheld their healthy countenances and their robust active frames, I could not help feeling how astonished people in England would be if they could but behold, and study, a state of human existence in which every item in the long list of artificial luxuries which they have been taught to venerate is utterly unknown, and, if described, would be listened to with calm inoffensive indifference, or with a smile approaching very nearly to the

confines of contempt ; but the truth is, that between what *we* term the civilized portion of mankind, and what *we* call “the savage,” there is a moral gulf which neither party can cross, or, in other words, on the subject of happiness they have no ideas with us in common. For instance, if I could have suddenly transported one of the ruddy squaws before me to any of the principal bedrooms in Grosvenor Square, her first feeling on entering the apartment would have been that of suffocation from heat and impure air ; but if, gently drawing aside the thick damask curtains of a four-post bed, I had shown her its young aristocratic inmates fast asleep, protected from every breath of air by glass windows, wooden shutters, holland blinds, window-curtains, hot bed-clothes, and beautiful fringed night-caps,—as soon as her smiles had subsided, her simple heart would have yearned to return to the clean rocks and pure air of Lake Huron ; and so it would have been if I could suddenly have transported any of the young men before me to the narrow contracted hunting-grounds of any of our English country gentlemen ; indeed, an Indian would laugh outright at the very idea of rearing and feeding game for the sake of afterwards shooting it ; and the whole system, of living, house fed, in gaiters, and drinking port-wine, would to his mind appear to be an inferior state of happiness to that which it had pleased “the Great Spirit” to allow him to enjoy.

During the whole evening, and again early the next morning, I was occupied in attending to claims on the consideration of the British Government which were urged by several of the tribes, and in making arrangements with some of our ministers of religion of various sects, who, at their own expense, and at much inconvenience, had come to the island.

At noon I proceeded to a point at which it had been arranged that I should hold a council with the chiefs of all the tribes, who, according to appointment, had congregated to meet me ; and on my arrival there I found them all assembled,

standing in groups, dressed in their finest costumes, with feathers waving on their heads, with their faces painted, half-painted, quarter-painted, or one eye painted, according to the customs of their respective tribes, while on the breast and arms of most of the oldest of them there shone resplendent the silver gorgets and armlets which in former years had been given to them by their ally—the British Sovereign.

After a few salutations it was proposed that our Council should commence; and accordingly, while I took possession of a chair which the Chief Superintendent of Indian affairs had been good enough to bring for me, the chiefs sat down opposite to me in about eighteen or twenty lines parallel to each other.

For a considerable time we indolently gazed at each other in dead silence. Passions of all sorts had time to subside; and the judgment, divested of its enemy, was thus enabled calmly to consider and prepare the subjects of the approaching discourse; and, as if still further to facilitate this arrangement, "the pipe of peace" was introduced, slowly lighted, slowly smoked, by one chief after another, and then sedately handed to me to smoke it (101). The whole assemblage having, in this simple manner, been solemnly linked together in a chain of friendship, and as it had been intimated to them by the Superintendent that I was ready to consider whatever observations any of them might desire to offer, one of the oldest chiefs arose; and, after standing for some seconds erect, yet in a position in which he was evidently perfectly at his ease, he commenced his speech—translated to me by an interpreter at my side—by a slow, calm expression of thanksgiving to the Great Spirit for having safely conducted so many of his race to the point on which they had been requested to assemble. He then, in very appropriate terms, expressed the feelings of attachment which had so long connected the red man with his Great Parent across the Salt Lake; after this exordium, which in composition and mode of utterance would have done credit to any legislative assembly in the

civilized world, he proceeded, with great calmness, by very beautiful metaphors, and by a narration of facts it was impossible to deny, to explain to me how gradually and—since their acquaintance with their white brethren—how continuously the race of red men had melted, and were still melting, like snow before the sun. As I did not take notes of this speech, or of those of several other chiefs who afterwards addressed the Council, I could only very inaccurately repeat them. Besides which, a considerable portion of them related to details of no public importance: I will therefore, in general terms, only observe, that nothing can be more interesting, or offer to the civilized world a more useful lesson, than the manner in which the real Aborigines of America, without ever interrupting each other, conduct their Councils.

The calm high-bred dignity of their demeanour—the scientific manner in which they progressively construct the framework of whatever subject they undertake to explain—the sound arguments by which they connect as well as support it—and the beautiful wild flowers of eloquence with which, as they proceed, they adorn every portion of the moral architecture they are constructing, form altogether an exhibition of grave interest; and yet is it not astonishing to reflect that the orators in these Councils are men whose lips and gums are—while they are speaking—black from the wild berries on which they have been subsisting—who have never heard of education—never seen a town—but who, born in the secluded recesses of an almost interminable forest, have spent their lives in either following zigzaggedly the game on which they subsist through a labyrinth of trees, or in paddling their canoes across lakes, and among a congregation of such islands as I have described!

They bear more distinctly—see farther—smell clearer—can bear more fatigue—can subsist on less food—and have altogether fewer wants than their white brethren; and yet, while from morning

till night we stand gazing at ourselves in the looking-glass of self-admiration, we consider the red Indians of America as "outside barbarians."

But I have quite forgotten to be the Hansard of my own speech at the Council, which was an attempt to explain to the tribes assembled the reasons which had induced their late "Great Father" to recommend some of them to sell their lands to the Provincial Government, and to remove to the innumerable islands in the waters before us. I assured them that their titles to their present hunting-grounds remained, and ever would remain, respected and undisputed; but that, inasmuch as their white brethren had an equal right to occupy and cultivate the forest that surrounded them, the consequence inevitably would be to cut off their supply of wild game, as I have already described. In short, I stated the case as fairly as I could, and, after a long debate, succeeded in prevailing upon the tribe to whom I had particularly been addressing myself, to dispose of their lands on the terms I had proposed; and whether the bargain was for their weal or woe, it was, and, so long as I live, will be, a great satisfaction to me to feel that it was openly discussed and agreed to in presence of every Indian tribe with whom Her Majesty is allied; for be it always kept in mind, that while the white inhabitants of our North American colonies are the Queen's *subjects*, the red Indian is by solemn treaty Her Majesty's *ally*.—*The Emigrant*.

#### THE CORDS THAT HUNG TAWELL THE MURDERER.

WHATEVER may have been his fears—his hopes—his fancies—or his thoughts—there suddenly flashed along the wires of the electric telegraph, which were stretched close beside him, the following words: "A murder has just been committed at Salthill, and the suspected murderer was seen to take a first-class ticket for London by the train which left Slough at 7 h. 42 m. P.M. He is in the garb of a Quaker,

with a brown greatcoat on, which reaches nearly down to his feet. He is in the last compartment of the second first-class carriage."

And yet, fast as these words flew like lightning past him, the information they contained, with all its details, as well as every secret thought that had preceded them, had already consecutively flown millions of times faster; indeed, at the very instant that, within the walls of the little cottage at Slough, there had been uttered that dreadful scream, it had simultaneously reached the judgment-seat of Heaven!

On arriving at the Paddington Station, after mingling for some moments with the crowd, he got into an omnibus, and as it rumbled along, taking up one passenger and putting down another, he probably felt that his identity was every minute becoming confounded and confused by the exchange of fellow-passengers for strangers that was constantly taking place. But all the time he was thinking, the cad of the omnibus—a policeman in disguise—knew that he held his victim like a rat in a cage. Without, however, apparently taking the slightest notice of him, he took one sixpence, gave change for a shilling, handed out this lady, stuffed in that one, until, arriving at the Bank, the guilty man, stooping as he walked towards the carriage-door, descended the steps; paid his fare; crossed over to the Duke of Wellington's statue, where pausing for a few moments, anxiously to gaze around him, he proceeded to the Jerusalem Coffee-house, thence over London Bridge to the Leopard Coffee-house in the Borough, and finally to a lodging-house in Scott's Yard, Cannon Street.

He probably fancied that, by making so many turns and doubles, he had not only effectually puzzled all pursuit, but that his appearance at so many coffee-houses would assist him, if necessary, in proving an *alibi*; but, whatever may have been his motives or his thoughts, he had scarcely entered the lodging when the policeman—who, like a wolf, had followed him every step of the way—opening his



door, very calmly said to him—the words no doubt were infinitely more appalling to him even than the scream that had been haunting him—“Haven’t you just come from Slough?” The monosyllable “No,” confusedly uttered in reply, substantiated his guilt.

The policeman made him his prisoner; he was thrown into jail; tried; found guilty of wilful murder; and hanged.

A few months afterwards, we happened to be travelling by rail from Paddington to Slough, in a carriage filled with people all strangers to one another. Like English travellers, they were all mute. For nearly fifteen miles no one had uttered a single word, until a short-bodied, short-necked, short-nosed, exceedingly respectable-looking man in the corner, fixing his eyes on the apparently fleeting posts and rails of the electric telegraph, significantly nodded to us as he muttered aloud: “Them’s the cords that hung John Tawell!”—*Stokers and Pokers*.

[LORD LYTTON.]

### DEATH OF GAWTREY THE COINER.

AT both doors now were heard the sound of voices. “Open in the king’s name, or expect no mercy!” “Hist!” said Gawtreys. “One way yet—the window—the rope.”

Morton opened the casement—Gawtreys uncoiled the rope. The dawn was breaking; it was light in the streets, but all seemed quiet without. The doors reeled and shook beneath the pressure of the pursuers. Gawtreys flung the rope across the street to the opposite parapet; after two or three efforts, the grappling-hook caught firm hold—the perilous path was made.

“Go first,” said Morton; “I will not leave you now; you will be longer getting across than I shall. I will keep guard till you are over.”

“Hark! hark!—are you mad? You keep guard! What is your strength to mine? Twenty men shall not move that

door, while my weight is against it. Quick, or you destroy us both! Besides, you will hold the rope for me, it may not be strong enough for my bulk of itself. Stay!—stay one moment. If you escape, and I fall—Fanny—my father, he will take care of her—you remember—thanks! Forgive me all! Go; that’s right!”

With a firm pulse, Morton threw himself on that dreadful bridge; it swung and cracked at his weight. Shifting his grasp rapidly—holding his breath—with set teeth—with closed eyes—he moved on—he gained the parapet—he stood safe on the opposite side. And now, straining his eyes across, he saw through the open casement into the chamber he had just quitted. Gawtreys was still standing against the door to the principal staircase, for that of the two was the weaker and the more assailed. Presently the explosion of a firearm was heard; they had shot through the panel. Gawtreys seemed wounded, for he staggered forward, and uttered a fierce cry; a moment more and he gained the window—he seized the rope—he hung over the tremendous depth! Morton knelt by the parapet, holding the grappling-hook in its place, with convulsive grasp, and fixing his eyes, blood-shot with fear and suspense, on the huge bulk that clung for life to that slender cord!

“*Le voilà! le voilà!*” cried a voice from the opposite side. Morton raised his gaze from Gawtreys; the casement was darkened by the forms of the pursuers—they had burst into the room—an officer sprang upon the parapet, and Gawtreys, now aware of his danger, opened his eyes, and, as he moved on, glared upon the foe. The policeman deliberately raised his pistol—Gawtreys arrested himself—from a wound in his side the blood trickled slowly and darkly down, drop by drop, upon the stones below; even the officers of law shuddered as they eyed him; his hair bristling—his cheek white—his lips drawn convulsively from his teeth, and his eyes glaring from beneath the frown of agony and menace in which yet spoke the indomitable power and fierceness of the man. His look, so fixed—so intense—so stern.

awed the policeman ; his hand trembled as he fired, and the ball struck the parapet an inch below the spot where Morton knelt. An indistinct, wild, gurgling sound—half laugh, half yell—of scorn and glee, broke from Gawtreys lips. He swung himself on—near—near—nearer—a yard from the parapet.

"You are saved!" cried Morton; when at that moment a volley burst from the fatal casement—the smoke rolled over both the fugitives—a groan, or rather howl, of rage, and despair, and agony, appalled even the hardiest on whose ear it came. Morton sprang to his feet, and looked below. He saw on the rugged stones, far down, a dark, formless, motionless mass—the strong man of passion and levity—the giant who had played with life and soul, as an infant with the Jaubles that it prizes and breaks—was what the Cæsar and the leper alike are, when all clay is without God's breath—what glory, genius, power, and beauty, would be for ever and for ever, if there were no God.—*Night and Morning.*

#### THE DEATH OF ARBACES.

ADVANCING, as men grope for escape in a dungeon, Ione and her lover continue their uncertain way. At the moments when the volcanic lightnings lingered over the streets, they were enabled, by that awful light, to steer and guide their progress: yet, little did the view it presented to them cheer or encourage their path. In parts, where the ashes lay dry and uncommixed with the boiling torrents, cast upward from the mountain at capricious intervals, the surface of the earth presented a leprous and ghastly white. In other places, cinder and rock lay matted in heaps, from beneath which emerged the half-hid limbs of some crushed and mangled fugitive. The groans of the dying were broken by wild shrieks of women's terror—now near, now distant—which, when heard in the utter darkness, were rendered doubly appalling by the crushing sense of helplessness and the uncertainty of the perils

around; and clear and distinct through all were the mighty and various noises from the Fatal Mountain; its rushing winds; its whirling torrents; and, from time to time, the burst and roar of some more fiery and fierce explosion. And ever as the winds swept howling along the street, they bore sharp streams of burning dust, and such sickening and poisonous vapours, as took away, for the instant, breath and consciousness, followed by a rapid revulsion of the arrested blood, and a tingling sensation of agony trembling through every nerve and fibre of the frame. "Oh, Glaucus! my beloved! my own!—take me to thy arms! one embrace! let me feel thy arms around me—and in that embrace let me die—I can no more!" "For my sake, for my life—courage, yet, sweet Ione—my life is linked with thine; and see,—torches—this way! Lo! how they brave the wind! Ha! they live through the storm—doubtless, fugitives to the sea!—we will join them." As if to aid and reanimate the lovers, the winds and showers came to a certain pause; the atmosphere was profoundly still—the mountain seemed at rest, gathering, perhaps, fresh fury for its next burst: the torch-bearers moved quickly on. "We are nearing the sea," said in a calm voice the person at their head; "Liberty and wealth to each slave who survives this day! Courage! I tell you that the gods themselves have assured me of deliverance—On!" Redly and steadily the torches flashed full on the eyes of Glaucus and Ione, who lay trembling and exhausted on his bosom. Several slaves were bearing, by the light, panniers and coffers, heavily laden; in front of them,—a drawn sword in his hand,—towered the lofty form of Arbaces. "By my fathers!" cried the Egyptian, "Fate smiles upon me even through these horrors, and, amidst the dreadest aspects of woe and death, bodes me happiness and love! Away, Greek! I claim my ward, Ione!" "Traitor, and murderer!" cried Glaucus glaring upon his foe, "Nemesis hath guided thee to my revenge! a just sacrifice to the shades of Hades, that now seem loosed on earth. Approach—touch

but the hand of Ione, and thy weapon shall be as a reed—I will tear thee limb from limb!" Suddenly, as he spoke, the place became lighted with an intense and lurid glow. Bright and gigantic through the darkness, which closed around it like the walls of hell, the mountain shone—a pile of fire! Its summit seemed riven in two; or, rather, above its surface there seemed to rise two monster shapes, each confronting each, as Demons contending for a World. These were of one deep blood-red hue of fire, which lighted up the whole atmosphere far and wide; but *below*, the nether part of the mountain was still dark and shrouded, save in three places, adown which flowed, serpentine and irregular, rivers of the molten lava. Darkly red through the profound gloom of their banks, they flowed slowly on, as towards the devoted city. Over the broadest there seemed to spring a cragged and stupendous arch, from which, as from the jaws of hell, gushed the sources of the sudden Phlegethon. And through the stilled air was heard the rattling of the fragments of rock, hurtling one upon another as they were borne down the fiery cataracts—darkening, for one instant, the spot where they fell, and suffused, the next, in the burnished hues of the flood along which they floated! The slaves shrieked aloud, and, cowering, hid their faces. The Egyptian himself stood transfixed to the spot, the glow lighting up his commanding features and jewelled robes. High behind him rose a tall column that supported the bronze statue of Augustus; and the imperial image seemed changed to a shape of fire. With his left hand circled round the form of Ione—with his right arm raised in menace, and grasping the stilus which was to have been his weapon in the arena, and which he still fortunately bore about him, with his brow knit, his lips apart, the wrath and menace of human passions arrested as by a charm, upon his features, Glaucus fronted the Egyptian! Arbaces turned his eyes from the mountain—they rested on the form of Glaucus. He paused a moment: "Why," he muttered, "should I hesitate? Did not the stars

foretell the only crisis of imminent peril to which I was subjected? Is not that crisis past? The soul," cried he, aloud, "can brave the wreck of worlds and the wrath of imaginary gods! By that soul will I conquer to the last! Advance, slaves! Athenian, resist me, and thy blood be on thine own head! Thus, then, I regain Ione!" He advanced one step—it was his last on earth! The ground shook beneath him with a convulsion, that cast all around upon its surface. A simultaneous crash resounded through the city, as down toppled many a roof and pillar,—the lightning, as if caught by the metal, lingered an instant on the Imperial Statue—then shivered bronze and columns. Down fell the ruin, echoing along the street, and riving the solid pavement where it crashed,—the prophecy of the stars was fulfilled! The sound—the shock, stunned the Athenian for several moments. When he recovered, the light still illumined the scene—the earth still slid and trembled beneath. Some lay senseless on the ground; but he saw her not yet—his eyes were fixed upon a ghastly face that seemed to emerge, without limbs or trunk from the huge fragments of the shattered column—a face of unutterable pain, agony, and despair. The eyes shut and opened rapidly, as if sense were not yet fled; the lips quivered and grinned—then sudden stillness and darkness fell over the features, yet retaining that aspect of horror, never to be forgotten! So perished the wise Magician—the great Arbaces—the Hermes of the Burning Belt—the last of the royalty of Egypt!—*The Last Days of Pompeii.*

#### RICCABOCCA IN THE STOCKS.

"O KIND sir, have pity—let me out!" "Diavolo!" said the philosopher, startled, "I wonder that I never thought of that before. After all, I believe he has hit the right nail on the head," and, looking close, he perceived that though the partition of wood had hitched firmly into a sort of spring-clasp, which defied Lenny's unaided struggles, still it was not locked

(for, indeed, the padlock and key were snug in the justice-room of the Squire, who never dreamt that his orders would be executed so literally and summarily as to dispense with all formal appeal to himself). As soon as Dr. Riccabocca made that discovery, it occurred to him that all the wisdom of all the schools that ever existed can't reconcile man or boy to a bad position, the moment there is a fair opportunity of letting him out of it. Accordingly, without more ado, he lifted up the creaking board, and Lenny Fairfield darted forth like a bird from a cage—halted a moment as if for breath, or in joy; and then, taking at once to his heels, fled, as a hare to its form—fast to his mother's home. Dr. Riccabocca dropped the yawning wood into its place, picked up his handkerchief and restored it to his pocket; and then, with some curiosity, began to examine the nature of that place of *durese* which had caused so much painful emotion to its rescued victim. "Man is a very irrational animal at best," quoth the sage, soliloquising, "and is frightened by strange buggaboos! 'Tis but a piece of wood! how little it really injures! And, after all, the holes are but rests to the legs, and keep the feet out of the dirt. And this green bank to sit upon—under the shade of the elm-tree—verily the position must be more pleasant than otherwise! I've a great mind,"—here the Doctor looked around, and, seeing the coast still clear, the oddest notion imaginable took possession of him; yet not indeed a notion as odd, considered philosophically—for all philosophy is based on practical experiment—and Dr. Riccabocca felt an irresistible desire practically to experience what manner of thing that punishment of the stocks really was. "I can but try! only for a moment," said he, apologetically to his own expostulating sense of dignity. "I have time to do it before any one comes." He lifted up the partition again; but stocks are built on the true principle of English law, and don't easily allow a man to criminate himself—it was hard to get into them without the help of a friend. However, as we before noticed, obstacles only

whetted Dr. Riccabocca's invention. He looked round, and saw a withered bit of stick under the tree—this he inserted in the division of the stocks, somewhat in the manner in which boys place a stick under a sieve for the purpose of ensnaring sparrows. The fatal wood thus propped, Dr. Riccabocca sat gravely down on the bank, and thrust his feet through the apertures. "Nothing in it!" cried he, triumphantly, after a moment's deliberation. "The evil is only in idea. Such is the boasted reason of mortals!" With that reflection, nevertheless, he was about to withdraw his feet from their voluntary dilemma, when the crazy stick suddenly gave way, and the partition fell back into its clasp. Dr. Riccabocca was fairly caught. "*Facilis descensus, sed revocare gradum!*" True, his hands were at liberty; but his legs were so long, that, being thus fixed, they kept the hands from the rescue; and as Dr. Riccabocca's form was by no means supple, and the twin parts of the wood stuck together with that firmness of adhesion which things newly-painted possess, so, after some vain twists and contortions, in which he succeeded at length (not without a stretch of the sinews that made them crack again) in finding the clasp, and breaking his nails thereon, the victim of his own rash experiment resigned himself to his fate. Dr. Riccabocca was one of those men who never do things by halves. When I say he resigned himself, I mean not only Christian, but philosophical resignation. The position was not quite so pleasant as, theoretically, he had deemed it; but he resolved to make himself as comfortable as he could. At first, as is natural in all troubles to men who have grown familiar with that odiferous comforter which Sir Walter Raleigh is said first to have bestowed upon the Caucasian races, the doctor made use of his hands to extract from his pocket his pipe, match-box, and tobacco-pouch. After a few whiffs, he would have been quite reconciled to his situation, but for the discovery that the sun had shifted its place in the heavens, and was no longer shaded from his face by the elm tree. The doctor again looked

round, and perceived that his red silk umbrella, which he had laid aside when he had seated himself by Lenny, was within arm's reach. Possessing himself of this treasure, he soon expanded its friendly folds. And thus, doubly fortified within and without, under shade of the umbrella, and his pipe composedly between his lips, Dr. Riccabocca gazed on his own incarcerated legs, even with complacency. "'He who can despise all things,'" said he, in one of his native proverbs, "'possesses all things!'"—if one despises freedom, one is free! This seat is as soft as a sofa. I am sure," he resumed, soliloquising, after a pause. "I am not sure that there is not something more witty than manly and philosophical in that national proverb of mine which I quoted to the *fanciullo*, 'that there are no handsome prisons!' Did not the son of that celebrated Frenchman, surnamed *Bras de Fer*, write a book not only to prove that adversities are more necessary than prosperities, but that among all adversities a prison is the most pleasant and profitable? But is not this condition of mine, voluntarily and experimentally incurred, a type of my life? Is it the first time that I have thrust myself into a hobble?—and if in a hobble of mine own choosing, why should I blame the gods?"—Upon this, Dr. Riccabocca fell into a train of musing so remote from time and place, that in a few minutes he no more remembered that he was in the parish stocks, than a lover remembers that flesh is grass, a miser that mammon is perishable, a philosopher that wisdom is vanity. Dr. Riccabocca was in the clouds.—*My Novel*.

### THE ONE-EYED PERCH.

"I COULD never have talked to her as to you: to you I open my whole heart; you are my little Muse, Helen: I confess to you my wild whims and fancies as frankly as if I were writing poetry." As he said this, a step was heard, and a shadow fell over the stream. A belated angler appeared on the margin, drawing

his line impatiently across the water, as if to worry some dozing fish into a bite before it finally settled itself for the night. Absorbed in his occupation, the angler did not observe the young persons on the sward under the tree, and he halted there, close upon them. "Curse that perch!" said he aloud. "Take care, sir!" cried Leonard; for the man, in stepping back, nearly trod upon Helen. The angler turned. "What's the matter? Hist! you have frightened my perch. Keep still, can't you?" Helen drew herself out of the way, and Leonard remained motionless: he remembered Jackeymo, and felt a sympathy for the angler. "It is the most extraordinary perch, that!" muttered the stranger, soliloquising. "It has the devil's own luck. It must have been born with a silver spoon in its mouth, that damned perch! I shall never catch it—never! Ha! no—only a weed. I give it up." With this, he indignantly jerked his rod from the water and began to disjoint it. While leisurely engaged in this occupation, he turned to Leonard. "Humph! are you intimately acquainted with this stream, sir?" "No," answered Leonard; "I never saw it before."

*Angler* (solemnly).—"Then young man, take my advice, and do not give way to its fascinations. Sir, I am a martyr to this stream; it has been the Delilah of my existence."

*Leonard* (interested: the last sentence seemed to him poetical).—"The Delilah, sir! the Delilah!"

*Angler*.—"The Delilah. Young man, listen, and be warned by example. When I was about your age, I first came to this stream to fish. Sir, on that fatal day, about 3 p.m., I hooked up a fish—such a big one, it must have weighed a pound and a half. Sir, it was that length [and the angler put finger to wrist]. And just when I had got it nearly ashore by the very place where you are sitting, on that shelving bank, young man, the line broke, and the perch twisted himself among those roots and—cacodæmon that he was—ran off, hook and all. Well, that fish haunted me; never before had I seen such a fish. Minnows I had taught in

the Thames and elsewhere, also gudgeons, and occasionally a dace. But a fish like that—a PERCH—all his fins up, like the sails of a man-of-war—a monster perch—a whale of a perch!—No, never till then had I known what leviathans lie hid within the deeps. I could not sleep till I had returned; and again, sir,—I caught that perch. And this time I pulled him fairly out of the water. He escaped; and how did he escape? Sir, he left his eye behind him on the hook. Years, long years, have passed since then; but never shall I forget the agony of that moment."

*Leonard.*—"To the perch, sir?"

*Angler.*—"Perch! agony to him! He enjoyed it:—agony to *me*. I gazed on that eye, and the eye looked as sly and as wicked as if it was laughing in my face. Well, sir, I had heard that there is no better bait for a perch than a perch's eye. I adjusted that eye on the hook, and dropped in the line gently. The water was unusually clear; in two minutes I saw that perch return. He approached the hook; he recognised his eye—frisked his tail—made a plunge—and, as I live, carried off the eye, safe and sound; and I saw him digesting it by the side of that water-lily. The mocking-fiend! Seven times since that day, in the course of a varied and eventful life, have I caught that perch, and seven times has that perch escaped."

*Leonard* (astonished).—"It can't be the same perch: perches are very tender fish—a hook inside of it, and an eye hooked out of it—no perch could withstand such havoc in its constitution."

*Angler* (with an appearance of awe).—"It does seem supernatural. But it is that perch; for, harkye, sir, there is *only one* perch in the whole brook! All the years I have fished here, I have never caught another perch; and this solitary inmate of the watery element I know by sight better than I know my own lost father. For each time that I have raised it out of the water, its profile has been turned to me, and I have seen, with a shudder, that it has had only—*ONE EYE*! It is a most mysterious and a most diabolical

phenomenon, that perch! It has been the ruin of my prospects in life. I was offered a situation in Jamaica: I could not go with that perch left here in triumph. I might afterwards have had an appointment in India, but I could not put the ocean between myself and that perch; thus have I frittered away my existence in the fatal metropolis of my native land. And once a week, from February to December, I come hither!—Good Heavens! if I should catch the perch at last, the occupation of my existence will be gone."

Leonard gazed curiously at the angler, as the last thus mournfully concluded. The ornate turn of his periods did not suit with his costume: he looked woefully threadbare and shabby—a genteel sort of shabbiness too—shabbiness in black. There was humour in the corners of his lip; and his hands, though they did not seem very clean—indeed his occupation was not friendly to such niceties—were those of a man who had not known manual labour. His face was pale and puffed, but the tip of the nose was red: he did not seem as if the watery element was as familiar to himself as to his Delilah—the perch. "Such is Life!" recommenced the angler, in a moralizing tone, as he slid his rod into its canvas case. "If a man knew what it was to fish all one's life in a stream that had only one perch;—to catch that one perch nine times in all, and nine times to see it fall back into the water, plump;—if a man knew what it was—why then—" Here the angler looked over his shoulder full at Leonard—"why then, young sir, he would know what human life is, to vain ambition. Good evening." Away he went, treading over the daisies and king-cups. Helen's eye followed him wistfully. "What a strange person!" said Leonard, laughing. "I think he is a very wise one," murmured Helen; and she came close up to Leonard, and took his hand in both hers, as if she felt already that he was in need of the Comforter—the line broken, and the perch lost!—"My Novel."

[CHARLES READE.]

NATIVE ART.—NEWHAVEN  
FISHERWOMEN AND THE LORD.

"SAUNDERS! do you know what Dr. Aberford means by the lower classes?" "Perfectly, my lord." "Are there any about here?" "I am sorry to say they are everywhere, my lord." "Get me some"—(*cigarette*). Out went Saunders, with his usual graceful *empressement*, but an internal shrug of his shoulders. He was absent an hour and a half; he then returned with a double expression on his face. Pride at his success in diving to the very bottom of society, and contempt of what he had fished up thence. He approached his lord mysteriously, and said, *sotto voce*, but impressively: "This is low enough, my lord." Then glided back, and ushered in, with polite disdain, two lovelier women than he had ever opened a door to in the whole course of his perfumed existence.

On their heads they wore caps of Dutch or Flemish origin, with a broad lace border, stiffened and arched, over the forehead, about three inches high, leaving the brow and cheeks unencumbered. They had cotton jackets, bright red and yellow, mixed in patterns, confined at the waist by the apron-strings, but bobtailed below the waist; short woollen petticoats, with broad vertical stripes, red and white most vivid in colour; white worsted stockings, and neat though high-quartered shoes. Under their jackets they wore a thick spotted cotton handkerchief, about one inch of which was visible round the lower part of the throat. Of their petticoats, the outer one was kilted, or gathered up towards the front; and the second, of the same colour, hung in the usual way.

Of these young women, one had an olive complexion, with the red blood mantling under it, and black hair, and glorious black eyebrows. The other was fair, with a massive but shapely throat, as white as milk; glossy brown hair, the loose threads of which glittered like gold; and a blue eye, which, being contrasted

with dark eyebrows and lashes, took the luminous effect peculiar to that rare beauty.

Their short petticoats revealed a neat ankle and a leg with a noble swell; for nature, when she is in earnest, builds beauty on the ideas of ancient sculptors and poets, not of modern poetasters, who, with their airy-like sylphs and their smoke-like verses, fight for want of flesh in woman and want of fact in poetry as parallel beauties. *They are*, my lads. *Continues!* These women had a grand corporeal trait; they had never known a corset! so they were straight as javelins; they could lift their hands above their heads—actually! Their supple persons moved as nature intended; every gesture was ease, grace, and freedom. What with their own radiance, and the snowy cleanliness and brightness of their costume, they came like meteors into the apartment.

Lord Ipsden, rising gently from his seat, with the same quiet politeness with which he would have received two princes of the blood, said, "How do you do?" and smiled a welcome. "Fine, hoow's yourself?" answered the dark lass, whose name was Jean Carnie, and whose voice was not so sweet as her face. "What'n lord are ye?" continued she. "Are ye a juke? I wad like fine to hae a crack wi' a juke." Saunders, who knew himself the cause of this question, replied, *sotto voce*, "His lordship is a viscount." "I dinna ken't," was Jean's remark; "but it has a bonny soond." "What mair would ye hae?" said the fair beauty, whose name was Christie Johnstone. Then appealing to his lordship as the likeliest to know, she added: "Nobeelity is just a soond itsel, I'm tauld." The viscount finding himself expected to say something on a topic he had not attended much to, answered drily: "We must ask the republicans; they are the people that give their minds to such subjects." "And yon man," asked Jean Carnie, "is he a lord, too?" "I am his lordship's servant," replied Saunders gravely, not without a secret misgiving whether fate had been just. "Na!" replied she, not

to be imposed upon. "Ye are statelier and prooder than this ane." "I will explain," said his master. "Saunders knows his value; a servant like Saunders is rarer than an idle viscount."—*Christie Johnstone*.

[GEORGE MEREDITH.]

### THE DUEL IN THE PASS.

— VITTORIA had caught sight of a white face framed in the autumnal forest above her head. So keen was the glad expression of her face that Weisspriess looked up.

"Come, Angelo, come to me," she said confidently.

Weisspriess plucked his sword out, and called to him imperiously to descend.

Beckoned downward by white hand and flashing blade, Angelo steadied his feet and hands among drooping chesnut boughs, and bounded to Vittoria's side.

"Now march on," Weisspriess waved his sword; "you are my prisoners."

"You!" retorted Angelo; "I know you; you are a man marked out for one of us. I bid you turn back, if you care for your body's safety."

"Angelo Guidascarpì, I also know you, assassin! you double murderer! Defy me and I slay you in the sight of your paramour."

"Captain Weisspriess, what you have spoken merits death. I implore of my Maker that I may not have to kill you."

"Fool! you are unarmed."

Angelo took his stilet in his fist.

"I have warned you, Captain Weisspriess. Here I stand. I dare you to advance."

"You pronounce my name abominably," said the captain, dropping his sword's point. "If you think of resisting me, let us have no woman looking on." He waved his left hand at Vittoria.

Angelo urged her to go. "Step on for our Carlo's sake." But it was asking too much of her.

"Can you fight this man?" she asked.

"I can fight him and kill him."

"I will not step on," she said. "Must you fight him?"

"There is no choice."

Vittoria walked from them at once.

Angelo directed the captain's eyes to where, lower in the pass, there was a level plot of meadow.

Weisspriess nodded. "The odds are in my favour, so you shall choose the ground."

All three went silently to the meadow.

It was a circle of green on a projecting shoulder of the mountain, bounded by woods that sank towards the now shadowy, south-flowing Adige vale, whose western heights were gathering red colour above a strongly-marked brown line. Vittoria stood at the border of the wood, leaving the two men to their work. She knew when speech was useless.

Captain Weisspriess paced behind Angelo, until the latter stopped short, saying "Here!"

"Wherever you please," Weisspriess responded. "The ground is of more importance to you than to me."

They faced mutually; one felt the point of his stilet, the other the temper of his sword.

"Killing you, Angelo Guidascarpì, is the killing of a dog. But there are such things as mad dogs. This is not a duel. It is a righteous execution, since you force me to it; I shall deserve your thanks for saving you from the hangman. I think you have heard that I can use my weapon. There's death on this point for you. Make your peace with your Maker."

Weisspriess spoke sternly. He delayed the lifting of his sword that the bloody soul might pray.

Angelo said, "You are a good soldier: you are a bad priest. Come on."

A nod of magnanimous resignation to the duties of his office was the captain's signal of readiness. He knew exactly the method of fighting which Angelo must adopt, and he saw that his adversary was supple, and sinewy, and very keen of eye. But what can well compensate for even one additional inch of steel? A superior weapon, wielded by a trained wrist in perfect coolness, means



victory, by every reasonable reckoning. In the present instance, it meant nothing other than an execution, as he had said. His contemplation of his own actual share in the performance was nevertheless unpleasant, and it was but half willingly that he straightened out his sword and then doubled his arm. He lessened the odds in his favour considerably by his too accurate estimation of them. He was also a little unmannered by the thought that a woman was to see him using his advantage; but she stood firm in her distant corner, refusing to be waved out of sight. Weisspriess had again to assure himself that it was not a duel, but the enforced execution of a criminal who would not surrender, and who was in his way. Fronting a creature that would vainly assail him, and temporarily escape impalement by bounding and springing, dodging and backing, now here now there, like a dangling bob-cherry, his military gorge rose with a sickness of disgust. He had to remember, as vividly as he could realise it, that this man's life was forfeited, and that the slaughter of him was a worthy service to Countess Anna; also, that there were present reasons for desiring to be quit of him. He gave Angelo two thrusts, and bled him. The skill which warded off the more vicious one aroused his admiration.

"Pardon my blundering," he said, "I have never engaged a saltimbanque before."

They recommenced. Weisspriess began to weigh the sagacity of his opponent's choice of open ground, where he could lengthen the discourse of steel by retreating and retreating, and swinging easily to right or to left. In the narrow track the sword would have transfixed him after a single point. He was amused. Much of the cat was in his combative nature. An idea of disabling or dismembering Angelo, and forwarding him to Meran, caused him to trifle further with the edge of the blade. Angelo took a cut, and turned it on his arm, and, free of the deadly point, rushed in and delivered a stab: but

Weisspriess saved his breast. Quick they resumed their former positions.

"I am really so unused to this kind of game," said Weisspriess, apologetically.

He was pale; his unsteady breathing, and a deflection of his dripping sword-wrist belied his coolness. Angelo plunged full on him, dropped, and again reached his right arm; they hung, getting blood for blood. At last the Austrian broke from the lock, and hurled him off.

"That bout was hotter," he remarked, and kept his sword-point out on the whole length of the arm; he would have scorned another for so miserable a form either for attack or defence.

Vittoria beheld Angelo circling round the point, which met him everywhere, like the minute-hand of a clock about to sound his hour, she thought.

He let fall both his arms, as if beaten, which brought on the attack; by sheer evasion he got away from the sword's lunge, and essayed a second trial of the bite of steel at close quarters; but the Austrian backed, and kept him to the point, darting short alluring thrusts, thinking to tempt him on, or to wind him, and then to have him. Weisspriess was chilled by a more curious revulsion from this sort of engagement than he at first experienced. He had become nervously incapable of those proper niceties of sword-play which, without any indecent hacking and maiming, should have stretched Angelo, neatly slain, on the mat of green before he had a chance. Even now the sight of the man was distressing to an honourable duellist. Angelo was scored with blood-marks. Feeling that he dared not offer another chance to a fellow so desperately close dealing, Weisspriess thrust fiercely, but delayed his fatal stroke. Angelo stooped and pulled up a handful of grass and soft earth in his left hand.

"We have been longer about it than I expected," said Weisspriess.

Angelo tightened his fingers about the springy grass-tuft; he stood like a dreamer, leaning over to the sword; suddenly he sprang on it received the point

right in his side, sprang on it again, and seized it in his hand, and tossed it up, and threw it square out in time to burst within guard, and strike his stilet below the Austrian's collar-bone. The blade took a glut of blood, as when the wolf tears quick at dripping flesh. It was at a moment when Weisspriess was courteously bantering him with the question whether he was ready, meaning that the affirmative should open the gates of death to him.

The stilet struck thrice. Weisspriess tottered, and hung his jaw as a man does gazing at a spectre: amazement was on his features.

"Remember Broncini, and young Branciani!" Angelo spoke no other words throughout the combat.

Weisspriess threw himself forward on a feeble lunge of his sword, and let the point sink in the ground, as a palsied cripple supports his frame, swayed, and called to Angelo to come on and try another stroke, another—one more! He fell in a lump: his look of amazement was surmounted by a strong frown.

His enemy was hanging above him, panting out of wide nostrils, like a hunter's horse above the long-tongued quarry, when Vittoria came to them.

She reached her arms to the wounded man to turn his face to heaven.

He moaned, "Finish me;" and, as he lay with his back to earth, "Good evening to the old army!"

A vision of leaping tumbrils and long marching columns about to deploy passed before his eyelids: he thought he had fallen on the battle-field, and heard a drum beat furiously at the back of his head; and on streamed the cavalry, wonderfully caught away to such a distance that the figures were all diminutive, and the regimental colours swam in smoke, and the enemy danced a plume here and there out of the sea, while his mother, and a forgotten Viennese girl, gazed at him with exactly the same unfamiliar countenance, and refused to hear that they were unintelligible in the roaring of the guns, and floods, and hurrahs, and the thumping of the tremendous big

drum behind his head—"somewhere in the middle of the earth;" he tried to explain the locality of that terrible drumming noise to them, and Vittoria conceived him to be delirious; but he knew that he was sensible; he knew her and Angelo, and the mountain-pass, and that he had a cigar-case in his pocket worked in embroidery of crimson, blue, and gold, by the hands of Countess Anna. He said distinctly that he desired the cigar-case to be delivered to Countess Anna at the Castle of Sonnenberg, and rejoiced on being assured that his wish was comprehended, and should be fulfilled; but the marvel was that his mother should still refuse to give him wine, and suppose him to be a boy; and when he was so thirsty and dry-lipped, that though Mina was bending over him, just fresh from Mariazell, he had not the heart to kiss her, or lift an arm to her! His horse was off with him—whither? He was going down with a company of infantry in the Gulf of Venice: cards were in his hand, visible though he could not feel them, and as the vessel settled for the black plunge, the cards flushed all honours, and his mother shook her head at him; he sank and heard Mina sighing all the length of the water to the bottom, which grated and gave him two horrid shocks of pain; and he cried for a doctor, and admitted that his horse had managed to throw him; but wine was the cure, brandy was the cure, or water, water!

Water was sprinkled on his forehead, and put to his lips.

He thanked Vittoria by name, and imagined himself that general, serving under old Würmsen, of whom the tale is told, that being shot, and lying grievously wounded on the harsh Kivoli ground, he obtained the help of a French officer, in as bad case as himself, to moisten his black tongue, and write a short testamentary document with his blood, and for a way of returning thanks to the Frenchman, he put down, among others, the name of his friendly enemy's widow; whereupon both resigned their hearts to death; but the Austrian survived to find the sad widow and espouse her.

His mutterings were full of gratitude, showing a vividly transient impression to what was about him, that vanished in an arrow-headed flight, through clouds, into lands of memory. It pained him, he said, that he could not offer her marriage; but he requested that when his chin was shaved, his moustache should be brushed up out of the way of the clippers, for he and all his family were conspicuous for the immense amount of life which they had in them, and his father had lain six-and-thirty hours bleeding on the field of Wagram, and had yet survived to beget a race as hardy as himself:—"Old Austria! thou grand old Austria!"

The smile was proud, though faint, which accompanied the apostrophe, addressed either to his country or to his father's personification of it: it was inexpressibly pathetic to Vittoria, who understood his "Oesterreich," and saw the weak and helpless bleeding man, with his eyeballs working under the lids, and the palms of his hand stretched out open—weak as a corpse, but conquering death.

The arrival of Jacopo and Johann furnished help to carry him onward to the nearest place of shelter. Angelo would not quit her side until he had given money and directions to both the trembling fellows, together with his name, that they might declare the author of the deed at once if questioned. He then bowed to Vittoria slightly and fled. They did not speak.

The last sunbeams burned full crimson on the heights of the Adige mountains as Vittoria followed the two pale men who bore the wounded officer between them at a slow pace towards the nearest village in the descent of the pass.

Angelo watched them out of sight. The far-off red rocks spun round his eyeballs; the meadow was a whirling thread of green; the brown earth heaved up to him. He felt that he was diving, and had the thought that there was but water enough to moisten his red hands, when his senses left him.—*Vittoria.*

## THE PUNISHMENT OF SHAHPESH THE PERSIAN ON KHIPIL THE BUILDER.

THEY relate that Shahpesh, the Persian, commanded the building of a palace, and Khipil was his builder. The work lingered from the first year of the reign of Shahpesh even to his fourteenth. One day Shahpesh went to the river-side where it stood, to inspect it. Khipil was sitting on a marble slab amongst the stones and blocks; round him stretched lazily, the masons and stonecutters and slaves of burden; and they with the curve of humorous enjoyment on their lips, for he was reciting to them adventures, interspersed with anecdotes and recitations and poetic instances, as was his wont. They were like pleased flocks whom the shepherd hath led to a pasture freshened with brooks, there to feed indolently; he, the shepherd, in the midst.

Now the King said to him, "O Khipil, show me my palace where it standeth, for I desire to gratify my sight with its fairness."

Khipil abased himself before Shahpesh and answered, "'Tis even here, O King of the age, where thou delightest the earth with thy foot, and the car of thy slave with sweetness. Surely a site of vantage, one that dominateth earth, air, and water, which is the builder's first and chief requisition for a noble palace, a palace to fill foreign kings and sultans with the distraction of envy; and it is, O Sovereign of the time, a site, this site I have chosen, to occupy the tongues of travellers and awaken the flights of poets!"

Shahpesh smiled, and said, "The site is good! I laud the site! Likewise I laud the wisdom of Ebn Busrac where he exclaims:

"Be sure where Virtue faileth to appear,  
For her a gorgeous mansion men will rear;  
And day and night her praises will be heard  
Where never yet she spake a single word."

Then said he, "O Khipil, my builder, there was once a farm-servant that, having

neglected in the seed-time to sow, took to singing the richness of his soil when it was harvest, in proof of which he displayed the abundance of weeds that coloured the land everywhere. Discover to me now the completeness of my halls and apartments, I pray thee, O Khipil, and be the excellence of thy construction made visible to me!

Quoth Khipil, "To hear is to obey."

He conducted Shahpesh among the unfinished saloons and imperfect courts and roofless rooms, and by half-erected obelisks, and columns pieced and chipped of the palace of his building. And he was bewildered at the words spoken by Shahpesh; but now the King exalted him and admired the perfection of his craft, the greatness of his labour, the speediness of his construction, his assiduity; feigning not to behold his negligence.

Presently they went up winding balusters to a marble terrace, and the King said, "Such is thy devotion and constancy in toil, O Khipil, that thou shalt walk before me here."

He then commanded Khipil to precede him, and Khipil was heightened with the honour. When Khipil had paraded a short space, he stopped quickly, and said to Shahpesh, "Here is, as it chanceth, a gap, O King, and we can go no further this way."

Shahpesh said, "All is perfect, and it is my will thou delay not to advance."

Khipil cried, "The gap is wide, O mighty King, and manifest, and it is the one incomplete part of thy palace."

Then said Shahpesh, "O Khipil, I see no distinction between one part and another; excellent are all parts in beauty and proportion, and there can be no part incomplete in this palace that occupieth the builder fourteen years in its building; so advance, and do my bidding."

Khipil yet hesitated, for the gap was of many strides, and at the bottom of the gap was a deep water, and he, one that knew not the motion of swimming. But Shahpesh ordered his guard to point their arrows in the direction of Khipil, and Khipil stepped forward hurriedly and fell in the gap, and was swallowed by the

water below. When he rose the second time, succour reached him, and he was drawn to land trembling, his teeth chattering. And Shahpesh praised him, and said, "This is an apt contrivance for a bath, Khipil, O my builder! well conceived; one that taketh by surprise; and it shall be thy reward daily when much talking hath fatigued thee."

Then he bade Khipil lead him to the hall of state. And when they were there Shahpesh said: "For a privilege and as a mark of my approbation, I give thee permission to sit in the marble chair of yonder throne, even in my presence, O Khipil."

Khipil said, "Surely, O King, the chair is not yet executed."

And Shahpesh exclaimed, "If this be so, thou art but the length of thy measure on the ground, O talkative one!"

Khipil said, "Nay, 'tis not so, O King of splendours! blind that I am; yonder's indeed the chair."

And Khipil feared the King, and went to the place where the chair should be, and bent his body in a sitting posture, eying the King and made pretence to sit in the chair of Shahpesh.

Then said Shahpesh, "As a token that I approve thy execution of the chair, thou shalt be honoured by remaining seated in it one day and one night; but move thou to the right or to the left, showing thy soul insensible of the honour done thee, transfixt thou shalt be with twenty arrows and five."

The King then left him with a guard of twenty-five of his body-guard; and they stood around him with bent bows, so that Khipil dared not move from his sitting posture. And the masons and the people crowded to see Khipil sitting on his master's chair, for it became rumoured about. When they beheld him sitting upon nothing, and he trembling to stir for fear of the loosening of the arrows, they laughed so that they rolled upon the floor of the hall, and the echoes of laughter were a thousandfold. Surely the arrows of the guards swayed with the laughter that shook them.

Now when the time had expired for his sitting in the chair, Shahpesh returned to

him, and he was cramped, pitiable to see; and Shahpesh said, "Thou hast been exalted above men, O Khipil! for that thou didst execute for thy master has been found fitting for thee."

Then he bade Khipil lead the way to the noble gardens of dalliance and pleasure that he had planted and contrived. And Khipil went in that state described by the poet, when we go draggingly, or with remonstrating members,

"Knowing a dreadful strength behind,  
And a dark fate before."

They came to the gardens and behold they were full of weeds and nettles, the fountains dry, no tree to be seen—a desert. And Shahpesh cried, "This is indeed of admirable design, O Khipil! Feelest thou not the coolness of the fountains?—their refreshingness? Truly I am grateful to thee! And these flowers, pluck me now a handful, and tell me of their perfume."

Khipil plucked a handful of the nettles that were there in the place of flowers, and put his nose to them before Shahpesh till his nose was reddened; and desire to rub it waxed in him, and possessed him, and became a passion, so that he could scarce refrain from rubbing it even in the King's presence. And the King encouraged him to sniff and enjoy their fragrance, repeating the poet's words:

"Methinks I am a lover and a child,  
A little child and happy lover both!  
When by the breath of flowers I am beguiled  
From sense of pain, and lull'd in odorous sloth.  
So I adore them, that no mistress sweet  
Seems worthier of the love which they awake:  
In innocence and beauty more complete,  
Was never maiden in a morning lake.  
Oh, while I live surround me with fresh flowers!  
Oh, when I die, then bury me in their bowers!"

And the King said, "What sayest thou, O my builder? that is a fair quotation, applicable to thy feelings, one that expresseth them?"

Khipil answered, "'Tis eloquent, O great King! comprehensiveness would be its portion, but that it alludeth not to the delight of chafing."

Then Shahpesh laughed, and cried, "Chafe not! it is an ill thing and a hideous! This nosegay, O Khipil, it is for thee to present to thy mistress. Truly she will receive thee well after its presentation! I will have it now sent in thy name, with word that thou followest quickly. And for thy nettled nose, surely if the whim seize thee that thou desirest its chafing, to thy neighbour is permitted what to thy hand is refused."

So the King set a guard upon Khipil to see that his orders were executed, and appointed a time for him to return to the gardens.

At the hour indicated Khipil stood before Shahpesh again. He was pale, saddened; his tongue drooped like the tongue of a heavy bell, that when it soundeth giveth forth mournful sounds only; he had also the look of one battered with many beatings. So the King said: "How of the presentation of the flowers of thy culture, O Khipil?"

He answered: "Surely, O King, she received me with wrath, and I am shamed by her."

And the King said: "How of my clemency in the matter of the chafing?"

Khipil answered, O King of splendours! I made petition to my neighbours whom I met, accosting them civilly and with imploring, for I ached to chafe, and it was the very raging thirst of desire to chafe that was mine, devouring intensity of eagerness for solace of chafing. And they chafed me, O King; yet not in those parts which throbbd for the chafing, but in those which abhorred it."

Then Shahpesh smiled and said, "'Tis certain that the magnanimity of monarchs is as the rain that falleth, the sun that shineth; and in this spot it fertilizeth richness; in that it encourageth rankness. So art thou but a weed, O Khipil! and my grace is thy chastisement."—*The Shaving of Shagpat: An Arabian Night's Entertainment.*

## SECTION V.

## SATIRICAL.

[ROBERT BARCLAY. 1648—1690.]

## AGAINST TITLES OF HONOUR.

WE affirm positively, that it is not lawful for Christians either to give or receive these titles of honour, as, Your Holiness, Your Majesty, Your Excellency, Your Eminency, &c.

First, because these titles are no part of that obedience which is due to magistrates or superiors; neither doth the giving them add to or diminish from that subjection we owe to them, which consists in obeying their just and lawful commands, not in titles and designations.

Secondly, we find not that in the Scriptures any such titles are used, either under the law or the gospel; but that, in speaking to kings, princes, or nobles, they used only a simple compellation, as, "O King!" and that without any further designation, save, perhaps, the name of the person, as, "O King Agrippa," &c.

Thirdly, it lays a necessity upon Christians most frequently to lie; because the persons obtaining these titles, either by election or hereditarily, may frequently be found to have nothing really in them deserving them, or answering to them: as some, to whom it is said, "Your Excellency," having nothing of excellency in them; and who is called, "Your Grace," appear to be an enemy to grace; and he who is called "Your Honour," is known to be base and ignoble. I wonder what law of man, or what patent, ought to oblige me to make a lie, in calling good evil, and evil good. I wonder what law of man can secure me, in so doing, from the just judgment of God, that will make me count for every idle word. And to lie is something more. Surely Christians should be ashamed that such laws, manifestly cross-

ing the law of God, should be among them.

Fourthly, as to those titles of "Holiness," "Eminency," and "Excellency," used among the Papists to the pope and cardinals, &c.; and "Grace," "Lordship," and "Worship," used to the clergy among the Protestants, it is a most blasphemous usurpation. For if they use "Holiness" and "Grace" because these things ought to be in a pope or in a bishop, how come they to usurp that peculiarly to themselves? Ought not holiness and grace to be in every Christian? And so every Christian should say "Your Holiness" and "Your Grace" one to another. Next, how can they in reason claim any more titles than were practised and received by the apostles and primitive Christians, whose successors they pretend they are; and as whose successors (and no otherwise) themselves, I judge, will confess any honour they seek is due to them? Now, if they neither sought, received, nor admitted, such honour nor titles, how came these by them? If they say they did, let them prove it if they can: we find no such thing in the Scripture. The Christians speak to the apostles without any such denomination, neither saying, "If it please your Grace," "Your Holiness," nor "Your Worship;" they are neither called My Lord Peter, nor My Lord Paul; nor yet Master Peter, nor Master Paul; nor Doctor Peter, nor Doctor Paul; but singly Peter and Paul; and that not only in the Scripture, but for some hundreds of years after: so that this appears to be a manifest fruit of the apostasy. For if these titles arise either from the office or worth of the persons, it will not be denied but the apostles deserved them better than any now that call for them. But the case is plain; the apostles

had the holiness, the excellency, the grace; and because they were holy, excellent, and gracious, they neither used nor admitted such titles; but these having neither holiness, excellency, nor grace, will needs be so called to satisfy their ambitious and ostentatious mind, which is a manifest token of their hypocrisy.

Fifthly, as to that title of "Majesty" usually ascribed to princes, we do not find it given to any such in the Holy Scripture; but that it is specially and peculiarly ascribed unto God. We find in the Scripture the proud king Nebuchadnezzar assuming this title to himself, who at that time received a sufficient reproof, by a sudden judgment which came upon him. Therefore in all the compellations used to princes in the Old Testament, it is not to be found, nor yet in the New. Paul was very civil to Agrippa, yet he gives him no such title. Neither was this title used among Christians in the primitive times. — *Apology for the Quakers.*

[SAMUEL BUTLER. 1612-1633.]

#### AN OLD-TIME PUBLICAN.

A VINTNER hangs out his bush to show he has not good wine; for that, the proverb says, needs it not. He had rather sell bad wine than good, that stands him in no more; for it makes men sooner drunk, and then they are the easier over-reckoned. By the knaveries he acts above-board, which every man sees, one may easily take a measure of those he does under-ground in his cellar; for he that will pick a man's pocket to his face, will not stick to use him worse in private, when he knows nothing of it. He does not only spoil and destroy his wines, but an ancient reverend proverb, with brewing and racking, that says, "In vino veritas;" for there is no truth in his, but all false and sophisticated; for he can counterfeit wine as cunningly as Apelles did grapes, and cheat men with it, as he did birds. He is an Antichristian cheat, for Christ turned water into wine, and he turns wine into water. He scores all his reckonings upon two tables, made like those of the Ten Command-

ments, that he may be put in mind to break them as oft as possibly he can; especially that of stealing and bearing false witness against his neighbour, when he draws him bad wine, and swears it is good, and that he can take more for the pipe than the wine will yield him by the bottle—a rick that a Jesuit taught him to cheat his own conscience with. When he is found to over-reckon notoriously, he has one common evasion for all, and that is, to say it was a mistake; by which he means, that he thought they had not been sober enough to discover it; for if it had passed, there had been no error at all in the case. — *Characters.*

#### AN ANTIQUARY

Is one that has his being in this age, but his life and conversation is in the days of old. He despises the present age as an innovation, and slights the future; but has a great value for that which is past and gone, like the madman that fell in love with Cleopatra.

All his curiosities take place of one another according to their seniority, and he values them not by their abilities, but their standing. He has a great veneration for words that are stricken in years, and are grown so aged that they have outlived their employments. These he uses with a respect agreeable to their antiquity, and the good services they have done. He is a great time-server, but it is of time out of mind to which he conforms exactly, but is wholly retired from the present. His days were spent and gone long before he came into the world; and since, his only business is to collect what he can out of the ruins of them. He has so strong a natural affection to anything that is old, that he may truly say to dust and worms, "You are my father," and to rottenness, "Thou art my mother." He has no providence nor foresight, for all his contemplations look backward upon the days of old, and his brains are turned with them, as if he walked backwards. He values things wrongfully upon their antiquity, forgetting that the most modern are really

the most ancient of all things in the world like those that reckon their pounds before their shillings and pence, of which they are made up. He esteems no customs but such as have outlived themselves, and are long since out of use; as the Catholics allow of no saints but such as are dead, and the fanatics, in opposition, of none but the living.—*Ibid.*

[JONATHAN SWIFT, D.D. 1667—1745.]

### INCONVENIENCES OF THE PROPOSED ABOLITION OF CHRISTIANITY.

I AM very sensible how much the gentlemen of wit and pleasure are apt to murmur and be shocked at the sight of so many daggie-tail parsons, who happen to fall in their way, and offend their eyes; but, at the same time, those wise reformers do not consider what an advantage and felicity it is for great wits to be always provided with objects of scorn and contempt, in order to exercise and improve their talents, and divert their spleen from falling on each other or on themselves; especially when all this may be done without the least imaginable danger to their persons. And to urge another argument of a parallel nature: if Christianity were once abolished, how could the free-thinkers, the strong reasoners, and the men of profound learning be able to find another subject so calculated in all points whereon to display their abilities? What wonderful productions of wit should we be deprived of from those whose genius, by continual practice, hath been wholly turned upon railery and invectives against religion, and would, therefore, be never able to shine or distinguish themselves on any other subject? We are daily complaining of the great decline of wit among us, and would we take away the greatest, perhaps the only topic we have left? Who would ever have suspected Asgill for a wit, or Toland for a philosopher, if the inexhaustible stock of Christianity had not been at hand to provide them with materials? What other subject through

all art or nature could have produced Tindal for a profound author, or furnished him with readers? It is the wise choice of the subject that alone adorneth and distinguisheth the writer. For had a hundred such pens as these been employed on the side of religion, they would immediately have sunk into silence and oblivion.

Nor do I think it wholly groundless, or my fears altogether imaginary, that the abolishing of Christianity may, perhaps, bring the church in danger, or at least put the senate to the trouble of another securing vote. I desire I may not be misunderstood; I am far from presuming to affirm or think that the church is in danger at present, or as things now stand, but we know not how soon it may be so, when the Christian religion is repealed. As plausible as this project seems, there may be a dangerous design lurk under it. Nothing can be more notorious than that the atheists, deists, socinians, anti-trinitarians, and other subdivisions of free-thinkers, are persons of little zeal for the present ecclesiastical establishment. Their declared opinion is for repealing the sacramental test; they are very indifferent with regard to ceremonies; nor do they hold the *jus divinum* of episcopacy. Therefore this may be intended as one politic step towards altering the constitution of the church established, and setting up presbytery in its stead; which I leave to be further considered by those at the helm.

And therefore if, notwithstanding all I have said, it shall still be thought necessary to have a bill brought in for repealing Christianity, I would humbly offer an amendment, that, instead of the word *Christianity*, may be put *religion* in general; which I conceive will much better answer all the good ends proposed by the projectors of it. For as long as we leave in being a God and his Providence, with all the necessary consequences which curious and inquisitive men will be apt to draw from such premises, we do not strike at the root of the evil, although we should ever so effectually annihilate the present scheme of the Gospel. For of what use is freedom of thought, if it will not produce



freedom of action, which is the sole end, how remote soever in appearance, of all objections against Christianity? And therefore the free-thinkers consider it a sort of edifice, wherein all the parts have such a mutual dependence on each other, that if you happen to pull out one single nail, the whole fabric must fall to the ground.

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A MEDITATION UPON A BROOM-STICK, ACCORDING TO THE STYLE AND MANNER OF THE HON. ROBERT BOYLE'S MEDITATIONS.

THIS single stick, which you now behold ingloriously lying in that neglected corner, I once knew in a flourishing state in a forest; it was full of sap, full of leaves, and full of boughs; but now in vain does the busy art of man pretend to vie with nature, by tying that withered bundle of twigs to its sapless trunk; it is now at best but the reverse of what it was, a tree turned upside down, the branches on the earth, and the root in the air; it is now handled by every dirty wench, condemned to do her drudgery, and, by a capricious kind of fate, destined to make her things clean, and be nasty itself; at length, worn out to the stumps in the service of the maids, it is either thrown out of doors, or condemned to the last use of kindling a fire. When I beheld this, I sighed, and said within myself, Surely mortal man is a broomstick! nature sent him into the world strong and lusty, in a thriving condition, wearing his own hair on his head, the proper branches of this reasoning vegetable, until the axe of intemperance has lopped off his green boughs, and left him a withered trunk; he then flies to art, and puts on a periwig, valuing himself upon an unnatural bundle of hairs, all covered with powder, that never grew on his head; but now, should this our broomstick pretend to enter the scene, proud of those birchen spoils it never bore, and all covered with dust, through the sweepings of the finest lady's chamber, we should be apt to ridicule and despise its vanity.

Partial judges that we are of our own excellences, and other men's defaults!

But a broomstick, perhaps you will say, is an emblem of a tree standing on its head: and pray, what is man but a topsyturvy creature, his animal faculties perpetually mounted on his rational, his head where his heels should be—grovelling on the earth! and yet, with all his faults, he sets up to be a universal reformer and corrector of abuses, a remover of grievances; rakes into every slut's corner of nature, bringing hidden corruptions to the light, and raises a mighty dust where there was none before, sharing deeply all the while in the very same pollutions he pretends to sweep away. His last days are spent in slavery to women, and generally the least deserving; till, worn to the stumps, like his brother besom, he is either kicked out of doors, or made use of to kindle flames for others to warm themselves by.—

Miscellanies.

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### HOW LITTLE A MAN MAY LOOK: GULLIVER IN BROBDINGNAG.

I SHOULD have lived happy enough in that country, if my littleness had not exposed me to several ridiculous and troublesome accidents, some of which I shall venture to relate. Glumdalclitch often carried me into the gardens of the court in my smaller box, and would sometimes take me out of it, and hold me in her hand, or set me down to walk. I remember, before the dwarf left the queen, he followed us one day into those gardens, and my nurse having set me down, he and I being close together, near some dwarf apple trees, I must need show my wit by a silly allusion between him and the trees, which happens to hold in their language as it doth in ours. Whereupon the malicious rogue watching his opportunity, when I was walking under one of them, shook it directly over my head, by which a dozen apples, each of them near as large as a Bristol barrel, came tumbling about my ears; one of them hit me on the back as I chanced to

stoop, and knocked me down flat on my face; but I received no other hurt, and the dwarf was pardoned at my desire, because I had given the provocation.

Another day Glumdalclitch left me on a smooth grass-plot to divert myself, while she walked at some distance with her governess. In the meantime there suddenly fell such a violent shower of hail, that I was immediately by the force of it struck to the ground; and when I was down, the hail-stones gave me such cruel bangs all over the body, as if I had been pelted with tennis-balls; however, I made a shift to creep on all fours, and shelter myself by lying flat on my face, on the lee side of a border of lemon thyme, but so bruised from head to foot, that I could not go abroad in ten days. Neither is this at all to be wondered at, because nature in that country observing the same proportion through all her operations, a hail-stone is near eighteen hundred times as large as one in Europe, which I can assert upon experience, having been so curious to weigh and measure them.

But a more dangerous accident happened to me in the same garden, when my little nurse, believing she had put me in a secure place, which I often intreated her to do, that I might enjoy my own thoughts, and having left my box at home to avoid the trouble of carrying it, went to another part of the garden with her governess and some ladies of her acquaintance. While she was absent, and out of hearing, a small white spaniel belonging to one of the chief gardeners, having got by accident into the garden, happened to range near the place where I lay; the dog, following the scent, came directly up, and taking me in his mouth ran straight to his master, wagging his tail, and set me gently on the ground. By good fortune he had been so well taught, that I was carried between his teeth without the least hurt, or even tearing my clothes. But the poor gardener, who knew me well, and had a great kindness for me, was in a terrible fright; he gently took me up in both his hands, and asked me

how I did; but I was so amazed and out of breath, that I could not speak a word. In a few minutes I came to myself, and he carried me safe to my little nurse, who by this time had returned to the place where she left me, and was in cruel agonies when I did not appear, nor answer when she called: she severely reprimanded the gardener on account of his dog. But the thing was hushed up, and never known at court; for the girl was afraid of the queen's anger, and truly, as to myself, I thought it would not be for my reputation that such a story should go about.

This accident absolutely determined Glumdalclitch never to trust me abroad for the future out of her sight. I had been long afraid of this resolution, and therefore concealed from her some little unlucky adventures that happened in those times when I was left by myself. Once a kite, hovering over the garden, made a stoop at me, and if I had not resolutely drawn my hanger, and run under a thick espalier, he would have certainly carried me away in his talons. Another time, walking to the top of a fresh mole-hill, I fell to my neck in the hole, through which that animal had cast up the earth, and coined some lie, not worth remembering, to excuse myself for spoiling my clothes.

I cannot tell whether I were more pleased or mortified to observe in those solitary walks that the smaller birds did not appear to be at all afraid of me, but would hop about me, within a yard's distance, looking for worms and other food with as much indifference and security as if no creature at all were near them. I remember, a thrush had the confidence to snatch out of my hand, with his bill, a piece of cake that Glumdalclitch had just given me for my breakfast. When I attempted to catch any of these birds, they would boldly turn against me, endeavouring to peck my fingers, which I durst not venture within their reach; and then they would hop back unconcerned to hunt for worms or snails, as they did before. But one day I took a thick cudgel, and threw it with all my

strength so luckily at a linnet, that I knocked him down, and seizing him by the neck with both my hands, ran with him in triumph to my nurse. However, the bird, who had only been stunned, recovering himself, gave me so many boxes with his wings on both sides of my head and body, though I held him at arm's length, and was out of the reach of his claws, that I was twenty times thinking to let him go. But I was soon relieved by one of our servants, who wrung off the bird's neck, and I had him next day for dinner by the queen's command. This linnet, as near as I can remember, seemed to be somewhat larger than an English swan.

The queen, who often used to hear me talk of my sea-voyages, and took all occasions to divert me when I was melancholy, asked me whether I understood how to handle a sail or an oar, and whether a little exercise of rowing might not be convenient for my health? I answered, that I understood both very well; for although my proper employment had been to be surgeon or doctor to the ship, yet often upon a pinch I was forced to work like a common mariner. But I could not see how this could be done in their country, where the smallest wherry was equal to a first-rate man-of-war among us, and such a boat as I could manage would never live in any of their rivers. Her majesty said if I would contrive a boat, her own joiner should make it, and she would provide a place for me to sail in. The fellow was an ingenious workman, and, by my instructions, in ten days finished a pleasure-boat, with all its tackling, able conveniently to hold eight Europeans. When it was finished, the queen was so delighted, that she ran with it in her lap to the king, who ordered it to be put in a cistern full of water with me in it by way of trial; where I could not manage my two sculls, or little oars, for want of room. But the queen had before contrived another project. She ordered the joiner to make a wooden trough of three hundred feet long, fifty broad, and eight deep, which being well pitched, to prevent leaking, was placed

on the floor along the wall, in an outer room of the palace. It had a cock near the bottom to let out the water, when it began to grow stale; and two servants could easily fill it in half an hour. Here I often used to row for my own diversion, as well as that of the queen and her ladies, who thought themselves well entertained with my skill and agility. Sometimes I would put up my sail, and then my business was only to steer, while the ladies gave me a gale with their fans; and, when they were weary, some of the pages would blow my sail forward with their breath, while I showed my art by steering starboard or larboard, as I pleased. When I had done, Glumdalclitch always carried back my boat into her closet, and hung it on a nail to dry.

In this exercise I once met an accident, which had like to have cost me my life; for one of the pages having put my boat into the trough, the governess, who attended Glumdalclitch, very officiously lifted me up to place me in the boat, but I happened to slip through her fingers, and should infallibly have fallen down forty feet upon the floor, if, by the luckiest chance in the world, I had not been stopped by a corking-pin that stuck in the good gentlewoman's stomach; the head of the pin passed between my shirt and the waistband of my breeches, and thus I was held by the middle in the air, till Glumdalclitch ran to my relief.

Another time, one of the servants whose office it was to fill my trough every third day with fresh water, was so careless as to let a huge frog (not perceiving it slip out of his pail. The frog lay concealed till I was put into my boat, but then, seeing a resting-place, climbed up, and made it lean so much on one side, that I was forced to balance it with all my weight on the other, to prevent overturning. When the frog was got in, it hopped at once half the length of the boat, and then over my head, backwards and forwards, daubing my face and clothes with its odious slime. The largeness of its features made it appear the most deformed animal that

can be conceived. However, I desired Glumdalclitch to let me deal with it alone. I banged it a good while with one of my skulls, and at last forced it to leap out of the boat.

But the greatest danger I ever underwent in that kingdom was from a monkey, who belonged to one of the clerks of the kitchen. Glumdalclitch had locked me up in her closet, while she went somewhere upon business or a visit. The weather being very warm, the closet-window was left open, as well as the windows and the door of my bigger box, in which I usually lived, because of its largeness and conveniency. As I sat quietly meditating at my table, I heard something bounce in at the closet-window, and skip about from one side to the other; whereat, although I was much alarmed, yet I ventured to look out, but not stirring from my seat; and then I saw this frolicsome animal frisking and leaping up and down, till at last he came to my box, which he seemed to view with great pleasure and curiosity, peeping in at the door and every window. I retreated to the farther corner of my room, or box, but the monkey looking in at every side put me into such a fright, that I wanted presence of mind to conceal myself under the bed, as I might easily have done. After some time spent in peeping, grinning, and chattering, he at last espied me, and reaching one of his paws in at the door, as a cat does when she plays with a mouse, although I often shifted place to avoid him, he at length seized the lappet of my coat (which, being made of that country's silk, was very thick and strong), and dragged me out. He took me up in his right forefoot, and held me as a nurse does a child she is going to suckle, just as I have seen the same sort of creature do with a kitten in Europe; and when I offered to struggle, he squeezed me so hard, that I thought it more prudent to submit. I have good reason to believe that he took me for a young one of his own species, by his often stroking my face very gently with his other paw. In these diversions he was interrupted by a noise at the closet-door,

as if somebody were opening it; whereupon he suddenly leaped up to the window, at which he had come in, and thence upon the leads and gutters, walking upon three legs, and holding me in the fourth, till he clambered up to a roof that was next to ours. I heard Glumdalclitch give a shriek at the moment he was carrying me out. The poor girl was almost distracted; that quarter of the palace was all in an uproar; the servants ran for ladders; the monkey was seen by hundreds in the court, sitting upon the ridge of a building, holding me like a baby in one of his fore paws, and feeding me with the other, by cramming into my mouth some victuals he had squeezed out of the bag on one side of his chaps, and patting me when I would not eat; whereat many of the rabble below could not forbear laughing; neither do I think they justly ought to be blamed, for without question the sight was ridiculous enough to everybody but myself. Some of the people threw up stones, hoping to drive the monkey down; but this was strictly forbidden, or else very probably my brains had been dashed out.

The ladders were now applied, and mounted by several men, which the monkey observing, and finding himself almost encompassed, not being able to make speed enough with his three legs, let me drop on a ridge tile, and made his escape. Here I sat for some time five hundred yards from the ground, expecting every moment to be blown down by the wind, or to fall by my own giddiness, and come tumbling over and over from the ridge to the eaves; but an honest lad, one of my nurse's footmen, climbed up, and putting me into his breeches-pocket, brought me down safe.

I was almost choked with the filthy stuff the monkey had crammed down my throat; but my dear little nurse picked it out of my mouth with a small needle, and then I fell a vomiting, which gave me great relief. Yet I was so weak and bruised in the sides with the squeezes given me by this odious animal, that I was forced to keep my bed a fortnight.

The king, queen, and all the court sent every day to inquire after my health, and her majesty made me several visits during my sickness. The monkey was killed, and an order made that no such animal should be kept about the palace.

When I attended the king after my recovery to return him thanks for his favours, he was pleased to rally me a good deal upon this adventure. He asked me what my thoughts and speculations were while I lay in the monkey's paw; how I liked the victuals he gave me; his manner of feeding; and whether the fresh air on the roof had sharpened my stomach. He desired to know what I would have done upon such an occasion in my own country. I told his majesty that in Europe we had no monkeys except such as were brought for curiosities from other places, and so small, that I could deal with a dozen of them together, if they presumed to attack me. And as for that monstrous animal with whom I was so lately engaged (it was indeed as large as an elephant), if my fears had suffered me to think so far as to make use of my hanger (looking fiercely, and clapping my hand upon the hilt as I spoke) when he poked his paw into my chamber, perhaps I should have given him such a wound as would have made him glad to withdraw it with more haste than he put it in. This I delivered in a firm tone, like a person who was jealous lest his courage should be called in question. However, my speech produced nothing else besides loud laughter, which all the respect due to his majesty from those about him could not make them contain. This made me reflect, how vain an attempt it is for a man to endeavour to do himself honour among those who are out of all degree of equality or comparison with him. And yet I have seen the moral of my own behaviour very frequent in England since my return, where a little contemptible varlet, without the least title to birth, person, wit, or common sense, shall presume to look with importance, and put himself upon a foot with the greatest persons of the kingdom.

*Gulliver's Travels.*

## PHILOSOPHERS AND PROJECTORS.

I WAS received very kindly by the warden, and went for many days to the academy. Every room hath in it one or more projectors, and I believe I could not be in fewer than five hundred rooms.

The first man I saw was of a meagre aspect, with sooty hands and face, his hair and beard long, ragged, and singed in several places. His clothes, shirt, and skin were all of the same colour. He had been eight years upon a project for extracting sunbeams out of cucumbers, which were to be put into vials hermetically sealed, and let out to warm the air in raw inclement summers. He told me he did not doubt in eight years more that he should be able to supply the governor's gardens with sunshine at a reasonable rate; but he complained that his stock was low, and intreated me to give him something as an encouragement to ingenuity, especially since this had been a very dear season for cucumbers. I made him a small present, for my lord had furnished me with money on purpose, because he knew their practice of begging from all who go to see them.

I saw another at work to calcine ice into gunpowder, who likewise showed me a treatise he had written concerning the malleability of fire, which he intended to publish.

There was a most ingenious architect, who had contrived a new method for building houses, by beginning at the roof, and working downwards to the foundation; which he justified to me by the like practice of those two prudent insects, the bee and the spider.

In another apartment I was highly pleased with a projector who had found a device of ploughing the ground with hogs, to save the charges of ploughs, cattle, and labour. The method is this: in an acre of ground, you bury, at six inches distance, and eight deep, a quantity of acorns, dates, chestnuts, and other masts or vegetables, whereof these animals are fondest; then you drive six

hundred or more of them into the field, where in a few days they will root up the whole ground in search of their food, and make it fit for sowing, at the same time manuring it with their dung. It is true, upon experiment they found the charge and trouble very great, and they had little or no crop. However, it is not doubted that this invention may be capable of great improvement.

I went into another room, where the walls and ceiling were all hung round with cobwebs, except a narrow passage for the artist to go in and out. At my entrance he called aloud to me not to disturb his webs. He lamented the fatal mistake the world had been so long in, of using silk-worms, while we had such plenty of domestic insects, who infinitely excelled the former, because they understood how to weave as well as spin. And he proposed further, that by employing spiders, the charge of dyeing silks would be wholly saved; whereof I was fully convinced when he showed me a vast number of flies most beautifully coloured, wherewith he fed his spiders; assuring us, that the webs would take a tincture from them; and as he had them of all hues, he hoped to fit everybody's fancy, as soon as he could find proper food for the flies, of certain gums, oils, and other glutinous matter, to give a strength and consistence to the threads.

There was an astronomer who had undertaken to place a sun-dial upon the great weathercock on the town-house, by adjusting the annual and diurnal motions of the earth and sun, so as to answer and coincide with all accidental turning of the winds.

I visited many other apartments, but shall not trouble my reader with all the curiosities I observed, being studious of brevity.

I had hitherto only seen one side of the academy, the other being appropriated to the advancers of speculative learning, of whom I shall say something when I have mentioned one illustrious person more, who is called among them the universal artist. He told us he had been thirty years employing his thoughts for

the improvement of human life. He had two large rooms full of wonderful curiosities, and fifty men at work; some were condensing air into a dry tangible substance, by extracting the nitre, and letting the aqueous or fluid particles percolate; others softening marble for pillows and pin-cushions; others petrifying the hoofs of a living horse to preserve them from foundering. The artist himself was at that time busy upon two great designs; the first to sow land with chaff, wherein he affirmed the true seminal virtue to be contained, as he demonstrated by several experiments, which I was not skilful enough to comprehend. The other was, by a certain composition of gums, minerals, and vegetables, outwardly applied, to prevent the growth of wool upon two young lambs, and he hoped in a reasonable time to propagate the breed of naked sheep all over the kingdom.

We crossed a walk to the other part of the academy, where, as I have already said, the projectors in speculative learning resided.

The first professor I saw was in a very large room, with forty pupils about him. After salutation, observing me to look earnestly upon a frame which took up the greatest part of both the length and breadth of the room, he said, perhaps I might wonder to see him employed in a project for improving speculative knowledge by practical and mechanical operations. But the world would soon be sensible of its usefulness, and he flattered himself that a more noble, exalted thought never sprang in any other man's head. Everyone knew how laborious the usual method is of attaining to arts and sciences; whereas by his contrivance, the most ignorant person, at a reasonable charge, and with a little bodily labour, may write books in philosophy, poetry, politics, law, mathematics, and theology, without the least assistance from genius or study. He then led me to the frame, about the sides whereof all his pupils stood in ranks. It was twenty feet square, placed in the middle of the room. The superficies was composed of

several bits of wood, about the bigness of a die, but some larger than others. They were all linked together by slender wires. These bits of wood were covered on every square with paper pasted on them; and on these papers were written all the words of their language in their several moods, tenses, and declensions, but without any order. The professor then desired me to observe, for he was going to set his engine at work. The pupils, at his command, took each of them hold of an iron handle, whereof there were forty fixed round the edges of the frame, and giving them a sudden turn, the whole disposition of the words was entirely changed. He then commanded six-and-thirty of the lads to read the several lines softly as they appeared upon the frame, and where they found three or four words together that might make part of a sentence, they dictated to the four remaining boys, who were scribes. This work was repeated three or four times, and at every turn the engine was so contrived, that the words shifted into new places as the square bits of wood moved upside down.

Six hours a day the young students were employed in this labour; and the professor showed me several volumes in large folio, already collected, of broken sentences, which he intended to piece together, and out of those rich materials to give the world a complete body of all arts and sciences, which, however, might be still improved, and much expedited, if the public would raise a fund for making and employing five hundred such frames in Lagado, and oblige the managers to contribute in common their several collections.

He assured me that this invention had employed all his thoughts from his youth; that he had emptied the whole vocabulary into his frame, and made the strictest computation of the general proportion there is in books, between the numbers of particles, nouns, and verbs, and other parts of speech.

I made my humblest acknowledgments to this illustrious person for his great communicativeness, and promised, if ever I had the good fortune to return to my

native country, that I would do him justice, as the sole inventor of this wonderful machine, the form and contrivance of which I desired leave to delineate upon paper. I told him, although it were the custom of our learned in Europe to steal inventions from each other, who had thereby at least this advantage, that it became a controversy which was the right owner, yet I would take such caution that he should have the honour entire without a rival.

We next went to the school of languages, where three professors sat in consultation upon improving that of their own country.

The first project was to shorten discourse by cutting polysyllables into one, and leaving out verbs and participles; because, in reality, all things imaginable are but nouns.

The other was a scheme for entirely abolishing all words whatsoever; and this was urged as a great advantage in point of health as well as brevity: for, it is plain, that every word we speak is in some degree a diminution of our lungs by corrosion, and consequently contributes to the shortening of our lives. An expedient was therefore offered, that since words are only names for things, it would be more convenient for all men to carry about them such things as were necessary to express the particular business they are to discourse on. And this invention would certainly have taken place, to the great ease as well as health of the subject, if the women, in conjunction with the vulgar and illiterate, had not threatened to raise a rebellion, unless they might be allowed the liberty to speak with their tongues, after the manner of their forefathers; such constant irreconcilable enemies to science are the common people. — *Gulliver's Travels in Laputa.*

#### GULLIVER, AND THE KING OF BROBDINGNAG.

THE king, who, as I before observed, was a prince of excellent understanding,

would frequently order that I should be brought in my box, and set upon the table in his closet : he would then command me to bring one of my chairs out of the box, and sit down within three yards' distance upon the top of the cabinet, which brought me almost to a level with his face. In this manner I had several conversations with him. I one day took the freedom to tell his majesty, that the contempt he discovered towards Europe, and the rest of the world, did not seem answerable to those excellent qualities of mind that he was master of ; that reason did not extend itself with the bulk of the body : on the contrary, we observed in our country, that the tallest persons were usually the least provided with it ; that, among other animals, bees and ants had the reputation of more industry, art, and sagacity than many of the larger kinds ; and that inconsiderable as he took me to be, I hoped I might live to do his majesty some signal service. The king heard me with attention, and began to conceive a much better opinion of me than he ever had before. He desired I would give him as exact an account of the government of England as I possibly could ; because, as fond as princes commonly are of their own customs (for so he conjectured of other monarchs by my former discourses), he should be glad to hear of anything that might deserve imitation.

Imagine with thyself, courteous reader, how often I then wished for the tongue of Demosthenes or Cicero, that might have enabled me to celebrate the praises of my own dear native country, in a style equal to its merits and felicity.

I began my discourse by informing his majesty, that our dominions consisted of two islands, which composed three mighty kingdoms, under one sovereign, besides our plantations in America. I dwelt long upon the fertility of our soil, and the temperature of our climate. I then spoke at large upon the constitution of an English parliament ; partly made up of an illustrious body, called the House of Peers, persons of the noblest blood, and of the most ancient and ample patrimo-

nies. I described that extraordinary care always taken of their education in arts and arms, to qualify them for being counsellors both to the king and kingdom ; to have a share in the legislature ; to be members of the highest court of judicature, whence there can be no appeal ; and to be champions always ready for the defence of heir, prince, and country, by their valour, conduct, and fidelity. That these were the ornament and bulwark of the kingdom, worthy followers of their most renowned ancestors, whose honour had been the reward of their virtue, from which their posterity were never once known to degenerate. To these were joined several holy persons, as part of that assembly, under the title of bishops, whose peculiar business it was to take care of religion, and of those who instruct the people therein. These were searched and sought out through the whole nation, by the prince and his wisest counsellors, among such of the priesthood as were most deservedly distinguished by the sanctity of their lives and the depth of their erudition ; who were indeed the spiritual fathers of the clergy and the people.

That the other part of the parliament consisted of an assembly called the House of Commons, who were all principal gentlemen, freely picked and culled out by the people themselves, for their great abilities and love of their country, to represent the wisdom of the whole nation. And that these two bodies made up the most august assembly in Europe ; to whom, in conjunction with the prince, the whole legislature is committed.

I then descended to the courts of justice ; over which the judges, those venerable sages and interpreters of the law, presided, for determining the disputed rights and properties of men, as well as for the punishment of vice and protection of innocence. I mentioned the prudent management of our treasury ; the valour and achievements of our forces by sea and land. I computed the number of our people by reckoning how many millions there might be of each religious sect, or political party, among us. I did



not omit even our sports and pastimes, or any other particular which I thought might redound to the honour of my country. And I finished all with a brief historical account of affairs and events in England for about a hundred years past.

This conversation was not ended under five audiences, each of several hours; and the king heard the whole with great attention, frequently taking notes of what I spoke, as well as memorandums of what questions he intended to ask me.

When I had put an end to these long discourses, his majesty, in a sixth audience, consulting his notes, proposed many doubts, queries, and objections upon every article. He asked, what methods were used to cultivate the minds and bodies of our young nobility, and in what kind of business they commonly spent the first and teachable parts of their lives? What course was taken to supply that assembly when any noble family became extinct? What qualifications are necessary in those who are to be created new lords: whether the humour of the prince, a sum of money to a court lady, or a design of strengthening a party opposite to the public interests, ever happened to be the motives in those advancements? What share of knowledge these lords had in the laws of their country, and how they came by it, so as to enable them to decide the properties of their fellow-subjects in the last resort? Whether they were always so free from avarice, partialities, or want, that a bribe, or some other sinister view, could have no place among them? Whether those holy lords I spoke of were always promoted to that rank upon account of their knowledge in religious matters, and the sanctity of their lives; had never been compliers with the times, while they were common priests; or slavish prostitute chaplains to some nobleman, whose opinions they continued servilely to follow, after they were admitted into that assembly?

He then desired to know, What arts were practised in electing those whom I called commoners: whether a stranger,

with a strong purse, might not influence the vulgar voters, to choose him before their own landlord, or the most considerable gentleman in the neighbourhood? How it came to pass, that people were so violently bent upon getting into this assembly, which I allowed to be a great trouble and expense, often to the ruin of their families, without any salary or pension; because this appeared such an exalted strain of virtue and public spirit, that his majesty seemed to doubt it might possibly not be always sincere? And he desired to know, Whether such zealous gentlemen could have any views of refunding themselves for the charges and trouble they were at by sacrificing the public good to the designs of a weak and vicious prince, in conjunction with a corrupted ministry? He multiplied his questions, and sifted me thoroughly upon every part of this head, proposing numberless inquiries and objections which I think it not prudent or convenient to repeat.

Upon what I said in relation to our courts of justice, his majesty desired to be satisfied in several points; and this I was the better able to do, having been formerly almost ruined by a long suit in Chancery, which was decreed for me with costs. He asked, What time was usually spent in determining between right and wrong, and what degree of expense? Whether advocates and orators had liberty to plead in causes manifestly known to be unjust, vexatious or oppressive? Whether party, in religion or politics, were observed to be of any weight in the scale of justice? Whether those pleading orators were persons educated in the general knowledge of equity, or only in provincial, national, and other local customs? Whether they or their judges had any part in penning those laws, which they assumed the liberty of interpreting and glossing upon at their pleasure? Whether they had ever, at different times, pleaded for and against the same cause, and cited precedents to prove contrary opinions? Whether they were a rich or a poor corporation? Whether they received any pecuniary

reward for pleading, or delivering their opinions? And particularly, Whether they were ever admitted as members in the lower senate!

He fell next upon the management of our treasury; and said he thought my memory had failed me, because I computed our taxes at about five or six millions a-year, and when I came to mention the issues, he found they sometimes amounted to more than double; for the notes he had taken were very particular in this point, because he hoped, as he told me, that the knowledge of our conduct might be useful to him, and he could not be deceived in his calculations. But, if what I told him were true, he was still at a loss how a kingdom could run out of its estate, like a private person. He asked me, Who were our creditors, and where we found money to pay them? He wondered to hear me talk of such chargeable and expensive wars; that certainly we must be a quarrelsome people, or live among very bad neighbours, and that our generals must needs be richer than our kings. He asked, What business we had out of our own islands, unless upon the score of trade, or treaty, or to defend the coasts with our fleet? Above all, he was amazed to hear me talk of a mercenary standing army, in the midst of peace, and among a free people. He said, if we were governed by our own consent in the persons of our representatives, he could not imagine of whom we were afraid, or against whom we were to fight; and would hear my opinion, whether a private man's house might not better be defended by himself, his children, and family, than by half a dozen rascals picked up at a venture in the streets for small wages, who might get a hundred times more by cutting their throats?

He laughed at my odd kind of arithmetic, as he was pleased to call it, in reckoning the numbers of our people by a computation drawn from the several sects among us in religion and politics. He said, he knew no reason why those who entertain opinions prejudicial to the

public, should be obliged to change, or should not be obliged to conceal them. And, as it was tyranny in any government to require the first, so it was weakness not to enforce the second; for a man may be allowed to keep poisons in his closet, but not to send them about for cordials.

He observed, That among the diversions of our nobility and gentry, I had mentioned gaming; he desired to know, at what age this entertainment was usually taken up, and when it was laid down; how much of their time it employed; whether it ever went so high as to affect their fortunes; whether mean vicious people, by their dexterity in that art might not arrive at great riches, and sometimes keep our very nobles in dependence, as well as habituate them to vile companions; wholly take them from the improvement of their minds, and force them, by the losses they received, to learn and practise that infamous dexterity upon others.

He was perfectly astonished with the historical account I gave him of our affairs during the last century; protesting it was only a heap of conspiracies, rebellions, murders, massacres, revolutions, banishments, the very worst effects that avarice, faction, hypocrisy, perfidiousness, cruelty, rage, madness, hatred, envy, lust, malice, and ambition could produce.

His majesty, in another audience, was at the pains to recapitulate the sum of all I had spoken; compared the questions he made with the answers I had given; then, taking me into his hands, and stroking me gently, delivered himself in these words, which I shall never forget, nor the manner he spoke them in. My little friend Grilrig, you have made a most admirable panegyric upon your country: you have clearly proved that ignorance, idleness, and vice are the proper ingredients for qualifying a legislator; that laws are best explained, interpreted, and applied, by those whose interests and abilities lie in perverting, confounding, and eluding them. I observe among you some lines of an institution, which, in its original, might have been tolerable, but

these half erased, and the rest wholly blurred and blotted by corruptions. It does not appear, from all you have said, how any one perfection is required toward the procurement of any one station among you; much less, that men are ennobled on account of their virtue; that priests are advanced for their piety or learning; soldiers, for their conduct or valour; judges, for their integrity; senators, for the love of their country; or counsellors, for their wisdom. As for yourself, continued the king, who have spent the greatest part of your life in travelling, I am well disposed to hope you may hitherto have escaped many vices of your country. But, by what I have gathered from your own relation, and the answers I have with much pains wringed and extorted from you, I cannot but conclude the bulk of your natives to be the most pernicious race of little odious vermin that nature ever suffered to crawl upon the surface of the earth.—*Gulliver's Travels.*

[DR. JOHN ARBUTHNOT. 1675—1735.]

#### AN EPITAPH ON A SCOUNDREL.

"HERE continueth to rot the body of Francis Chartres,\* who, with an inflexible constancy, and inimitable uniformity of life, persisted, in spite of age and infirmities, in the practice of every human vice, excepting prodigality and hypocrisy; his insatiable avarice exempted him from the first, his matchless impudence from the second. Nor was he more singular in the undeviating pravity of his manners than successful in accumulating wealth; for, without trade or profession, without trust of public money, and without bribe-worthy service, he acquired, or more properly created, a ministerial estate. He was the only person of his time who could cheat with the mask of honesty, retain his primeval meanness when possessed of ten thousand a year, and having daily deserved the gibbet for what he did,

\* Chartres was a professional gambler and money-lender, and was tried and condemned for an attempted rape, committed under circumstances of great atrocity.

was at last condemned to it for what he could not do. Oh, indignant reader! think not his life useless to mankind. Providence connived at his execrable designs, to give to after ages a conspicuous proof and example of how small estimation is exorbitant wealth in the sight of God, by his bestowing it on the most unworthy of all mortals."

[HENRY FIELDING. 1707—1754.]

#### CHARACTER OF JONATHAN WILD "THE GREAT."

JONATHAN WILD had every qualification necessary to form a great man. As his most powerful and predominant passion was ambition, so nature had, with consummate propriety, adapted all his faculties to the attaining of those glorious ends to which this passion directed him. He was extremely ingenious in inventing designs, artful in contriving the means to accomplish his purposes, and resolute in executing them; for as the most exquisite cunning and most undaunted boldness qualified him for any undertaking, so was he not restrained by any of those weaknesses which disappoint the views of mean and vulgar souls, and which are comprehended in one general term of honesty, which is a corruption of HONESTY, a word derived from what the Greeks call an ass. He was entirely free from those low vices of modesty and good-nature, which, as he said, implied a total negation of human greatness, and were the only qualities which absolutely rendered a man incapable of making a considerable figure in the world. His lust was inferior only to his ambition; but as for what simple people call love, he knew not what it was. His avarice was immense, but it was of the rapacious not of the tenacious kind; his rapaciousness was indeed so violent, that nothing ever contented him but the whole: for, however considerable the share was which his coadjutors allowed him of a booty, he was restless in inventing means to make himself master of the smallest pittance reserved by them. He said laws

were made for the use of *prigs* only, and to secure their property; they were never, therefore, more perverted than when their edge was turned against these; but that this generally happened through their want of sufficient dexterity. The character which he most valued himself upon, and which he principally honoured in others, was hypocrisy. His opinion was, that no one could carry *priggism* very far without it; for which reason, he said, there was little greatness to be expected in a man who acknowledged his vices, but always much to be hoped from him who professed great virtues: wherefore, though he would always shun the person whom he discovered guilty of a good action, yet he was never deterred by a good character, which was more commonly the effect of profession than of action; for which reason he himself was always very liberal of honest professions, and had as much virtue and goodness in his mouth as a saint; never in the least scrupling to swear by his honour, even to those who knew him best; nay, though he held good nature and modesty in the highest contempt, he constantly practised the affectation of both, and recommended this to others, whose welfare, on his own account, he wished well to. He laid down several maxims as the certain methods of attaining greatness, to which, in his own pursuit of it, he constantly adhered. As—

1. Never to do more mischief to another than was necessary to the effecting his purpose; for that mischief was too precious a thing to be thrown away.

2. To know no distinction of men from affection; but to sacrifice all with equal readiness to his interest.

3. Never to communicate more of an affair than was necessary to the person who was to execute it.

4. Not to trust him who hath deceived you, nor who knows that he hath been deceived by you.

5. To forgive no enemy; but to be cautious, and often dilatory in revenge.

6. To shun poverty and distress, and to ally himself as close as possible to power and riches.

7. To maintain a constant gravity in his countenance and behaviour, and to affect wisdom on all occasions.

8. To foment eternal jealousies in his gang one of another.

9. Never to reward anyone equal to his merit; but always to insinuate that the reward was above it.

10. That all men were knaves or fools, and much the greater number a composition of both.

11. That a good name, like money, must be parted with, or at least greatly risked, in order to bring the owner any advantage.

12. That virtues, like precious stones, were easily counterfeited; but the counterfeiters in both cases adorned the wearer equally, and that very few had knowledge or discernment sufficient to distinguish the counterfeit jewel from the real.

13. That many men were undone by not going deep enough in roguery; as in gaming any man may be a loser who doth not play the whole game.

14. That men proclaim their own virtues, as shopkeepers expose their goods, in order to profit by them.

15. That the heart was the proper seat of hatred, and the countenance of affection and friendship.

He had many more of the same kind, all equally good with these, and which were after his decease found in his study, as the twelve excellent and celebrated rules were in that of King Charles I.; for he never promulgated them in his lifetime, not having them constantly in his mouth, as some grave persons have the rules of virtue and morality, without paying the least regard to them in their actions; whereas our hero, by a constant and steady adherence to his rules in conforming every thing he did to them, acquired at length a settled habit of walking by them, till at last he was in no danger of inadvertently going out of the way; and by these means he arrived at that degree of greatness which few have equalled. One, we may say, have exceeded: for, though it must be allowed that there have been some few heroes who have done greater mischiefs to mankind,

such as those who have betrayed the liberty of their country to others, or have undermined and overpowered it themselves; or conquerors, who have impoverished, pillaged, sacked, burnt, and destroyed the countries and cities of their fellow-creatures, from no other provocation than that of glory, *i. e.*, as the tragic poet calls it,

"A privilege to kill.  
A strong temptation to do bravely ill;"

yet when we see our hero, without the least assistance or pretence, setting himself at the head of a gang which he had not any shadow of right to govern; if we view him maintaining absolute power and exercising tyranny over a lawless crew, contrary to all law but that of his own will; if we consider him setting up an open trade publicly, in defiance not only of the laws of his country but of the common sense of his countrymen; if we see him first contriving the robbery of others, and again the defrauding the very robbers of that booty which they had ventured their necks to acquire, and which, without any hazard, they might have retained; here surely he must appear admirable, and we may challenge not only the truth of history, but almost the latitude of fiction to equal his glory.

Nor had he any of those flaws in his character which, though they have been commended by weak writers, have by the judicious readers been censured and despised. Such was the clemency of Alexander and Cæsar, which nature had so grossly erred in giving them, as a painter would who should dress a peasant in robes of state, or give the nose or any other feature of a Venus to a satyr. What had the destroyers of mankind, that glorious pair, one of whom came into the world to usurp the dominion and abolish the constitution of his own country; the other to conquer, enslave, and rule over the whole world, at least as much as was well known to him, and the shortness of his life would give him leave to visit; what had, I say, such as these to do with clemency. Who cannot see the absurdity and contradiction of mixing such an ingredient with those noble and great qualities I have be-

fore mentioned? Now, in Wild every thing was truly great, almost without alloy, as his imperfections (for surely some small ones he had) were only such as served to denominate him a human creature, of which kind none ever arrived at consummate excellence. Indeed, while greatness consists in power, pride, insolence, and doing mischief to mankind—to speak out—while a great man and a great rogue are synonymous terms, so long shall Wild stand unrivalled on the pinnacle of GREATNESS. Nor must we omit here, as the finishing of his character, what indeed ought to be remembered on his tomb or his statue, the conformity above mentioned of his death to his life; and that Jonathan Wild the Great, after all his mighty exploits, was, what so few GREAT men can accomplish—hanged by the neck till he was dead.—*Life of Jonathan Wild the Great.*

[JAMES BOSWELL 1740—1795.]

### EQUALITY AND FRATERNITY.

I WOULD no more deprive a nobleman of his respect than of his money. I consider myself as acting a part in the great system of society, and I do to others as I would have them do to me. I would behave to a nobleman as I should expect he would behave to me, were I a nobleman and he Sam Johnson. Sir, there is one Mrs. Macaulay in this town, a great republican. One day, when I was at her house, I put on a very grave countenance, and said to her, "Madam, I am now become a convert to your way of thinking. I am convinced that all mankind are upon an equal footing; and to give you an unquestionable proof, madam, that I am in earnest, here is a very sensible, civil, well-behaved fellow-citizen, your footman; I desire that he may be allowed to sit down and dine with us." I thus, sir, showed her the absurdity of the levelling doctrine. She has never liked me since. Sir, your levellers wish to level *down* as far as themselves; but they cannot bear levelling *up* to themselves. They would all have some people under them; why not ther

have some people above them?—*Life of Johnson.*

[LAURENCE STERNE. 1713—1768.]

### THE DANGERS OF SATIRICAL WIT.

TRUST me, this unwary pleasantry of thine will sooner or later bring thee into scrapes and difficulties, which no after wit can extricate thee out of. In these sallies, too oft I see, it happens, that the person laughed at, considers himself in the light of a person injured, with all the rights of such a situation belonging to him; and when thou viewest him in that light too, and reckon'st upon his friends, his family, his kindred and allies, and musterest up with them the many recruits which will list under him from a sense of common danger; 'tis no extravagant arithmetic to say, that for every ten jokes, thou hast got an hundred enemies; and, till thou hast gone on, and raised a swarm of wasps about thine ears, and art half stung to death by them, thou wilt never be convinced it is so.

I cannot suspect it in the man whom I esteem, that there is the least spur from spleen or malevolence of intent in these sallies. I believe and know them to be truly honest and sportive; but consider, that fools cannot distinguish this, and that knaves will not; and thou knowest not what it is, either to provoke the one, or to make merry with the other: whenever they associate for mutual defence, depend upon it they will carry on the war in such a manner against thee, my dear friend, as to make thee heartily sick of it, and of thy life too.

Revenge from some baneful corner shall level a tale of dishonour at thee, which no innocence of heart or integrity of conduct shall set right. The fortunes of thy house shall totter—thy character, which led the way to them, shall bleed on every side of it—thy faith questioned—thy works belied—thy wit forgotten—thy learning trampled on. To wind up the last scene of thy tragedy, *Crudely* and *Cowardice*, twin ruffians, hired and set on by *Malice* in the

dark, shall strike together at all thy infirmities and mistakes: the best of us, my friend, lie open there, and trust me—when to gratify a private appetite, it is once resolved upon, that an innocent and an helpless creature shall be sacrificed, it is an easy matter to pick up sticks enough from any thicket where it has strayed, to make a fire to offer it up with.

[ROBERT SOUTHBY. 1774—1843.]

### THE EVANESCENCE OF FAME.

GUESS, reader, where I once saw a full-sized figure of Fame, erect, tip-toe, in the act of springing to take flight and soar aloft, her neck extended, her head raised, the trumpet at her lips, and her cheeks inflated, as if about to send forth a blast which the whole city of London was to hear? Perhaps thou mayest have seen this very figure thyself, and surely if thou hast, thou wilt not have forgotten it. It was in the Borough Road, placed above a shop-board which announced that Mr. Somebody fitted up water-closets upon a new and improved principle.

But it would be well for mankind if Fame were never employed in trumpeting anything worse. There is a certain stage of depravity in which men derive an unnatural satisfaction from the notoriety of their wickedness, and seek for celebrity *ob magnitudinem infamie, cujus apud prodigos voracissima voluptas est*\*. *Ils veulent faire parler d'eux*, says Bayle, *et leur vanité ne serait pas satisfaite s'il n'y avait quelque chose de superlatif et d'éminent dans leur mauvaise réputation. Le plus haut degré de l'infamie est le but de leurs souhaits, et il y a des choses qu'ils ne feraient pas si elles n'étaient extraordinairement odieuses.*†

\* Tacitus. "On account of the extent of their infamy, from which prodigals derive the greatest pleasure."

† "They wish to make people talk of them, and their vanity is not satisfied unless they have a reputation for something extraordinary and uncommon. To attain the highest degree of infamy is the object of their desires, and there are certain things which they would refuse to perform, if they did not bring upon them the greatest possible odium."

Plutarch has preserved the name of Chœrephanes, who was notorious among the ancients for having painted such subjects as Julio Romano has the everlasting infamy of having designed for the flagitious Aretine. He has also transmitted to posterity the name of Parmeno, famous for grunting like a pig; and of Theodorus, not less famous for the more difficult accomplishment of mimicking the sound of a creaking cart-wheel. Who would wish to have his name preserved for his beggarliness, like Pauson, the painter, and Codrus, the poet? or for his rascality and wickedness, like Phrynonidas? or like Callianax, the physician, for callous brutality? Our doctor used to instance these examples, when he talked of "the bubble reputation," which is sometimes to be had so cheaply, and yet for which so dear a price has often been paid in vain. It amused him to think by what odd or pitiful accidents that bubble might be raised. "Whether the regular practitioner may sneer at Mr. Ching," says the historian of Cornwall, "I know not; but the Patent Worm Lozenges have gained our Launceston apothecary a large fortune, and secured to him perpetual fame."

Would not John Dory's name have died with him, and so been long ago dead as a door-nail, if a grotesque likeness for him had not been discovered in the fish, which, being called after him, has immortalised him and his ugliness? But if John Dory could have anticipated this sort of immortality when he saw his own face in the glass, he might very well have "blushed to find it fame." There would have been no other memorial of Richard Jaquett at this day, than the letters of his name in an old dead and obsolete hand, now well nigh rendered illegible by time, if he had not, in the reign of Edward VI., been lord of the manor of Tyburn, with its appurtenances, wherein the gallows was included, wherefore, from the said Jaquett, it is presumed by antiquaries that the hangman hath been ever since corruptly called Jack Ketch. A certain William Dowsing, who, during the great Rebellion, was one of the Parliamentary Visitors for demolishing superstitious pictures and

ornaments of churches, is supposed by a learned critic to have given rise to an expression in common use among school-boys and blackguards. For this worshipful commissioner broke so many "mighty great angels" in glass, knocked so many apostles and cherubims to pieces, demolished so many pictures and stone crosses, and boasted with so much puritanical rancour of what he had done, that it is conjectured the threat of giving any one a *dowsing* preserves his rascally name. So, too, while Bracton and Fleeta rest on the shelves of some public library, Nokes and Stiles are living names in the courts of law: and for John Doe and Richard Roe, were there ever two litigious fellows so universally known as these eternal antagonists?

Johnson tells a story of a man who was standing in an inn kitchen, with his back to the fire, and thus accosted a traveller who stood next to him, "Do you know, sir, who I am?" "No, sir," replied the traveller, "I have not that advantage." "Sir," said the man, "I am the great Twalmley, who invented the new flood-gate iron." Who but for Johnson would have heard of the great Twalmley now? Reader, I will answer the question which thou hast already asked, and tell thee that this invention consisted in applying a sliding-door, like a flood-gate, to an ironing-box, flat irons having till then been used, or box-irons with a door and a bolt.

Who was Tom Long, the Carrier? when did he flourish? what road did he travel? did he drive carts, or waggons, or was it in the age of pack-horses? Who was Jack Robinson? not the once well-known Jack Robinson of the Treasury, (for his celebrity is now like a tale that is told,) but the one whose name is in everybody's mouth, because it is so easily and so soon said. Who was Magg? and what was his diversion? was it brutal, or merely boorish? the boisterous exuberance of rude and unruly mirth, or the gratification of a tyrannical temper and a cruel disposition? Who was Crop the Conjuror, famous in trivial speech as Merlin in romantic lore, or Doctor Faustus in the school of German

extravagance? What is remembered now of Bully Dawson? all I have read of him is, that he lived three weeks on the credit of a brass shilling, because nobody would take it of him. "There goes a story of Queen Elizabeth," says Ray, "that being presented with a collection of English proverbs, and told by the Author that it contained them all, 'Nay,' replied she, 'Bate me anace, quoth Bolton!'" which proverb being instantly looked for, happened to be wanting in his collection. "Who this Bolton was," Ray says, "I know not, neither is it worth inquiring." Nevertheless, I ask who was Bolton? and when Echo answers "*who?*" say in my heart, *Vanitas Vanitatum, omnia Vanitas*. And having said this, conscience smites me with the recollection of what Pascal has said, *Ceux qui écrivent contre la gloire, veulent avoir la gloire d'avoir bien écrit; et ceux qui le lisent, veulent avoir la gloire de l'avoir lu; et moi qui écris ceci, j'ai peut être cette envie, et peut être que ceux qui le liront, l'auront aussi.\**

Who was old Ross of Pottern, who lived till all the world was weary of him? All the world has forgotten him now. Who was Jack Raker, once so well known that he was named proverbially as a scape-grace by Skelton, and in the Ralph Roister Doister of Nicholas Udall, that Udall, who, on poor Tom Tusser's account, ought always to be called the bloody schoolmaster? Who was William Dickens, whose wooden dishes were sold so badly, that when any one lost by the sale of his wares, the said Dickens and his dishes were brought up in scornful comparison! Out-roaring Dick was a strolling singer of such repute that he got twenty shillings a day by singing at Baintree Fair; but who was that desperate Dick that was such a terrible cutter at a chine of beef, and devoured more meat at ordinaries in discoursing of his frays and deep acting, of his flashing and hewing, than would serve

half a dozen brewers' draymen? It is at this day doubtful whether it was Jack Drum, or Tim Drum, whose mode of entertainment no one wishes to receive;—for it was to haul a man in by the head and thrust him out by the neck and shoulders. Who was that other Dick who wore so queer a hat-band, that it has ever since served as a standing comparison for all queer things? By what name besides Richard was he known? Where did he live, and when? His birth, parentage, education, life, character and behaviour, who can tell? "Nothing," said the doctor, "is remembered of him, except that he was familiarly called Dick, and that his queer hat-band went nine times round and would not tie."

"O vain world's glory and unstedfast state  
Of all that lives on face of sinful earth!"—  
Spenser.

Who was Betty Martin, and wherefore should she so often be mentioned in conjunction with my precious eye or yours? Who was Ludlam, whose dog was so lazy that he leant his head against a wall to bark? And who was old Cole, whose dog was so proud that he took the wall of a dung-cart, and got squeezed to death by the wheel? Was he the same person of whom the song says :—

"Old King Cole  
Was a merry old soul,  
And a merry old soul was he?"

And was his dog proud because his master was called king? Here are questions to be proposed in the examination papers of some Australian Cambridge, two thousand years hence, when the people of that part of the world shall be as reasonably inquisitive concerning our affairs, as we are now concerning those of the Greeks. But the Burneys, the Parrs, and the Porsons, the Flmsleys, Monks, and Bloomfields of that age, will puzzle over them in vain, for we cannot answer them now.

"Who was the Vicar of Bray? I have had a long chase after him," said Mr. Brome to Mr. Rawlins, in 1735. "Simon Aleyn, or Allen, was his name; he was Vicar of Bray, about 1540. and died in 1588; so he held the living near fifty

\* "Those who write against glory wish to have the glory of having written well; and those who read it wish to have the glory of having read it; and I who write this, I too perhaps have this desire, and perhaps those who will read it will have the desire also."



years. You now partake of the sport that has cost me some pains to take. And if the pursuit after such games seems mean, one Mr. Vernon followed a butterfly nine miles before he could catch him." Reader, do not refuse your belief of this fact, when I can state to you, on my own recollection, that the late Dr. Shaw, the celebrated naturalist, a librarian of the British Museum, and known by the name of the learned Shavius, from the facility and abundance of his Latin compositions, pointed out to my notice there, many years ago, two volumes written by a Dutchman upon the wings of a butterfly. "The dissertation is rather voluminous, sir, perhaps you will think," said the Doctor, with somewhat of that apologetic air, which modest science is wont occasionally to assume in her communications with ignorance, "but it is immensely important." Good natured excellent enthusiast! fully didst thou appreciate the Book, the Dutchman, and, above all, the butterfly.

"I have known a great man," says Taylor, the Water Poet, "very expert on the Jew's-harp; a rich heir excellent at Noddy: a justice of the peace skilful at Quoities; a merchant's wife a quick gamester at Irish, especially when she came to bearing of men, that she would seldom miss entering." Injurious John Taylor! thus to defraud thy friends of their fame, and leave in irremediable oblivion the proper name of that expert Jew's-harper, that person excellent at Noddy, that great Quoities-man, and that mistress who played so masterly a game at Irish! But I thank thee for this, good John the Water Poet; thou hast told us that Monsieur La Ferr, a Frenchman, was the first inventor of the admirable game of Doublehand, Hot-cockles, &c., and that Gregory Dawson, an Englishman, devised the unmatched mystery of Blind-man's-buff. But who can tell me what the game of Carps was, the *Ludus Carparum*, which Hearne says was used in Oxford much, and being joined with cards, and reckoned as a kind of Alea, is prohibited in some statutes? When Thomas Hearne, who learned whatever time for-

got, was uncertain what game or play it really was, and could only conjecture that perhaps it might be a kind of Back-gammon, what antiquary can hope to ascertain it?—*The Doctor*.

[REVEREND SYDNEY SMITH. 1771—1845.]

### MRS. PARTINGTON.

I do not mean to be disrespectful, but the attempt of the Lords to stop the progress of reform reminds me very forcibly of the great storm of Sidmouth, and of the conduct of the excellent Mrs. Partington on that occasion. In the winter of 1824 there set in a great flood upon that town—the tide rose to an incredible height—the waves rushed in upon the houses—and everything was threatened with destruction. In the midst of this sublime storm, Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pattens, trundling her mop, and squeezing out the sea-water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused. Mrs. Partington's spirit was up; but I need not tell you that the contest was unequal. The Atlantic Ocean beat Mrs. Partington. She was excellent at a slop or a puddle, but she should not have meddled with a tempest.

### WIT.

WHEN wit is combined with sense and information; when it is softened by benevolence and restrained by principle; when it is in the hands of a man who can use it and despise it; who can be witty and something more than witty; who loves honour, justice, decency, good-nature, morality, and religion ten thousand times better than wit, wit is then a beautiful and delightful part of our nature. Genuine and innocent wit like this is surely the flavour of the mind. Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavour, and brightness, and laughter, and perfumes, to enliven the days of man's

pilgrimage, and to charm his pained steps over the burning marl.

### DIFFICULTY OF GOVERNING A NATION.

It would seem that the science of government is an unappropriated region in the universe of knowledge. Those sciences with which the passions can never interfere, are considered to be attainable only by study and by reflection; while there are not many young men who doubt of their ability to make a constitution, or to govern a kingdom: at the same time there cannot, perhaps, be a more decided proof of a superficial understanding than the depreciation of those difficulties which are inseparable from the science of government. To know well the local and the natural man; to track the silent march of human affairs; to seize, with happy intuition, on those great laws which regulate the prosperity of empires; to reconcile principles to circumstances, and be no wiser than the times will permit; to anticipate the effects of every speculation upon the entangled relations and awkward complexity of real life; and to follow out the theorems of the senate to the daily comforts of the cottage, is a task which they will fear most who know it best—a task in which the great and the good have often failed, and which it is not only wise, but pious and just in common men to avoid.

### DISTINCTION.

It is natural to every man to wish for distinction; and the praise of those who can confer honour by their praise, in spite of all false philosophy, is sweet to every human heart; but as eminence can be but the lot of a few, patience of obscurity is a duty which we owe not more to our own happiness than to the quiet of the world at large. Give a loose, if you are young and ambitious, to that spirit which throbs within you; measure yourself with your equals; and learn, from frequent compe-

tition, the place which nature has allotted to you; make of it no mean battle, but strive hard; strengthen your soul to the search of truth, and follow that spectre of excellence which beckons you on beyond the walls of the world to something better than man has yet done. It may be you shall burst out into light and glory at the last; but if frequent failure convince you of that mediocrity of nature which is incompatible with great actions, submit wisely and cheerfully to your lot; let no mean spirit of revenge tempt you to throw off your loyalty to your country, and to prefer a vicious celebrity to obscurity crowned with piety and virtue. If you can throw new light upon moral truth, or by any exertions multiply the comforts or confirm the happiness of mankind, this fame guides you to the true ends of your nature; but in the name of God, as you tremble at retributive justice, and in the name of mankind, if mankind be dear to you, seek not that easy and accursed fame which is gathered in the work of revolutions; and deem it better to be for ever unknown, than to found a momentary name upon the basis of anarchy and irreligion.

### LOCKING IN ON RAILWAYS.

RAILWAY travelling is a delightful improvement of human life. Man is become a bird; he can fly longer and quicker than a solan goose. The mamma rushes sixty miles in two hours to the aching finger of her conjugating and declining grammar-boy. The early Scotchman scratches himself in the morning mists of the north, and has his porridge in Piccadilly before the setting sun. The Puseyite priest, after a rush of a hundred miles, appears with his little volume of nonsense at the breakfast of his bookseller. Everything is near, everything is immediate—time, distance, and delay are abolished. But, though charming and fascinating as all this is, we must not shut our eyes to the price we shall pay for it. There will be every three or four years some dreadful massacre—whole trains will

be hurled down a precipice, and two hundred or three hundred persons will be killed on the spot. There will be every now and then a great combustion of human bodies, as there has been at Paris; then all the newspapers up in arms—a thousand regulations, forgotten as soon as the directors dare—loud screams of the velocity whistle—monopoly locks and bolts as before.

The locking plea of directors is philanthropy; and I admit that to guard men from the commission of moral evil is as philanthropical as to prevent physical suffering. There is, I allow, a strong propensity in mankind to travel on railways without paying; and to lock mankind in till they have completed their share of the contract is benevolent, because it guards the species from degrading and immoral conduct; but to burn or crush a whole train, merely to prevent a few immoral insides from not paying, is, I hope, a little more than Ripon or Gladstone will permit.

We have been, up to this point, very careless of our railway regulations. The first person of rank who is killed will put everything in order, and produce a code of the most careful rules. I hope it will not be one of the bench of bishops; but should it be so destined, let the burnt bishop—the unwilling Latimer—remember that, however painful gradual confection by fire may be, his death will produce unspeakable benefits to the public. Even Sodor and Man will be better than nothing. From that moment the bad effects of the monopoly are destroyed; no more fatal deference to the directors; no despotic incarceration; no barbarous inattention to the anatomy and physiology of the human body; no commitment to locomotive prisons with warrant. We shall then find it possible *voyager libre sans mourir*.

### A REAL BISHOP.

A GRAVE elderly man, full of Greek, with sound views of the middle voice and preterperfect tense, gentle and kind to his

poor clergy, of powerful and commanding eloquence; in parliament never to be put down when the great interests of mankind were concerned; leaning to the government when it was right, leaning to the people when they were right; feeling that if the Spirit of God had called him to that high office, he was called for no mean purpose, but rather that seeing clearly, and acting boldly, and intending purely, he might confer lasting benefits on mankind.

### HOW TO BECOME A BISHOP.

I AM surprised it does not strike the mountaineers how very much the great emoluments of the church are flung open to the lowest ranks of the community. Butchers, bakers, publicans, schoolmasters, are perpetually seeing their children elevated to the mitre. Let a respectable baker drive through the city from the west end of the town, and let him cast an eye on the battlements of Northumberland House, has his little muffin-faced son, the smallest chance of getting in among the Percies, enjoying a share of their luxury and splendour, and of chasing the deer with hound and horn upon the Cheviot Hills? But let him drive his alum-steeped loaves a little further, till he reaches St. Paul's Churchyard, and all his thoughts are changed when he sees that beautiful fabric; it is not impossible that his little penny-roll may be introduced into that splendid oven. Young Crumpet is sent to school—takes to his books—spends the best years of his life, as all eminent Englishmen do, in making Latin verses—knows that the *crum* in crumpet is long, and the *pet* short—goes to the university—gets a prize for an essay on the Dispersion of the Jews—takes orders—becomes a bishop's chaplain—has a young nobleman for his pupil—publishes a useless classic, and a serious call to the unconverted—and then goes through the Elysian transitions of prebendary, dean, prelate, and the long train of purple, profit, and power.

## WIT AND WISDOM.

THERE is an association in men's mind's between dulness and wisdom, amusement and folly, which has a very powerful influence in decision upon character, and is not overcome without considerable difficulty. The reason is, that the *outward* signs of a dull man and a wise man are the same, and so are the outward signs of a frivolous man and a witty man; and we are not to expect that the majority will be disposed to look to much *more* than the outward sign. I believe the fact to be, that wit is very seldom the *only* eminent quality which resides in the mind of any man; it is commonly accompanied by many other talents of every description, and ought to be considered as a strong evidence of a fertile and superior understanding. Almost all the great poets, orators, and statesmen of all times, have been witty. Cæsar, Alexander, Aristotle, Descartes, and Lord Bacon, were witty men; so were Cicero, Shakspeare, Demosthenes, Boileau, Pope, Dryden, Fontenelle, Jonson, Waller, Cowley, Solon, Socrates, Dr. Johnson, and almost every man who has made a distinguished figure in the House of Commons. . . . The meaning of an extraordinary man is, that he is *eight* men, not one man; that he has as much wit as if he had no sense, and as much sense as if he had no wit; that his conduct is as judicious as if he were the dullest of human beings, and his imagination as brilliant as if he were irretrievably ruined. But when wit is combined with sense and information; when it is softened by benevolence, and restrained by strong principle; when it is in the hands of a man who can use it and despise it, who can be witty, and something much *better* than witty, who loves honour, justice, decency, good-nature, morality, and religion, ten thousand times better than wit;—wit is *then* a beautiful and delightful part of our nature. There is no more interesting spectacle than to see the effects of wit upon the different characters of men; than to observe it expanding caution, relaxing dignity, unfreezing coldness,—

teaching age, and care, and pain, to smile,—extorting reluctant gleams of pleasure from melancholy, and charming even the pangs of grief. It is pleasant to observe how it penetrates through the coldness and awkwardness of society, gradually bringing men nearer together, and, like the combined force of wine and oil, giving every man a glad heart and a shining countenance. Genuine and innocent wit like this is surely the *flavour of the mind*! Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavour, and laughter, and perfumes, to enliven the days of man's pilgrimage, and to "charm his painted steps over the burning marle."

(CHARLES LAMB. 1775—1834.)

## A COMPLAINT OF THE DECAY OF BEGGARS IN THE METROPOLIS.

THE all-sweeping besom of societarian reformation—your only modern Alcides' club to rid the time of its abuses—is uplift with manyhanded sway to extirpate the last fluttering tatters of the bugbear Mendicity from the metropolis. Scraps, wallets, bags—staves, dogs, and crutches—the whole mendicant fraternity, with all their baggage, are fast posting out of the purlieus of this eleventh persecution. From the crowded crossing, from the corners of streets and turnings of alleys, the parting genius of beggary is "with sighing sent."

I do not approve of this wholesale going to work, this impertinent crusado or *bellum ad exterminationem* proclaimed against a species. Much good might be sucked from these beggars.

They were the oldest and the honourablest form of pauperism. Their appeals were to our common nature; less revolting to an ingenious mind than to be a suppliant to the particular humours or caprice of any fellow-creature, or set of fellow-creatures, parochial or societarian. Theirs

were the only rates univindious in the levy, ungrudged in the assessment.

There was a dignity springing from the very depth of their desolation; as to be naked is to be so much nearer to the being a man, than to go in livery.

The greatest spirits have felt this in their reverses; and when Dicynsius from king turned schoolmaster, do we feel anything towards him but contempt? Could Vandyke have made a picture of him, swaying a ferula for a sceptre, which would have affected our minds with the same heroic pity, the same compassionate admiration, with which we regard his Belisarius begging for an *obolus*? Would the moral have been more graceful, more pathetic?

The Blind Beggar in the legend—the father of pretty Bessy—whose story doggerel rhymes and alehouse signs cannot so degrade or attenuate, but that some sparks of a lustrous spirit will shine through the disguisements—this noble Earl of Cornwall (as indeed he was) and memorable sport of fortune, fleeing from the unjust sentence of his liege lord, stript of all, and seated on the flowering green of Bethnal, with his more fresh and springing daughter by his side, illumining his rags and his beggary—would the child and parent have cut a better figure, doing the honours of a counter, or expatiating their fallen condition upon the three-foot expanse of some sempstering shop-board?

In tale or history your Beggar is ever the first antipode to your King. The poets and romancical writers (as dear Margaret Newcastle would call them), when they would most sharply and feelingly paint a reverse of fortune, never stop till they have brought down their own hero in good earnest to rags and the wallet. The depth of the descent illustrates the height he falls from. There is no medium which can be presented to the imagination without offence. There is no breaking the fall. Lear, thrown from his palace, must divest him of his garments, till he answer "mere nature," and Cresseid, fallen from a prince's love, must extend her pale arms, pale with other whiteness than of beauty, sup-

plicating Lazar arms with bell and clap

The Lucian wits knew this very well; and with a converse policy, when they would express scorn of greatness without the pity, they show us an Alexander in the shades cobbling shoes, or a Semiramis getting up foul linen.

How would it sound in song, that a great monarch had declined his affections upon the daughter of a baker! Yet do we feel the imagination at all violated when we read the "true ballad" where king Cophetua woos the beggar maid?

Pauperism, pauper, poor man, are expressions of pity, but pity alloyed with contempt. No one properly contemns a beggar. Poverty is a comparative thing, and each degree of it is mocked by its "neighbour grace." Its poor rents and comings-in are soon summed up and told. Its pretences to property are almost ludicrous. Its pitiful attempts to save excite a smile. Every scornful companion can weigh his trifle-bigger purse against it. Poor man reproaches poor man in the streets with impolitic mention of his condition, his own being a shade better, while the rich pass by and jeer at both. No rascally comparative insults a Beggar, or thinks of weighing purses with him. He is not in the scale of comparison. He is not under the measure of property. He confessedly hath none, any more than a dog or a sheep. No one twitteth him for ostentation above his means. No one accuses him of pride, or upbraids him with mock humility. None jostle with him for the wall, or pick quarrels for precedency. No wealthy neighbour seeketh to eject him from his tenement. No man sues him. No man goes to law with him. If I were not the independent gentleman that I am, rather than I would be a retainer to the great, a led captain, or a poor relation, I would choose, out of the delicacy and true greatness of my mind, to be a Beggar.

Rags, which are the reproach of poverty, are the Beggar's robes and graceful insignia of his profession, his tenure, his full dress, the suit in which he is expected to show himself in public. He is never out

of the fashion, or limpeth awkwardly behind it. He is not required to put on court mourning. He weareth all colours, fearing none. His costume hath undergone less change than the Quaker's. He is the only man in the universe who is not obliged to study appearances. The ups and downs of the world concern him no longer. He alone continueth in one stay. The price of stock or land affecteth him not. The fluctuation of agricultural or commercial prosperity toucheth him not, or at worst, but change his customers. He is not expected to become bail or surety for any one. No man troubleth him with questioning his religion or politics. He is the only free man in the universe.

The Mendicants of this great city were so many of her rights, her lions. I can no more spare them than I could the Cries of London. No corner of a street is complete without them. They are as indispensable as the Ballad Singer; and in their picturesque attire as ornamental as the signs of old London. They were the standing morals, emblems, mementos, dial mottoes, the spital sermons, the books for children, the salutary checks and pauses to the high and rushing tide of greasy citizenry;

—"Look

Upon that poor and broken bankrupt there."

Above all, those old blind Tobits that used to line the wall of Lincoln's Inn Garden, before modern fastidiousness had expelled them, casting up their ruined orbs to catch a ray of pity, and (if possible) of light, with their faithful Dog Guide at their feet—whither are they fled? or into what corners, blind as themselves, have they been driven out of the wholesome air and sun-warmth? . . .

These dim eyes have in vain explored for some months past a well-known figure, or part of the figure, of a man who used to glide his comely upper half over the pavements of London, wheeling along with most ingenious celerity upon a machine of wood; a spectacle to natives, to foreigners, and to children. He was of a robust make, with a florid sailor-like complexion, and his head was

bare to the storm and sunshine. He was a natural curiosity, a speculation to the scientific, a prodigy to the simple. The infant would stare at the mighty man brought down to his own level. The common cripple would despise his own pusillanimity, viewing the hale stoutness, and hearty heart, of this half-limbed giant. Few but must have noticed him; for the accident, which brought him low, took place during the riots of 1780, and he has been a groundling so long. He seemed earth-born, an Antæus, and to suck in fresh vigour from the soil which he neighboured. He was a grand fragment; as good as an Elgin marble. The nature, which should have recruited his reft legs and thighs, was not lost, but only retired into his upper parts, and he was half a Hercules. I heard a tremendous voice thundering and growling, as before an earthquake, and casting down my eyes, it was this mandrake reviling a steed that had started at his portentous appearance. He seemed to want but his just stature to have rent the offending quadruped into shivers. He was as the man-part of a Centaur, from which the horse-half had been cloven in some dire Lapithæan controversy. He moved on, as if he could have made shift with yet half of the body portion which was left him. The *os sublime* was not wanting; and he threw out a jolly countenance upon the heavens. Forty-and-two years had he driven this out-of-door trade, and now that his hair is grizzled in the service, but his good spirits in no way impaired, because he is not content to exchange his free air and exercise for the restraints of a poor house, he is expiating his contumacy in one of those houses (ironically christened) of correction.

Was a daily spectacle like this to be deemed a nuisance which called for legal interference to remove? or not rather a salutary and a touching object to the passers-by in a great city? Among her shows, her museums, and supplies for ever-gaping curiosity (and what else but an accumulation of sights—endless sights—is a great city; or for what else is it desirable?) was there not room for one

*Lusus* (not *Nature*, indeed, but *Accidentum*? What, if in forty-and-two years' going about, the man had scraped together enough to give a portion to his child (as the rumour ran) of a few hundreds—whom had he injured? Whom had he imposed upon? The contributors had enjoyed their *sight* for their pennies. What if after being exposed all day to the heats, the rains, and the frosts of heaven—shuffling his ungainly trunk along in an elaborate and painful motion—he was enabled to retire at night to enjoy himself at a club of his fellow-cripples over a dish of hot meat and vegetables, as the charge was gravely brought against him by a clergyman depositing before a House of Commons Committee—was *this*, or was his truly paternal consideration, which (if a fact) deserved a statue rather than a whipping-post, and is inconsistent at least with the exaggeration of nocturnal orgies which he has been slandered with—a reason that he should be deprived of his chosen, harmless, nay, edifying, way of life, and be committed in hoary age for a sturdy vagabond?

There was a Yorick once, whom it would not have shamed to have sat down at the cripple's feast, and to have thrown in his benediction, ay, and his might too, for a companionable symbol. "Age, thou hast lost thy breed."

Half of these stories about the prodigious fortunes made by begging are (I verily believe) misers' calumnies. One was much talked of in the public papers some time since, and the usual charitable inferences deduced. A clerk in the Bank was surprised with the announcement of a five hundred pound legacy left him by a person whose name he was a stranger to. It seems that in his daily morning walks from Peckham (or some village thereabouts) where he lived, to his office, it had been his practice for the last twenty years to drop his halfpenny duly into the hat of some blind Bartimeus, that sate begging alms by the wayside in the Borough. The good old beggar recognised his daily benefactor by the voice only; and, when he died, left all the

amassings of his alms (that had been half a century perhaps in the accumulating) to his old Bank friend. Was this a story to purse up people's hearts and pennies, against giving an alms to the blind?—or not rather a beautiful moral of well directed charity on the one part, and noble gratitude upon the other?

I sometimes wish I had been that Bank clerk.

I seem to remember a poor old grateful kind of creature, blinking, and looking up with his no eyes in the sun.

Is it possible I could have steeled my purse against him?

Perhaps I had no small change.

Reader, do not be frightened at the hard words, imposition, imposture. *Give, and ask no questions.* "Cast thy bread upon the waters." Some have unawares (like this Bank clerk) entertained angels.

Shut not thy purse-strings always against painted distress. Act a charity sometimes. When a poor creature (outwardly and visibly such) comes before thee, do not stay to inquire whether the "seven small children," in whose name he implores thy assistance, have a veritable existence. Rake not into the bowels of unwelcome truth to save a halfpenny. It is good to believe him. If he be not all that he pretendeth, *give*, and under a personate father of a family, think (if thou pleasest) that thou hast relieved an indigent bachelor. When they come with their counterfeit looks, and mumping tones, think them players. You pay your money to see a comedian feign these things, which, concerning these poor people, thou canst not certainly tell whether they are feigned or not.

#### THE ORIGIN OF ROAST PIG.

MANKIND, says a Chinese manuscript, which my friend M. was obliging enough to read and explain to me, for the first seventy thousand ages ate their meat raw, clawing or biting it from the living animal, just as they do in Abyssinia to this day. This period is not obscurely hinted at by their great Confucius in the second

chapter of his Mundane Mutations, where he designates a kind of golden age by the term Cho-fang, literally the Cooks' Holiday. The manuscript goes on to say, that the art of roasting, or rather broiling (which I take to be the elder-brother) was accidentally discovered in the manner following. The swineherd Ho-ti, having gone out into the woods one morning, as his manner was, to collect mast for his hogs, left his cottage in the care of his eldest son, Bo-bo, a great lubberly boy, who being fond of playing with fire, as youngers of his age commonly are, let some sparks escape into a bundle of straw, which kindling quickly, spread the conflagration over every part of their poor mansion, till it was reduced to ashes. Together with the cottage (a sorry antediluvian make-shift of a building, you may think it), what was of much more importance, a fine litter of new-farrowed pigs, no less than nine in number, perished. China pigs have been esteemed a luxury all over the East, from the remotest periods that we read of. Bo-bo was in the utmost consternation, as you may think, not so much for the sake of the tenement, which his father and he could easily build up again with a few dry branches, and the labour of an hour or two, at any time, as for the loss of the pigs. While he was thinking what he should say to his father, and wringing his hands over the smoking remnants of one of those untimely sufferers, an odour assailed his nostrils, unlike any scent which he had before experienced. What could it proceed from?—not from the burnt cottage—he had smelt that smell before—indeed this was by no means the first accident of the kind which had occurred through the negligence of this unlucky young fire-brand. Much less did it resemble that of any known herb, weed, or flower. A premonitory moistening at the same time overflowed his nether lip. He knew not what to think. He next stooped down to feel the pig, if there were any signs of life in it. He burnt his fingers, and to cool them he applied them in his booby fashion to his mouth. Some of the crumbs of the

scorched skin had come away with his fingers, and for the first time in his life (in the world's life, indeed, for before him no man had known it) he tasted—*crackling!* Again he felt and fumbled at the pig. It did not burn him so much now, still he licked his fingers from a sort of habit. The truth at length broke into his slow understanding that it was the pig that smelt so, and the pig that tasted so delicious; and surrendering himself up to the new-born pleasure, he fell to tearing up whole handfuls of the scorched skin with the flesh next it, and was cramming it down his throat in his beastly fashion, when his sire entered amid the smoking rafters, armed with retributory cudgel, and finding how affairs stood, began to rain blows upon the young rogue's shoulders, as thick as hail-stones, which Bo-bo heeded not any more than if they had been flies. The tickling pleasure, which he experienced in his lower regions, had rendered him quite callous to any inconveniences he might feel in those remote quarters. His father might lay on, but he could not beat him from his pig, till he had fairly made an end of it, when, becoming a little more sensible of his situation, something like the following dialogue ensued.

"You graceless whelp, what have you got there devouring? Is it not enough that you have burnt me down three houses with your dog's tricks, and be hanged to you! but you must be eating fire, and I know not what—what have you got there, I say?"

"O father, the pig, the pig! do come and taste how nice the burnt pig eats."

The ears of Ho-ti tingled with horror. He cursed his son, and he cursed himself that ever he should beget a son that should eat burnt pig.

Bo-bo, whose scent was wonderfully sharpened since morning, soon raked out another pig, and fairly rending it asunder, thrust the lesser half by main force into the fists of Ho-ti, still shouting out, "Eat, eat, eat the burnt pig, father, only taste—O Lord!"—with such-like barbarous ejaculations, cramming all the while as if he would choke.



Ho-ti trembled every joint while he grasped the abominable thing, wavering whether he should not put his son to death for an unnatural young monster, when the crackling scorching his fingers, as it had done his son's, and applying the same remedy to them, he in his turn tasted some of its flavour, which, make what sour mouths he would for pretence, proved not altogether displeasing to him. In conclusion (for the manuscript here is a little tedious) both father and son fairly sat down to the mess, and never left off till they had despatched all that remained of the litter.

Bo-bo was strictly enjoined not to let the secret escape, for the neighbours would certainly have stoned them for a couple of abominable wretches, who could think of improving upon the good meat which God had sent them. Nevertheless, strange stories got about. It was observed that Ho-ti's cottage was burnt down now more frequently than ever. Nothing but fires from this time forward. Some would break out in broad day, others in the night-time. As often as the sow farrowed, so sure was the house of Ho-ti to be in a blaze; and Ho-ti himself, which was the more remarkable, instead of chastising his son, seemed to grow more indulgent to him than ever. At length they were watched, the terrible mystery discovered, and father and son summoned to take their trial at Pekin, then an inconsiderable assize town. Evidence was given, the obnoxious food itself produced in court, and verdict about to be pronounced, when the foreman of the jury begged that some of the burnt pig, of which the culprits stood accused, might be handed into the box. He handled it, and they all handled it; and burning their fingers, as Bo-bo and his father had done before them, and nature prompting to each of them the same remedy, against the face of all the facts, and the clearest charge which judge had ever given—to the surprise of the whole court, townsfolk, strangers, reporters, and all present—without leaving the box, or any manner of consultation whatever,

they brought in a simultaneous verdict of Not Guilty.

The judge, who was a shrewd fellow, winked at the manifest iniquity of the decision; and when the court was dismissed, went privily, and bought up all the pigs that could be had for love or money. In a few days his Lordship's town house was observed to be on fire. The thing took wing, and now there was nothing to be seen but fire in every direction. Fuel and pigs grew enormously dear all over the district. The insurance-offices one and all shut up shop. People built slighter and slighter every day, until it was feared that the very science of architecture would in no long time be lost to the world. Thus this custom of firing houses continued, till in process of time, says my manuscript, a sage arose, like our Locke, who made a discovery, that the flesh of swine, or indeed of any other animal, might be cooked (*burnt*, as they call it) without the necessity of consuming a whole house to dress it. Then first began the rude form of a gridiron. Roasting by the string or spit came in a century or two later, I forget in whose dynasty. By such slow degrees, concludes the manuscript, do the most useful and seemingly the most obvious arts, make their way among mankind—

Without placing too implicit faith in the account above given, it must be agreed, that if a worthy pretext for so dangerous an experiment as setting houses on fire (especially in these days) could be assigned in favour of any culinary object, that pretext and excuse might be found in ROAST PIG.

Of all the delicacies in the whole *mundus edibilis*, I will maintain it to be the most delicate—*princeps obsoniorum*.—*The Essays of Elia*.

#### MRS. BATTLE'S OPINIONS ON CARDS AND WHIST.

"A CLEAR fire, a clean hearth, and the rigour of the game." This was the celebrated *wish* of old Sarah Battle (now

with God), who, next to her devotions, loved a good game of whist. She was none of your lukewarm gamesters, your half-and-half players, who have no objection to take a hand, if you want one to make up a rubber; who affirm that they have no pleasure in winning; that they like to win one game and lose another; that they can while away an hour very agreeably at a card-table, but are indifferent whether they play or no; and will desire an adversary, who has slipped a wrong card, to take it up and play another. These insufferable triflers are the curse of a table. One of these flies will spoil a whole pot. Of such it may be said that they do not play at cards, but only play at playing at them.

Sarah Battle was none of that breed. She detested them, as I do, from her heart and soul, and would not, save upon a striking emergency, willingly seat herself at the same table with them. She loved a thorough-paced partner, a determined enemy. She took, and gave, no concessions. She hated favours. She never made a revoke, nor ever passed it over in her adversary without exacting the utmost forfeiture. She fought a good fight: cut and thrust. She held not her good sword (her cards) "like a dancer." She sat bolt upright; and neither showed you her cards, nor desired to see yours. All people have their blind side—their superstitions; and I have heard her declare, under the rose, that hearts was her favourite suit.

I never in my life—and I knew Sarah Battle many of the best years of it—saw her take out her snuff-box when it was her turn to play; or snuff a candle in the middle of a game; or ring for a servant, till it was fairly over. She never introduced, or connived at, miscellaneous conversation during its process. As she emphatically observed, cards were cards; and if I ever saw unmingled distaste in her fine last-century countenance, it was at the airs of a young gentleman of a literary turn, who had been with difficulty persuaded to take a hand; and who, in his excess of candour, declared, that he thought there was no harm in unbending

the mind now and then, after serious studies, in recreations of that kind! She could not bear to have her noble occupation, to which she wound up her faculties, considered in that light. It was her business, her duty, the thing she came into the world to do,—and she did it. She unbent her mind afterwards over a book. . . .

A grave simplicity was what she chiefly admired in her favourite game. There was nothing silly in it, like the nob in cribbage—nothing superfluous. *No flushes*—that most irrational of all pleas that a reasonable being can set up:—that any one should claim four by virtue of holding cards of the same mark and colour, without reference to the playing of the game, or the individual worth or pretensions of the cards themselves! She held this to be a solecism; as pitiful an ambition at cards as alliteration is in authorship. She despised superficiality, and looked deeper than the colours of things.—Suits were soldiers, she would say, and must have an uniformity of ray to distinguish them: but what should we say to a foolish squire, who should claim a merit from dressing up his tenantry in red jackets, that never were to be marshalled—never to take the field?—She even wished that whist were more simple than it is; and, in my mind, would have stripped it of some appendages, which in the state of human frailty, may be venially, and even commendably, allowed of, she saw no reason for the deciding of the trump by the turn of the card. Why not one suit always trumps?—Why two colours, when the mark of the suits would have sufficiently distinguished them without it?—

"But the eye, my dear Madam, is agreeably refreshed with the variety. Man is not a creature of pure reason—he must have his senses delightfully appealed to. We see it in Roman Catholic countries, where the music and the paintings draw in many to worship, whom your quaker spirit of unsensualising would have kept out.—You yourself have a pretty collection of paintings—but confess to me, whether, walking in your gallery at Sandham, among those clear Vandykes, or among

the Paul Potters in the ante-room, you ever felt your bosom glow with an elegant delight, at all comparable to *that* you have it in your power to experience most evenings over a well-arranged assortment of the court-cards?—the pretty antic habits, like heralds in a procession—the gay triumph-assuring scarlets—the contrasting deadly-killing sables—the ‘hoary majesty of spades’—Pam in all his glory!—

“All these might be dispensed with; and with their naked names upon the drab pasteboard, the game might go on very well, pictureless. But the *beauty* of cards would be extinguished for ever. Stripped of all that is imaginative in them, they must degenerate into mere gambling. Imagine a dull deal board, or drum head, to spread them on, instead of that nice verdant carpet (next to nature’s), fittest arena for those courtly combatants to play their gallant jousts and tourneys in!—Exchange those delicately-turned ivory markers—(work of Chinese artist, unconscious of their symbol,—or as profanely slighting their true application as the arrantest Ephesian journeyman that turned out those little shrines for the goddess)—exchange them for little bits of leather (our ancestors’ money) or chalk and a slate!”—

The old lady, with a smile, confessed the soundness of my logic; and to her approbation of my arguments on her favourite topic that evening, I have always fancied myself indebted for the legacy of a curious cribbage-board, made of the finest Sienna marble, which her maternal uncle (old Walter Plumer, whom I have elsewhere celebrated) brought with him from Florence:—this, and a trifle of five hundred pounds, came to me at her death.

The former bequest (which I do not least value) I have kept with religious care; though she herself, to confess a truth, was never greatly taken with cribbage. It was an essentially vulgar game, I have heard her say,—disputing with her uncle, who was very partial to it. She could never heartily bring her mouth to pronounce “*Go*”—or “*That’s a go*.” She called it an ungrammatical game.

The pegging teased her. I once knew her to forfeit a rubber (a five-dollar stake) because she would not take advantage of the turn-up knave, which would have given it her, but which she must have claimed by the disgraceful tenure of declaring “*two for his heels*.” There is something extremely genteel in this sort of self-denial. Sarah Battle was a gentlewoman born.

Piquet she held the best game at the cards for two persons, though she would ridicule the pedantry of the terms—such as pique—repique—the capot—they savoured (she thought) of affectation. But games for two, or even three, she never greatly cared for. She loved the quadrate, or square. She would argue thus:—Cards are warfare: the ends are gain, with glory. But cards are war, in disguise of a sport: when single adversaries encounter, the ends proposed are too palpable. By themselves, it is too close a fight; with spectators, it is not much bettered. No looker-on can be interested, except for a bet, and then it is a mere affair of money; he cares not for your luck *sympathetically*, or for your play.—Three are still worse; a mere naked war of every man against every man, as in cribbage, without league or alliance; or a rotation of petty and contradictory interests, a succession of heartless leagues, and not much more hearty infractions of them, as in *tradrille*.—But in square games (*she meant whist*), all that is possible to be attained in card-playing is accomplished. There are the incentives of profit with honour, common to every species—though the *latter* can be but very imperfectly enjoyed in those other games, where the spectator is only feebly a participator. But the parties in whist are spectators and principals too. They are the theatre to themselves, and a looker-on is not wanted. He is rather worse than nothing, and an impertinence. Whist abhors neutrality, or interests beyond its sphere. You glory in some surprising stroke of skill or fortune, not because a cold—or even an interested—bystander witnesses it, but because your *partner* sympathises in the contingency.

You win for two. You triumph for two. Two are exalted. Two again are mortified; which divides their disgrace, as the conjunction doubles (by taking off the invidiousness) your glories. Two losing to two are better reconciled, than one to one in that close butchery. The hostile feeling is weakened by multiplying the channels. War becomes a civil game.—By such reasonings as these the old lady was accustomed to defend her favourite pastime.

To those puny objectors against cards, as nurturing the bad passions, she would retort, that man is a gaming animal. He must be always trying to get the better in something or other:—that this passion can scarcely be more safely expended than upon a game at cards: that cards are a temporary illusion; in truth, a mere drama; for we do but *play* at being mightily concerned, where a few idle shillings are at stake, yet, during the illusion, we *are* as mightily concerned as those whose stake is crowns and kingdoms. They are a sort of dream-fighting; much ado; great battling and little bloodshed; mighty means for disproportioned ends; quite as diverting, and a great deal more innoxious, than many of those more serious *games* of life, which men play, without esteeming them to be such.—*Essays.*

[THOMAS CHANDLER HALIBURTON.  
1796—1862.]

### SOFT SAWDER AND HUMAN NATUR.

IN the course of a journey which Mr. Slick performs in company with the reporter of his humours, the latter asks him how, in a country so poor as Nova Scotia he contrives to sell so many clocks. "Mr. Slick paused," continues the author, "as if considering the propriety of answering the question, and looking me in the face, said, in a confidential tone: 'Why, I don't care if I do tell you, for the market is glutted, and I shall quit this circuit. It is done by a knowledge of *soft sawder* and *human natur*. But here

is Deacon Flint's,' said he; 'I have but one clock left, and I guess I will sell it to him.'

"At the gate of a most comfortable-looking farmhouse stood Deacon Flint, a respectable old man, who had understood the value of time better than most of his neighbours, if one might judge from the appearance of everything about him. After the usual salutation, an invitation to alight was accepted by Mr. Slick, who said 'he wished to take leave of Mrs. Flint before he left Colchester.' We had hardly entered the house, before the Clockmaker pointed to the view from the window, and, addressing himself to me, said: 'If I was to tell them in Connecticut there was such a farm as this away down east here in Nova Scotia, they wouldn't believe me—why, there ain't such a location in all New England. The deacon has a hundred acres of dike' — 'Seventy,' said the deacon, 'only seventy.' 'Well, seventy; but then there is your fine deep bottom; why, I could run a ramrod into it. Then there is that water-privilege, worth three or four thousand dollars, twice as good as what Governor Cass paid fifteen thousand for. I wonder, deacon, you don't put up a carding-mill on it: the same works would carry a turning-lathe, a shingle machine, a circular saw, grind bark, and' — 'Too old,' said the deacon—'too old for all those speculations.' 'Old!' repeated the Clockmaker, 'not you; why, you are worth half a dozen of the young men we see now-a-days.' The deacon was pleased.

'Your beasts, dear me, your beasts must be put in and have a feed;' saying which, he went out to order them to be taken to the stable. As the old gentleman closed the door after him, Mr. Slick drew near to me, and said in an under-tone: "That is what I call *soft sawder*. An Englishman would pass that man as a sheep passes a hog in a pasture—without looking at him. Now I find" — Here his lecture on soft sawder was cut short by the entrance of Mrs. Flint. 'Jist come to say good-bye, Mrs. Flint.' 'What! have you sold all your clocks?' 'Yes,

and very low, too, for money is scarce, and I wish to close the consarn; no, I am wrong in saying all, for I have just one left. Neighbour Steel's wife asked to have the refusal of it, but I guess I won't sell it. I had but two of them, this one and the feller of it, that I sold Governor Lincoln. General Green, secretary of state for Maine, said he'd give me fifty dollars for this here one—it has composition wheels and patent axles; it is a beautiful article—a real first chop—no mistake, genuine superfine; but I guess I'll take it back; and, besides, Squire Hawk might think it hard that I did not give him the offer.' 'Dear me,' said Mrs. Flint, 'I should like to see it; where is it?' 'It is in a chest of mine over the way, at Tom Tape's store; I guess he can ship it on to Eastport.' 'That's a good man,' said Mrs. Flint, 'just let's look at it.' Mr. Slick, willing to oblige, yielded to these entreaties, and soon produced the clock—a gaudy, highly varnished, trumpery-looking affair. He placed it on the chimney-piece, where its beauties were pointed out and duly appreciated by Mrs. Flint, whose admiration was about ending in a proposal, when Mr. Flint returned from giving his directions about the care of the horses. The deacon praised the clock; he, too, thought it a handsome one; but the deacon was a prudent man: he had a watch, he was sorry, but he had no occasion for a clock. 'I guess you're in the wrong furrow this time, deacon; it ain't for sale,' said Mr. Slick; 'and if it was, I reckon neighbour Steel's wife would have it, for she gives me no peace about it.' Mrs. Flint said that Mr. Steel had enough to do, *prair* man, to pay his interest, without buying clocks for his wife. 'It's no consarn of mine,' said Mr. Slick, 'as long as he pays me, what he has to do; but I guess I don't want to sell it; and, beside, it comes too high; that clock can't be made at Rhode Island under forty dollars. Why, it ain't possible!' said the Clockmaker, in apparent surprise, looking at his watch, 'why, as I'm alive, it is four o'clock, and if I haven't been two hours here—how on airth shall I reach River Philip to-night?

I'll tell you what, Mrs. Flint: I'll leave the clock in your care till I return on my way to the States—I'll set it agoing, and put it to the right time.' As soon as this operation was performed, he delivered the key to the deacon with a sort of serio-comic injunction to wind up the clock every Saturday night, which Mrs. Flint said she would take care should be done, and promised to remind her husband of it, in case he should chance to forget it.

"'That,' said the Clockmaker, as soon as we were mounted, 'that I call *human natur*! Now, that clock is sold for forty dollars—it cost me just six dollars and fifty cents. Mrs. Flint will never let Mrs. Steel have the refusal—nor will the deacon learn until I call for the clock, that having once indulged in the use of a superfluity, it is difficult to give it up. We can do without any article of luxury we have never had, but when once obtained, it is not in *human natur* to surrender it voluntarily. Of fifteen thousand sold by myself and partners in this province, twelve thousand were left in this manner, and only ten clocks were ever returned—when we called for them, they invariably bought them. We trust to soft sawder to get them into the house, and to human natur that they never come out of it.'—*Sam Slick*.

[MRS. C. F. GORE. 1800—1867.]

### MONOTONY OF LIFE IN THE LONDON SEASON.

A SQUIRREL in a cage, which pursues its monotonous round from summer to summer, as though it had forgotten the gay green wood and glorious air of liberty, is not condemned to a more monotonous existence than the fashionable world in the unvarying routine of its amusements; and when a London beauty expands into ecstasies concerning the delights of London to some country neighbour, on a foggy autumn day, vaguely alluding to the "countless" pleasures and "diversified" amusements of London, the country neighbour may be assured that the truth is not in her. Nothing can be more

minutely monotonous than the recreations of the really fashionable; monotony being, in fact, essential to that distinction. Figures may amuse themselves in a thousand irregular diverting ways; but the career of a genuine exclusive is one to which a mill-horse would scarcely look for relief. London houses, London establishments, are formed after the same unvarying model. At the fifty or sixty balls to which she is to be indebted for the excitement of her season, the fine lady listens to the same band, is refreshed from a buffet prepared by the same skill, looks at the same diamonds, hears the same trivial observations, and, but for an incident or two, the growth of her own follies, might find it difficult to point out the slightest difference between the fête of the countess on the first of June, and that of the marquis on the first of July. But though twenty seasons' experience of these desolating facts might be expected to lamp the ardour of certain dowagers and landies, who are to be found hurrying along the golden railroad year after year, it is not wonderful that the young girls their daughters should be easily allured from their dull school-rooms by fallacious promises of pleasure.

[JOHN WAGSTAFFE.]

### THE BRITISH PRIVILEGE OF GRUMBLING.

I AM an Englishman; so proud of the privilege of being one as to feel highly grateful to my ancestors generally, and to my father and mother particularly, for having so arranged matters before I came into the world (and up to the very moment of my appearance in it), as to have rendered it impossible for me to have been a Chinaman, a Tartar, a Frenchman or an American. Being an Englishman, I value all the rights that pertain to the character, amongst which I hold the duty, privilege, or pleasure of grumbling to be the most valuable and important; indeed, I may say the most sacred. I am a GRUMBLER—always was—and always will be; for

it is as much my nature to grumble as it is that of the sun to shine. I flatter myself, however, (or, in other words, render to myself the justice of asserting), that I never grumble without reason. In this respect I am the type and representative of my countrymen. The philosophy of grumbling, is great, but not intricate; simple as the law of gravitation, but as mighty; springing from a natural law, like the cry of pain, or the jarring of an instrument that is out of tune—the proof that there is something wrong, and that a sentient human being is aware of it. What would the world come to, I should like to know, if it were not for the grumblers? Where would be the boasted liberty of nations, and the march of intellect? and where would be what silly people call PROGRESS, if not for the grumblers? You might as well ask an oyster to make progress, as the people of any country in which grumbling could by any possibility be prohibited. All social and political improvement has its root in dissatisfaction, and grumbling *pour cause* is the oratory of the dissatisfied; the eloquence that stirs up mankind to make the necessary efforts to better their condition, in spite of all the contrary efforts of all the tyrants and oppressors whoever existed to keep them quiet, degraded—and satisfied.

Were I Chancellor of the Exchequer, and squeezed into such a financial corner as not to know whither, in dire extremity of national peril, to look for an extra million, I think I should try the effect of making an earnest appeal to the patriotism of my countrymen, and introduce into my Budget a proviso by which no man or woman should be allowed to grumble without taking out a grumbling licence, duly registered and stamped. I would fix the price of the licence at half the sum paid for the licence to kill game—or, say, one guinea and a-half per annum. Considering the game that is brought down by grumbling as superior in plumpness and power of flight to that which can be brought down by the best shot of the most inveterate sportsman, the rate could not be deemed excessive. If there were

not at least a million of people, old and young, patrician and plebeian—from dukes and duchesses, down to tailors and milliners, who would cheerfully pay their money rather than forego the truly British and liberal enjoyment which they inherited from their ancestors in the days of King John and Magna Charta, and which, next to the liberty of the Press, is the great bulwark of our Constitution, I for one should begin to despair of my country, and think that we deserved to be annexed to the French empire, where grumbling is not allowed, unless it be performed secretly and privately.

Grumbling is not only useful in compelling the attention of powerful people who would like to be morally deaf to remonstrances, though physically quite able to hear and understand them—but is a positive safety-valve for the escape of much steam that might otherwise burst the boiler of the State, or of society, and create all manner of political mischief. Englishmen, who are continually grumbling, and who enjoy the excitement and the flavour of it as epicures do olives or caviare, never resort to the streets to throw up barricades, or storm palaces and prisons, and upset the coach of State whenever they have a grievance, like their near neighbours on the other side of the Channel; but they talk their grievance out of countenance, and conquer it. They grumble, and it disappears. They burn it up with hot words, and it goes off in a smoke. Cannon-balls may fail to hit their mark, but grumbling is the drop of water that wears away the rock. Grumbling and Liberty are like the Siamese twins. The ligament which binds them together cannot be dis severed without fatal results to both. Stab Grumbling to the heart, and Liberty expires. Destroy Liberty, and Grumbling is no more. When it was promulgated that "order reigned at Warsaw," it was a precise statement of the fact that there was no more grumbling, unless the rebels chose to risk Siberia, martial law, or the scaffold, for indulgence in that blessed luxury of the free. The Scotch say that it is a sair dung bairn

that mauna greet;" and it may be said in like manner that it is a sorely degraded and spiritless people that cannot grumble. Wherever there is grumbling there is hope; where there is none, it is Heaven—the full fruition—where hope is needless. And as Earth is not Heaven, it follows that the benefactors of mankind are those who grumble to the best purpose. Grumbling has raised man from the condition of the Gorilla to that of the Judge on the bench of Justice. It has elevated woman from the squaw into the lady. It has superseded the wigwam by Acacia Villa and the mansions of Tyburnia. It has called into existence the tailor and the jeweller, and has created all the arts except music, painting, sculpture, and poetry. Doubtless the devil was the first Grumbler, as Sydney Smith said he was the first Whig; but he made himself by his grumbling the originator of clothes, and architecture. And let any self-deceiving enemy of grumbling tell me, if he can, what the world would be without either of these aids and ornaments of civilization? and whether man in the aggregate would have advanced much further in the social scale than that of the Troglodytes?—that is to say, man in our European climates, where the rain rains, and the snow snows, and the wind becomes tempestuous, and the elements seem to conspire to do mortal injuries to the unprotected flesh of the featherless biped that is now, but would not then be, the lord of the creation? The history of the world is no thing but the history of successful or unsuccessful grumbling, operating in great things as in small, in high social and political affairs, as well as in the meanest and most intimate relations of a family circle—inculcating through all of them the great moral, that it is not good for a man to be contented with evils that he can remove. A confession of content, unless the man be a prince, and have 300,000*l.* per annum, or have made himself the first in any intellectual art (and acquired a snug fortune at the same time), is a confession of idleness or imbecility. Why, I would ask, did the men of the

last generation invent and construct railways? Why were they not satisfied with horse power and stage coaches? Why did they put gas into the streets? Why did our more remote progenitors abolish the ancient cresset-bearers of the days of Henry VII.? Why have we all but displaced sailing ships by steamers? In short, why do we do anything but eat, drink, and sleep, like pigs or periwinkles, unless for the vigour and enterprise that are in us, and that find an expression in grumbling, and consequently in an expansion of the powers and enjoyments of the race?

So thoroughly have the English understood and methodized the great art and privilege of grumbling, to which they owe their liberties, that their constitutional government could not be carried on without it. Wherever there is a Parliament there must of necessity be an Opposition. The duty of the Opposition is to grumble: to keep sharp watch and ward, lest the Ministerialists should remain in office too long, or acquire too much credit with the country. It is rare indeed that there is not ample occasion for grumbling: but if by some remarkable and fortuitous concurrence of a heaven-born minister with heaven-born subordinates, concocting between them measures of absolute wisdom, there should be no real cause of complaint, it would be the duty of the Opposition to invent grievances, and to grumble as lustily as if the country were going to perdition. Anything is better than stagnation; and to pitch into the Ministry is wholesome exercise for the "outs," and necessary to the existence of the "ins."

In private life the same rule of grumbling holds good. It is invariably found that the contented man is a weak man. Whose servants are the most inattentive, careless, slovenly, and dishonest? Those of the man or woman who never grumbles, but takes things as they come, with no more concern whether they be right or wrong than the cabbage in the garden, that takes rain or sunshine, the slug or the maggot, as Heaven sends them? Who gets most quickly served in the

club dining-room? The grumbler who speaks with a loud and authoritative voice—who will stand no nonsense, and who will report the slightest misconduct or failure of attention to the committee. Who is the best captain of a ship? The grumbler and the man of discipline, who will have things as they ought to be, even though he lose every sailor serving under him by his severity. Who is the best general? The grumbler, who insists upon having everything in mathematical order, and who has not the smallest drop of the milk of human kindness about him, whenever it is a question of duty or efficiency.

Let the candid reader (why readers should be called candid I don't know, unless stupidity and candour mean the same thing, which they may do) understand, if he can, that I do not approve of grumbling in the abstract, and for the mere sake of grumbling; but that I only insist upon the solid benefit of such grumbling as is fairly justifiable by good to be done or attempted, or likely to be done or attempted, for the individual, the family, the community, or the State. Grumbling, like anything else, may be overdone, and then it becomes a nuisance. Bread is good; but who could live upon it with satisfaction, if he had nothing else, morning, noon, or night? So of beef. Who could tolerate beef for breakfast, beef for lunch, beef for dinner, and beef for supper? *Toxjours perdrix* is sickening. To eat or drink too much, to play too much, to work too much, or to grumble too much—all these are equally pernicious. The wise man always looks to the degree of his indulgences. The wise grumbler, considered under this aspect, is a public benefactor. — *The Gouty Philosopher*.

[GEORGE ELIOT.]

#### WOMEN.

"WHAT!" said Bartle, with an air of disgust. "Was there a woman concerned? Then I give you up, Adam."  
"But it's a woman you'n spoke well  
\* \* \*



on, Bartle," said Mr. Poyser. "Come, now, you canna draw back; you said once as women wouldna ha' been a bad invention if they'd been all like Dinah."

"I meant her voice, man—I meant her voice, that was all," said Bartle. "I can hear to hear her speak without wanting to put wool in my ears. As for other things, I daresay she's like the rest o' the women—thinks two and two'll come to make five, if she cries and bothers enough about it."

"Ay, ay!" said Mrs. Poyser; "one 'ud think, an' hear some folk talk, as the men war 'cute enough to count the corns in a bag o' wheat wi' only smelling at it. They can see through a barn-door, *they* can. Perhaps that's the reason they can see so little o' this side o' t'."

Martin Poyser shook with delighted laughter, and winked at Adam, as much as to say the schoolmaster was in for it now.

"Ah!" said Bartle sneeringly. "The women are quick enough—they're quick enough. They know the rights of a story before they hear it, and can tell a man what his thoughts are before he knows 'em himself."

"Like enough," said Mrs. Poyser; "for the men are mostly so slow, their thoughts overrun 'em, an' they can only catch 'em by the tail. I can count a stocking-top while a man's getting's tongue ready; an' when he out wi' his speech at last, there's little broth to be made on't. It's your dead chicks take the longest hatchin'. However, I'm not denyin' the women are foolish: God Almighty made 'em to match the men."

"Match!" said Bartle; "ay, as vinegar matches one's teeth. If a man says a word, his wife'll match it with a contradiction; if he's a mind for hot meat, his wife'll match it with cold bacon; if he laughs, she'll match him with whimpering. She's such a match as the horse-fly is to th' horse: she's got the right venom to sting him with—the right venom to sting him with."

"Yes," said Mrs. Poyser, "I know what the men like—a poor soft, as 'ud simmer at 'em like the pictur o' the sun,

whether they did right or wrong, an' say thank you for a kick, an' pretend she didna know which end she stood uppermost, till her husband told her. That's what a man wants in a wife, mostly: he wants to make sure o' one fool as'll tell him he's wise. But there's some men can do wi'out that—they think so much o' themselves a'ready—an' that's how it is there's old bachelors."

"Come, Craig," said Mr. Poyser jocosely, "you mun get married pretty quick, else you'll be set down for an old bachelor; an' you see what the women 'ull think on you."

"Well," said Mr. Craig, willing to conciliate Mrs. Poyser, and setting a high value on his own compliments, "I like a cleverish woman—a woman o' sperrit—a managing woman."

"You're out there, Craig," said Bartle drily; "you're out there. You judge o' your garden-stuff on a better plan than that; you pick the things for what they can excel in—for what they can excel in. You don't value your peas for their roots, or your carrots for their flowers. Now that's the way you should choose women: their cleverness'll never come to much—never come to much; but they make excellent simpletons, ripe and strong flavoured."

"What dost say to that?" said Mr. Poyser, throwing himself back, and looking merrily at his wife.

"Say!" answered Mrs. Poyser, with dangerous fire kindling in her eye; "why, I say as some folk's tongues are like the clocks as run on strikin', not to tell you the time o' the day, but because there's summat wrong i' their inside."

[G. WINGROVE COOKE.]

## THE CHINESE AND THEIR LANGUAGE.

IN a country where the roses have no fragrance, and the women wear no petticoats; where the labourer has no Sabbath, and the magistrate no sense of honour; where the roads bear no vehicles, and the

ships no keels; where old men fly kites; where the needle points south, and the sign of being puzzled is to scratch the temples of your head; where the place of honour is on your left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put

yourself in mourning—we ought not to be astonished to find a literature without an alphabet, and a language without a grammar, and we must not be startled to find that this Chinese language is the most intricate, cumbrous, unwieldy vehicle of thought that ever obtained among any people.

## SECTION VI.

### EPISTOLARY.

[REV. HUGH BLAIR. 1713—1800.]

#### ON EPISTOLARY WRITING.

EPISTOLARY writing becomes a distinct species of composition, subject to cognizance, only, or chiefly, when it is of the easy or familiar kind; when it is conversation carried on upon paper, between two friends at a distance. Such an intercourse, when well conducted, may be rendered very agreeable to readers of taste. If the subject of the letters be important, they will be the more valuable. Even though there should be nothing very considerable in the subject, yet if the spirit and turn of the correspondence be agreeable, if they be written in a sprightly manner, and with native grace and ease, they may still be entertaining; more especially if there be anything to interest us, in the characters of those who write them. Hence the curiosity which the public has always discovered concerning the letters of eminent persons. We expect in them to discover somewhat of their real character. It is childish indeed to expect that in letters we are to find the whole heart of the author unveiled. Concealment and disguise take place, more or less, in all human intercourse. But still as letters from one friend to another make the nearest approaches to conversation, we may expect to see more of a character

displayed in these than in other productions, which are studied for public view. We please ourselves with beholding the writer in a situation which allows him to be at his ease, and to give vent occasionally to the overflowings of his heart.

Much, therefore, of the merit and the agreeableness of epistolary writing, will depend on its introducing us into some acquaintance with the writer. There, if anywhere, we look for the man, not for the author. Its first and fundamental requisite is to be natural and simple; for a stiff and laboured manner is as bad in a letter as it is in conversation. This does not banish sprightliness and wit. These are graceful in letters, just as they are in conversation: when they flow easily, and without being studied; when employed so as to season, not to cloy. One who, either in conversation, or in letters, affects to shine and to sparkle always, will not please long. The style of letters should not be too highly polished. It ought to be neat and correct, but no more. All nicety, about words, betrays study; and hence musical periods, and appearances of number and harmony in arrangement, should be carefully avoided in letters. The best letters are commonly such as the authors have written with most facility. What the heart or the imagination dictates, always flows readily; but where there is no sub

ject to warm or interest these, constraint appears; and hence those letters of mere compliment, congratulation, or affected condolence, which have cost the authors most labour in composing, and which, for that reason, they perhaps consider as their masterpieces, never fail of being the most disagreeable and insipid to the readers.

It ought, at the same time, to be remembered, that the ease and simplicity which I have recommended in epistolary correspondence, are not to be understood as importing entire carelessness. In writing to the most intimate friend, a certain degree of attention, both to the subject and the style, is requisite and becoming. It is no more than what we owe both to ourselves, and to the friend with whom we correspond. A slovenly and negligent manner of writing, is a disobliging mark of want of respect. The liberty, besides, of writing letters with too careless a hand, is apt to betray persons into imprudence in what they write. The first requisite, both in conversation and correspondence, is to attend to all the proper decorums which our own character, and that of others, demand. An imprudent expression in conversation may be forgotten and pass away; but when we take the pen into our hand, we must remember, that *littera scripta manet*.—*Essays*.

[WILLIAM CECIL, LORD BURLEIGH. 1530—1598.]

#### ADVICE TO HIS SON.

SON ROBERT—The virtuous inclinations of thy matchless mother, by whose tender and godly care thy infancy was governed; together with thy education under so zealous and excellent a tutor; puts me in rather assurance than hope, that thou art not ignorant of that *summum bonum*, which is only able to make thee happy as well in thy death as life; I mean, the true knowledge and worship of thy Creator and Redeemer: without which all other things are vain and miserable. So that thy youth being

guided by so sufficient a teacher, I make no doubt but he will furnish thy life with divine and moral documents. Yet, that I may not cast off the care of becoming a parent towards his child, or that thou shouldst have cause to derive thy whole felicity and welfare rather from others than from whence thou receivedst thy breath and being, I think it fit and agreeable to the affection I bear thee, to help thee with such rules and advisements for the squaring of thy life, as are rather gained by experience than by much reading. To the end that, entering into this exorbitant age, thou mayest be the better prepared to shun those scandalous courses whereunto the world and the lack of experience may easily draw thee. And, because I will not confound thy memory, I have reduced them into ten precepts; and next unto Moses' tables, if thou imprint them in thy mind, thou shalt reap the benefit, and I the content. And they are these following:—

1. When it shall please God to bring thee to man's estate, use great providence and circumspection in choosing thy wife. For from thence will spring all thy future good or evil. And it is an action of life, like unto a stratagem of war; wherein a man can err but once. If thy estate be good, match near home, and at leisure; if weak, far off and quickly. Inquire diligently of her disposition, and how her parents have been inclined in their youth. Let her not be poor how generous soever. For a man can buy nothing in the market with gentility. Nor choose a base and uncemely creature altogether for wealth; for it will cause contempt in others, and loathing in thee. Neither make choice of a dwarf or a fool; for by the one thou shalt beget a race of pigmies, the other will be thy continual disgrace, and it will yirke thee to hear her talk. For thou shalt find it, to thy great grief, that there is nothing more fulsome than a she-fool.

And, touching the guiding of thy house, let thy hospitality be moderate; and, according to the means of thy estate, rather plentiful than sparing, but not costly. For I never knew any man grow

poor by keeping an orderly table. But some consume themselves through secret vices, and their hospitality bears the blame. But banish swinish drunkards out of thine house, which is a vice impairing health, consuming much, and makes no show. I never heard praise ascribed to the drunkard, but for the well-bearing of his drink; which is a better commendation for a brewer's horse or a drayman, than for either a gentleman or a serving-man. Beware thou spend not above three or four parts of thy revenues; nor above a third part of that in thy house. For the other two parts will do no more than defray thy extraordinary, which always surmount the ordinary by much: otherwise thou shalt live like a rich beggar, in continual want. And the needy man can never live happily nor contentedly. For every disaster makes him ready to mortgage or sell. And that gentleman, who sells an acre of land, sells an ounce of credit, for gentility is nothing else but ancient riches. So that if the foundation shall at any time sink, the building must need follow—so much for the first precept.

2. Bring thy children up in learning and obedience, yet without outward austerity. Praise them openly, reprehend them secretly. Give them good countenance and convenient maintenance according to thy ability; otherwise thy life will seem their bondage, and what portion thou shalt leave them at thy death, they will thank death for it, and not thee. And I am persuaded that the foolish cockering of some parents, and the over-stern carriage of others, causeth more men and women to take ill courses, than their own vicious inclinations. Marry thy daughters in time, lest they marry themselves. And suffer not thy sons to pass the Alps; for they shall learn nothing there, but pride, blasphemy, and atheism. And if by travel they get a few broken languages, that shall profit them nothing more than to have one meat served in divers dishes. Neither by my consent shalt thou train them up in wars. For he that sets up his rest to live by that profession, can hardly be an

honest man or a good Christian. Besides, it is a science no longer in request than use. For soldiers in peace are like chimneys in summer.  $\gamma$

3. Live not in the country without corn and cattle about thee. For he that putteth his hand to the purse for every expense of household is like him that keepeth water in a sieve; and, what provision thou shalt want, learn to buy it at the best hand. For there is one penny saved in four, betwixt buying in thy need, and when the markets and seasons serve fittest for it. Be not served with kinsmen or friends, or men entreated to stay; for they expect much and do little: nor with such as are amorous, for their heads are intoxicated. And keep rather two too few, than one too many. Feed them well and pay them with the most; and then thou mayest boldly require service at their hands.

4. Let thy kindred and allies be welcome to thy house and table. Grace them with thy countenance and further them in all honest actions: for by this means thou shalt so double the band of nature, as thou shalt find them so many advocates to plead an apology for thee behind thy back. But shake off those glow-worms, I mean parasites and sycophants, who will feed and fawn upon thee in the summer of prosperity, but, in an adverse storm, they will shelter thee no more than an arbour in winter.

5. Beware of suretyship for thy best friends. He that payeth another man's debts seeketh his own decay. But, if thou canst not otherwise choose, rather lend thy money thyself upon good bonds, although thou borrow it. So shalt thou secure thyself, and pleasure thy friend. Neither borrow money of a neighbour or a friend, but of a stranger, where, paying for it, thou shalt hear no more of it. Otherwise thou shalt eclipse thy credit, lose thy freedom, and yet pay as dear as to another. But in borrowing of money be precious of thy word: for he that hath care of keeping days of payment is lord of another man's purse.

6. Undertake no suit against a poor man without receiving much wrong: for

besides that thou makest him thy compeer; it is a base conquest to triumph where there is small resistance. Neither attempt law against any man before thou be fully resolved that thou hast right on thy side; and then spare not for either money or pains: for a cause or two so followed, and obtained, will free thee from suits a great part of thy life.

7. Be sure to keep some great man thy friend, but trouble him not for trifles. Complacient him often with many yet small gifts, and of little charge. And if thou hast cause to bestow any great gratuity, let it be something which may be daily in sight; otherwise, in this ambitious age, thou shalt remain like a hop without a pole, live in obscurity, and be made a foot-ball for every insulting companion to spurn at.

8. Towards thy superiors be humble, yet generous. With thine equals, familiar, yet respective. Towards thy inferiors show much humanity, and some familiarity: as to bow the body; stretch forth the hand, and to uncover the head; with such like popular compliments. The first prepares thy way to advancement. The second makes thee known for a man well bred. The third gains a good report, which, once got, is easily kept. For right humanity takes such deep root in the minds of the multitude, as they are easilier gained by unprofitable courtesies than by churlish benefits. Yet I advise thee not to affect, or neglect, popularity too much. Seek not to be Essex, shun to be Raleigh.

9. Trust not any man with thy life, credit, or estate: for it is mere folly for a man to enthral himself to his friend, as though, occasion being offered, he should not dare to become the enemy.

10. Be not scurrilous in conversation, nor satirical in thy jests. The one will make thee unwelcome to all company; the other pull on quarrels, and get thee hatred of thy best friends. For suspicious jests (when any of them savour of truth) leave a bitterness in the minds of those which are touched. And, albeit, I have already pointed at this inclusively; yet I think it necessary to leave it to thee as a special

caution. Because I have seen many so prone to quip and gird, as they would rather *lese* their friend than their jest. And if perchance their boiling brain yield a quaint scoff, they will travail to be delivered of it as a woman with child. These nimble fancies are but the froth of wit.

[JAMES HOWELL. 1596-1666.]

## THE FOLLY OF PROFANE SWEARING.

(To Captain Thomas B.)

NOBLE CAPTAIN—Yours of the 1st of March was delivered me by Sir Richard Scot, and I hold it no profanation of this Sunday evening, considering the quality of my subject, and having (I thank God for it) performed all church duties, to employ some hours to meditate on you, and send you this friendly salute, though I confess in an unusual monitory way. My dear Captain, I love you perfectly well; I love both your person and parts, which are not vulgar; I am in love with your disposition, which is generous, and I verily think you were never guilty of any pusillanimous act in your life. Nor is this love of mine conferred upon you gratis, but you may challenge it as your due, and by way of correspondence, in regard of those thousand convincing evidences you have given me of yours to me, which ascertain me that you take me for a true friend. Now, I am of the number of those that had rather commend the virtue of an enemy than soothe the vices of a friend; for your own particular, if your parts of virtue and your infirmities were cast into a balance, I know the first would much outpoise the other; yet give me leave to tell you that there is one frailty, or rather ill-favoured custom, that reigns in you, which weighs much; it is a humour of swearing in all your discourses, and they are not slight but deep far-fetched oaths that you are wont to rap out, which you use as flowers of rhetoric to enforce a faith upon the hearers, who believe you never the more; and you use this in cold blood when you are not pro-

roked, which makes the humour far more dangerous. I know many (and I cannot say I myself am free from it, God forgive me), that, being transported with choler, and, as it were, made drunk with passion by some sudden provoking accident, or extreme ill-fortune at play, will let fall oaths and deep protestations; but to beich out, and send forth, as it were, whole volleys of oaths and curses in a calm humour, to verify every trivial discourse, is a thing of horror. I knew a king that, being crossed in his game, would amongst his oaths fall on the ground, and bite the very earth in the rough of his passion; I heard of another king (Henry IV. of France), that in his highest distemper would swear but "Ventre de Saint Gris," ["By the belly of St. Gris;"] I heard of an Italian, that, having been much accustomed to blaspheme, was weaned from it by a pretty rife, for, having been one night at play, and lost all his money, after many execrable oaths, and having offered money to another to go out to face heaven and defy God, he threw himself upon a bed hard by, and there fell asleep. The other gamesters played on still, and finding that he was fast asleep, they put out the candles, and made semblance to play on still; they fell a wrangling, and spoke so loud that he awaked; he hearing them play on still, fell a rubbing his eyes, and his conscience presently prompted him that he was struck blind, and that God's judgment had deservedly fallen down upon him for his blasphemies, and so he fell to sigh and weep pitifully; a ghostly father was sent for, who undertook to do some acts of penance for him, if he would make a vow never to play again or blaspheme, which he did; and so the candles were lighted again, which he thought were burning all the while; so he became a perfect convert. I could wish this letter might produce the same effect in you. There is a strong text, that the curse of heaven hangs always over the dwelling of the swearer, and you have more fearful examples of miraculous judgments in this particular, than of any other sin.

There is a little town in Languedoc, in

France, that hath a multitude of the pictures of the Virgin Mary up and down: but she is made to carry Christ in her right arm, contrary to the ordinary custom, and the reason they told me was this, that two gamesters being at play, and one having lost all his money, and bolted out many blasphemies, he gave a deep oath, that that jade upon the wall, meaning the picture of the blessed Virgin, was the cause of his ill luck; hereupon the child removed imperceptibly from the left arm to the right, and the man fell stark dumb ever after; thus went the tradition there. This makes me think upon the Lady Southwell's news from Utopia, that he who sweareth when he playeth at dice, may challenge his damnation by way of purchase. This infandous custom of swearing, I observe, reigns in England lately, more than anywhere else; though a German in his highest puff of passion swear a hundred thousand sacraments, the Italian by \* \* \* the French by God's death, the Spaniard by his flesh, the Welshman by his sweat, the Irishman by his five wounds, though the Scot commonly bids the devil ha'e his soul, yet, for variety of oaths, the English roarers put down all. Consider what a dangerous thing it is to tear in pieces that dreadful name, which makes the vast fabric of the world to tremble, that holy name wherein the whole hierarchy of heaven doth triumph, that blissful name, wherein consists the fulness of all felicity. I know this custom in you yet is but a light disposition; 'tis no habit, I hope; let me therefore conjure you by that power, friendship, by that holy league of love which is between us, that you would suppress it, before it come to that; for I must tell you that those who could find it in their hearts to love you for many other things, do disrespect you for this; they hate your company, and give no credit to whatsoever you say, it being one of the punishments of a swearer, as well as of a liar, not to be believed when he speaks truth.

Excuse me that I am so free with you; what I write proceeds from the clear current of a pure affection, and I shall

heartily thank you, and take it for an argument of love, if you tell me of my weaknesses, which are (God wot) too, too many; for my body is but a Car-gazon of corrupt humours, and being not able to overcome them all at once, I do endeavour to do it by degrees, like Sertorius his soldier, who, when he could not cut off the horse's tail at one blow with his sword, fell to pull out the hair one by one. And touching this particular humour from which I dissuade you, it hath raged in me too often by contingent fits, but I thank God for it, I find it much abated and purged. Now, the only physic I used was a precedent fast, and recourse to the holy sacrament the next day, of purpose to implore pardon for what had passed, and power for the future to quell those exorbitant motions, those ravings and feverish fits of the soul; in regard there are no infirmities more dangerous, for at the same instant they have being, they become impieties. And the greatest symptom of amendment I find in me is, because whensoever I hear the holy name of God blasphemed by any other, it makes my heart to tremble within my breast; now, it is a penitential rule, that if sins present do not please thee, sins past will not hurt thee. All other sins have for their object either pleasure or profit, or some aim or satisfaction to body or mind, but this hath none at all; therefore lie upon't, my dear Captain; try whether you can make a conquest of yourself in subduing this execrable custom. Alexander subdued the world; Cæsar his enemies, Hercules monsters, but he that o'ercomes himself is the true valiant captain.

YORK, August 1, 1682.

# CHANGE OF SUBSTANCE NOT NECESSARILY A CHANGE OF NATURE.

(To Dr. Francis Mansell.)

..... THESE wishes come to you from Venice, a place where there is nothing wanting that heart can wish; re-

nowned Venice, the admired'st city in the world, a city that all Europe is bound unto, for she is her greatest rampart against that huge eastern tyrant, the Turk, by sea; else, I believe, he had overrun all Christendom by this time. Against him this city hath performed notable exploits, and not only against him, but divers others, she hath restored emperors to their thrones, and popes to their chairs, and with her galleys often preserved St. Peter's bark from sinking; for which, by way of reward, one of his successors espoused her to the sea, which marriage is solemnly renewed every year in solemn procession by the Doge and all the Clarissimos, and a gold ring cast into the sea out of the great Galeasse, called the Bucentoro, wherein the first ceremony was performed by the pope himself, above three hundred years since, and they say it is the self-same vessel still, though often put upon careen, and trimmed. This made me think, nay, I fell upon an abstracted notion in philosophy, and a speculation touching the body of man, which, being in perpetual flux, and a kind of succession of decays, and consequently requiring, ever and anon, a restoration of what it loseth of the virtue of the former aliment, and what was converted after the third concoction into a blood and fleshly substance, which, as in all other sublunary bodies that have internal principles of heat, useth to transpire, breathe out, and waste away through invisible pores, by exercise, motion, and sleep, to make room still for a supply of new nouriture: I fell, I say, to consider whether our bodies may be said to be of like condition with this Bucentoro, which, though it be reputed still the same vessel, yet, I believe there's not a foot of that timber remaining which it had upon the first dock, having been, as they tell me, so often planked and ribbed, calked and pieced. In like manner our bodies may be said to be daily repaired by new sustenance, which begets new blood, and consequently new spirits, new humours, and, I may say, new flesh; the old, by continual deperdition and insensible perspirations, evaporating still out of us, and

giving way to flesh ; so that I make a question whether, by reason of these perpetual reparations and accretions, the body of man may be said to be the same numerical body in his old age that he had in his manhood, or the same in his manhood that he had in his youth, the same in his youth that he carried about with him in his childhood, or the same in his childhood which he wore first in the womb. I make a doubt whether I had the same identical, individually numerical body, when I carried a calf-leather satchel to school in Hereford, as when I wore a lamb-skin hood in Oxford ; or whether I have the same mass of blood in my veins, and the same flesh, now in Venice, which I carried about me three years since, up and down London streets, having, in lieu of beer and ale, drunk wine all the while, and fed upon different viands. Now, the stomach is like a crucible, for it hath a chemical kind of virtue to transmute one body into another, to transubstantiate fish and fruits into flesh within and about us ; but though it be questionable whether I wear the same flesh which is fluxible, I am sure my hair is not the same, for you may remember I went flaxen-haired out of England, but you shall find me returned with a very lark brown, which I impute not only to the heat and air of those hot countries I have eat my bread in, but to the quality and difference of food : you will say that hair is but an excrementitious thing, and makes not to this purpose ; moreover, methinks I hear thee say that this may be true only in the blood and spirits, or such fluid parts, not in the solid and heterogeneous parts. But I will press no farther at this time this philosophical notion, which the sight of Bucentoro infused into me, for it hath already made me exceed the bounds of a letter, and, I fear me, to trespass too much upon your patience ; I leave the farther disquisition of this point to your own contemplations, who are a far riper philosopher than I, and have waded deeper into and drunk more of Aristotle's well. But, to conclude, though it be doubtful whether I vary about me the same body or no in

all points, that I had in England, I am well assured I bear still the same mind, and therein I verify the old verse—

*Cælum non animum mutant qui trans mare currunt.*

"The air, but not the mind, they change,  
Who in outlandish countries range."

For, what alterations soever happen in this microcosm, in this little world, this small bulk and body of mine, you may be confident that nothing shall alter my affections, specially towards you, but that I will persevere still the same—the very same.

[WILLIAM PENN. 1644—1718.]

#### TO HIS WIFE AND CHILDREN.

MY love, which neither sea, nor land, nor death itself, can extinguish or lessen toward you, most endearingly visits you with eternal embraces, and will abide with you for ever ; and may the God of my life watch over you, and bless you, and do you good in this world and for ever !—Some things are upon my spirit to leave with you in your respective capacities, as I am to one a husband, and to the rest father, if I should never see you more in this world.

My dear wife ! Remember thou wast the love of my youth, and much the joy of my life ; the most beloved as well as most worthy of all my earthly comforts ; and the reason of that love was more thy inward than thy outward excellences, which yet were many. God knows, and thou knowest it, I can say it was a match of Providence's making ; and God's image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world, take my counsel into thy bosom, and let it dwell with thee in my stead while thou livest.

[After some counsel relative to godliness and economy, he proceeds :—]

And now, my dearest, let me recommend to thy care my dear children ; abundantly beloved of me, as the Lord's blessings, and the sweet pledges of our



mutual and endeared affection. Above all things endeavour to breed them up in the love of virtue, and that holy plain way of it which we have lived in, that the world in no part of it get into my family. I had rather they were homely than finely bred as to outward behaviour; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety. Religion in the heart leads into this true civility, teaching men and women to be mild and courteous in their behaviour; an accomplishment worthy indeed of praise.

Next breed them up in love one of another; tell them it is the charge I left behind me; and that it is the way to have the love and blessing of God upon them. Sometimes separate them, but not long; and allow them to send and give each other small things to endear one another with.

Once more I say, tell them it was my counsel they should be tender and affectionate one to another. For their learning be liberal. Spare no cost; for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind; but ingenuity mixed with industry is good for the body and the mind too. I recommend the useful parts of mathematics, as building houses or ships, measuring, surveying, dialling, navigation; but agriculture is especially in my eye: let my children be husbandmen and housewives; it is industrious, healthy, honest, and of good example: like Abraham and the holy ancients, who pleased God, and obtained a good report. This leads to consider the works of God and nature, of things that are good, and diverts the mind from being taken up with the vain arts and inventions of a luxurious world. Rather keep an ingenious person in the house to teach them, than send them to schools, too many evil impressions being commonly received there. Be sure to observe their genius, and do not cross it as to learning; let them not dwell too long on one thing; but let their change be agreeable, and all their diversions have some little bodily labour in them. When grown big, have most care for them; for then there are

more snares both within and without. When marriageable, see that they have worthy persons in their eye, of good life, and good fame for piety and understanding. I need no wealth, but sufficiency; and be sure their love be dear, fervent, and mutual, that it may be happy for them. I choose not they should be married to earthly covetous kindred; and of cities and towns of concourse beware; the world is apt to stick close to those who have lived and got wealth there: a country life and estate I like best for my children. I prefer a decent mansion, of an hundred pounds per annum, before ten thousand pounds in London, or such like place, in a way of trade. . . .

Finally, my children, love one another with a true endeared love, and your dear relations on both sides, and take care to preserve tender affection in your children to each other, often marrying within themselves, so as to be without the bounds forbidden in God's law, that so they may not, like the forgetting unnatural world, grow out of kindred and as cold as strangers; but, as becomes a truly natural and Christian stock, you and yours after you, may live in the pure and fervent love of God towards one another, as becometh brethren in the spiritual and natural relation.

So farewell to my thrice dearly beloved wife and children!

Yours, as God pleaseth, in that which no waters can quench, no time forget, nor distance wear away, but remains for ever. &c.

WORMINGHURST,  
Fourth of Sixth Month, 1682.

[ALEXANDER POPE. 1688—1744.]

#### ON SICKNESS AND DEATH.

(To Sir Richard Steele.—July 15, 1712.)

YOU formerly observed to me that nothing made a more ridiculous figure in a man's life than the disparity we often find in him sick and well: thus one of an unfortunate constitution is perpetually exhibiting a miserable example of the

weakness of his mind, and of his body, in their turns. I have had frequent opportunities of late to consider myself in these different views, and, I hope, have received some advantage by it, if what Waller says be true, that

"The soul's dark cottage, battered and decayed,  
Lies in new light through chinks that Time has made."

Then surely sickness, contributing no less than old age to the shaking down this scaffolding of the body, may discover the inward structure more plainly. Sickness is a sort of early old age; it teaches us a diffidence in our earthly state, and inspires us with the thoughts of a future, better than a thousand volumes of philosophers and divines. It gives so warning a concussion to those props of our vanity, our strength and youth, that we think of fortifying ourselves within, when there is so little dependence upon our out-works. Youth at the very best is but a betrayer of human life in a gentler and smoother manner than age; it is like a stream that nourishes a plant upon a bank, and causes it to flourish and blossom to the sight, but at the same time is undermining it at the root in secret. My youth has dealt more fairly and openly with me; it has afforded several prospects of my danger, and given me an advantage not very common to young men, that the attractions of the world have not dazzled me very much; and I begin, where most people end, with a full conviction of the emptiness of all sorts of ambition, and the unsatisfactory nature of all human pleasures. When a smart fit of sickness tells me this scurvy tenement of my body will fall in a little time, I am even as unconcerned as was that honest Hibernian, who, being in bed in the great storm some years ago, and told the house would tumble over his head, made answer, "What care I for the house? I am only a lodger." I fancy it is the best time to die when one is in the best humour; and so excessively weak as I now am, I may say with conscience, that I am not all uneasy at the thought that many men, whom I never had any esteem for, are likely to enjoy this world after me. When I reflect what

an inconsiderable little atom every single man is, with respect to the whole creation, methinks it is a shame to be concerned at the removal of such a trivial animal as I am. The morning after my exit, the sun will rise as bright as ever, the flowers smell as sweet, the plants spring as green, the world will proceed in its old course, people will laugh as heartily, and marry as fast, as they were used to do. The memory of man (as it is elegantly expressed in the Book of Wisdom) passeth away as the remembrance of a guest that tarrieth but one day. There are reasons enough, in the fourth chapter of the same book, to make any young man contented with the prospect of death. "For honourable age is not that which standeth in length of time, or is measured by number of years. But wisdom is the gray hair to man, and an unspotted life is old age. He was taken away speedily, lest wickedness should alter his understanding, or deceit beguile his soul," &c.—I am your, &c.

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TO MRS. MARTHA BLOUNT,
FROM OXFORD, 1716.

NOTHING could have more of that melancholy which once used to please me, than my last day's journey: for, after having passed through my favourite woods in the forest, with a thousand reveries of past pleasures, I rid over hanging hills, whose tops were edged with groves, and whose feet watered with winding rivers, listening to the falls of cataracts below, and the murmuring of the winds above; the gloomy verdure of Stonor succeeded to these, and then the shades of the evening overtook me. The moon rose in the clearest sky I ever saw, by whose solemn light I paced on slowly, without company, or any interruption to the range of my thoughts. About a mile before I reached Oxford, all the bells tolled in different notes; the clocks of every college answered one another, and sounded forth (some in deeper, some a softer tone) that it was eleven at night. All this was no ill preparation to the life I have led since among

those old walls, venerable galleries, stone porticoes, studious walks, and solitary scenes of the university. I wanted nothing but a black gown and a salary, to be as mere a book-worm as any there. I confined myself to the college hours, was rolled up in books, lay in one of the most ancient, dusky parts of the university, and was as dead to the world as any hermit of the desert. If anything was alive or awake in me, it was a little vanity, such as even those good men used to entertain, when the monks *of their own order* extolled their piety and abstraction. For I found myself received with a sort of respect, which this idle part of mankind, the learned, pay to their own species; who are as considerable here, as the busy, the gay, and the ambitious are in your world.

TO GAY, THE POET, ON HIS RECOVERY FROM SICKNESS.

I FAITHFULLY assure you, in the midst of that melancholy with which I have been so long encompassed, in an hourly expectation almost of my mother's death, there was no circumstance that rendered it more unsupportable to me than that I could not leave her to see you. Your own present escape from so imminent danger I pray God may prove less precarious than my poor mother's can be, whose life at best can be but a short reprieve, or a longer dying. But I fear even that is more than God will please to grant me; for these two days past, her most dangerous symptoms are returned upon her; and unless there be a sudden change, I must in a few days, if not in a few hours, be deprived of her. In the afflicting prospect before me, I know nothing that can so much alleviate it as the view now given me (Heaven grant it may increase!) of your recovery. In the sincerity of my heart, I am excessively concerned not to be able to pay you, dear Gay, any part of the debt, I very gratefully remember, I owe you on a like sad occasion, when you was here comforting me in her last great illness. May your health augment as fast as, I fear,

hers must decline! I believe that would be very fast. May the life that is added to you be passed in good fortune and tranquillity, rather of your own giving to yourself, than from any expectations or trust in others! May you and I live together, without wishing more felicity or acquisitions than friendship can give and receive without obligations to greatness! God keep you, and three or four more of those I have known as long, that I may have something worth the surviving my mother! Adieu, dear Gay, and believe me (while you live and while I live), your, &c.

AUTUMNAL SCENERY.

(To Mr. Digby.—October 10, 1723.)

Do not talk of the decay of the year the season is good when the people are so. It is the best time in the year for a painter; there is more variety of colours in the leaves; the prospects begin to open, through the thinner woods over the valleys, and through the high canopies of trees to the higher arch of heaven; the dews of the morning imppear every thorn, and scatter diamonds on the verdant mantle of the earth; the forests are fresh and wholesome. What would you have? The moon shines too, though not for lovers, these cold nights, but for astronomers.

TO BISHOP ATTERBURY, IN THE TOWER.

ONCE more I write to you, as I promised, and this once I fear will be the last! The curtain will soon be drawn between my friend and me, and nothing left but to wish you a long good night. May you enjoy a state of repose in this life not unlike that sleep of the soul which some have believed is to succeed it, where we lie utterly forgetful of that world from which we are gone, and ripening for that to which we are to go. If you retain

* The Bishop went into exile the following month.

any memory of the past, let it only image to you what has pleased you best ; sometimes present a dream of an absent friend, or bring you back an agreeable conversation. But, upon the whole, I hope you will think less of the time past than of the future, as the former has been less kind to you than the latter infallibly will be. Do not envy the world your studies ; they will tend to the benefit of men against whom you can have no complaint ; I mean of all posterity : and, perhaps, at your time of life, nothing else is worth your care. What is every year of a wise man's life but a censure or critic on the past ? Those whose date is the shortest, live long enough to laugh at one half of it ; the boy despises the infant, the man the boy, the philosopher both, and the Christian all. You may now begin to think your manhood was too much a puerility, and you will never suffer your age to be but a second infancy. The toys and baubles of your childhood are hardly now more below you, than those toys of our riper and our declining years, the drums and rattles of ambition, and the dirt and bubbles of avarice. At this time, when you are cut off from a little society, and made a citizen of the world at large, you should bend your talents, not to serve a party or a few, but all mankind. Your genius should mount above that mist in which its participation and neighbourhood with earth long involved it ; to shine abroad, and to heaven, ought to be the business and the glory of your present situation. Remember it was at such a time that the greatest lights of antiquity dazzled and blazed the most, in their retreat, in their exile, or in their death. But why do I talk of dazzling or blazing ?—it was then that they did good, that they gave light, and that they became guides to mankind.

Those aims alone are worthy of spirits truly great, and such I therefore hope will be yours. Resentment, indeed, may remain, perhaps cannot be quite extinguished in the noblest minds ; but revenge never will harbour there. Higher principles than those of the first, and better principles than those of the latter,

will infallibly influence men whose thoughts and whose hearts are enlarged, and cause them to prefer the whole to any part of mankind, especially to so small a part as one's single self.

Believe me, my lord, I look upon you as a spirit entered into another life, as one just upon the edge of immortality, where the passions and affections must be much more exalted, and where you ought to despise all little views and all mean retrospects. Nothing is worth your looking back ; and, therefore, look forward, and make (as you can) the world look after you. But take care that it be not with pity, but with esteem and admiration.

I am, with the greatest sincerity and passion for your fame as well as happiness, your, &c.

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TO LADY MARY WORTLEY  
MONTAGU ON THE CONTI-  
NENT.

MADAM,—I no more think I can have too many of your letters, than that I could have too many writings to entitle me to the greatest estate in the world ; which I think so valuable a friendship as yours is equal to. I am angry at every scrap of paper lost, as at something that interrupts the history of my title ; and though it is but an odd compliment to compare a fine lady to Sibyl, your leaves, methinks, like hers, are too good to be committed to the winds ; though I have no other way of receiving them but by those unfaithful messengers. I have had but three, and I reckon in that short one from Dort, which was rather a dying ejaculation than a letter. But I have so great an opinion of your goodness, that had I received none, I should not have accused you of neglect or insensibility. I am not so wrong-headed as to quarrel with my friends the moment they don't write ; I'd as soon quarrel at the sun the minute he did not shine, which he is hindered from by accidental causes, and is in reality all that time performing the same

course, and doing the same good offices as ever.

You have contrived to say in your last he two most pleasing things to me in nature; the first is, that whatever be the fate of your letters, you will continue to write in the discharge of your conscience. This is generous to the last degree, and a virtue you ought to enjoy. Be assured, in return, my heart shall be as ready to think you have done every good thing, as yours can be to do it; so that you shall never be able to favour your absent friend, before he has thought himself obliged to you for the very favour you are then conferring.

The other is, the justice you do me in taking what I write to you in the serious manner it was meant; it is the point upon which I can bear no suspicion, and in which, above all, I desire to be thought serious: it would be the most vexatious of all tyranny, if you should pretend to make so railleury what is the mere disguise of a discontented heart, that is unwilling to make: you as melancholy as itself; and for wit, what is really only the natural overflowing and warmth of the same heart, as it is improved and awakened by an esteem for you: but since you tell me you believe me, I fancy my expressions have not at least been entirely unfaithful to those thoughts, to which I am sure they can never be equal. May God increase your faith in all truths that are as great as this! and depend upon it, to whatever degree your belief may extend, you can never be a bigot.

If you could see the heart I talk of, you could really think it a foolish good kind of thing, with some qualities as well deserving to be half laughed at, and half esteemed, as any in the world: its grand foible, in regard to you, is the most like reason of any foible in nature. Upon my faith, this heart is not, like a great warehouse, stored only with my own goods, with vast empty spaces to be supplied as fast as interest or ambition can fill them up; but it is every inch of it let out into lodgings for its friends, and shall never want a corner at your service; where I dare affirm, madam, your idea

lies as warm and as close as any idea in Christendom. . . .

If this distance (as you are so kind as to say) enlarges your belief of my friendship, I assure you it has so extended my notion of your value, that I begin to be impious on your account, and to wish that even slaughter, ruin, and desolation, might interpose between you and Turkey; I wish you restored to us at the expense of a whole people. I barely hope you will forgive me for saying this, but I fear God will scarce forgive me for desiring it.

Make me less wicked, then. Is there no other expedient to return you and your infant in peace to the bosom of your country? I hear you are going to Hanover; can there be no favourable planet at this conjuncture, or do you only come back so far to die twice! Is Eurydice once more snatched to the shades? If ever mortal had reason to hate the king, it is I; for it is my misfortune to be almost the only innocent man whom he has made to suffer, both by his government at home and his negotiations abroad.

## DEATH OF TWO LOVERS BY LIGHTNING.

(To Lady Mary Wortley Montagu.)

. . . I HAVE a mind to fill the rest of this paper with an accident that happened just under my eyes, and has made a great impression upon me. I have just passed part of this summer at an old romantic seat of my Lord Harcourt's, which he lent me, Stanton Harcourt in Oxfordshire. It overlooks a common field, where, under the shade of a haystack, sat two lovers, as constant as ever were found in romance, beneath a spreading beech. The name of the one (let it sound as it will) was John Hewet; of the other, Sarah Drew. John was a well-set man, about five-and-twenty; Sarah, a brown woman of eighteen. John had for several months borne the labour of the day in the same field with Sarah; when she milked, it was his morning and evening charge to bring the cows to

her pail. Their love was the talk, but not the scandal, of the whole neighbourhood; for all they aimed at was the blameless possession of each other in marriage. It was but this very morning that he had obtained her parents' consent, and it was but till the next week that they were to wait to be happy. Perhaps this very day, in the intervals of their work, they were talking of their wedding-clothes; and John was now matching several kinds of poppies and field-flowers to her complexion to make her a present of knots for the day. While they were thus employed (it was on the last of July), a terrible storm of thunder and lightning arose, that drove the labourers to what shelter the trees or hedges afforded. Sarah, frightened and out of breath, sunk on a haycock, and John (who never separated from her) sat by her side, having raked two or three heaps together to secure her. Immediately there was heard so loud a crack as if heaven had burst asunder. The labourers, all solicitous for each other's safety, called to one another: those that were nearest our lovers, hearing no answer, stepped to the place where they lay: they first saw a little smoke, and after, this faithful pair—John with one arm about his Sarah's neck, and the other held over her face, as if to screen her from the lightning. They were struck dead, and already grown stiff and cold in this tender posture. There was no mark or discolouring on their bodies, only that Sarah's eyebrow was a little singed, and a small spot between her breasts. They were buried the next day in one grave, where my Lord Harcourt, at my request, has erected a monument over them. Of the following epitaphs which I made, the critics have chosen the godly one: I like neither, but wish you had been in England to have done this office better: I think it was what you could not have refused me on so moving an occasion.

"When Eastern lovers feed the funeral fire,  
On the same pile their faithful pair expire;  
Here pitying Heaven that virtue mutual found,  
And blasted both that it might neither wound.

Hearts so sincere the Almighty saw well  
pleased,  
Sent his own lightning, and the victims seized.

"Think not, by rigorous judgment seized,  
A pair so faithful could expire:  
Victims so pure Heaven saw well pleased,  
And snatched them in celestial fire.

"Live well, and fear no sudden fate:  
When God calls virtue to the grave,  
Alike 'tis justice, soon or late,  
Mercy alike to kill or save.  
Virtue unmoved can hear the call,  
And face the flash that melts the ball."

Upon the whole, I cannot think these people unhappy. The greatest happiness, next to living as they would have done, was to die as they did. The greatest honour people of this low degree could have, was to be remembered on a little monument; unless you will give them another—that of being honoured with a tear from the finest eyes in the world. I know you have tenderness; you must have it; it is the very emanation of good sense and virtue: the finest minds, like the finest metals, dissolve the easiest.

[HENRY ST. JOHN, VISCOUNT BOLINGBROKE  
1698—1751.]

## THE DECLINE OF LIFE.

(To Dean Swift.)

WE are both in the decline of life, my dear dean, and have been some years going down the hill; let us make the passage as smooth as we can. Let us fence against physical evil by care, and the use of those means which experience must have pointed out to us; let us fence against moral evil by philosophy. We may, nay (if we will follow nature and do not work up imagination against her plainest dictates) we shall, of course, grow every year more indifferent to life, and to the affairs and interests of a system out of which we are soon to go. This is much better than stupidity. The decay of passion strengthens philosophy, for passion may decay, and stupidity not succeed. *Passions* (says Pope, our divine, as you will see one time or other) are the *gules* of life; let us not complain that they

do not blow a storm. What hurt does age do us in subduing what we toil to subdue all our lives? It is now six in the morning; I recall the time (and am glad it is over) when about this hour I used to be going to bed surfeited with pleasure, or jaded with business; my head often full of schemes, and my heart as often full of anxiety. Is it a misfortune, think you, that I rise at this hour refreshed, serene, and calm; that the past and even the present affairs of life stand like objects at a distance from me, where I can keep off the disagreeable, so as not to be strongly affected by them, and from whence I can draw the others nearer to me? Passions, in their force, would bring all these, nay, even future contingencies about my ears at once, and reason would ill defend me in the scuffle.

#### THE MIND THE ONLY SOURCE OF TRUE HAPPINESS.

BELIEVE me, the providence of God has established such an order in the world, that of all which belongs to us, the least valuable parts can alone fall under the will of others. Whatever is best is safest, lies most out of the reach of human power, can neither be given nor taken away. Such is this great and beautiful work of nature—the world. Such is the mind of man, which contemplates and admires the world, where it makes the noblest part. These are inseparably ours; and as long as we remain in one, we shall enjoy the other. Let us march, therefore, intrepidly, wherever we are led by the course of human accidents. Wherever they lead us, on what coast soever we are thrown by them, we shall not find ourselves absolutely strangers. We shall meet with men and women, creatures of the same figure, endowed with the same faculties, and born under the same laws of nature. We shall see the same virtues and vices flowing from the same general principles, but varied in a thousand different and contrary modes, according to that infinite variety of laws and customs which is established for the same universal end—the preserva-

tion of society. We shall feel the same revolutions of seasons; and the same sun and moon will guide the course of our year. The same azure vault, bespangled with stars, will be everywhere spread over our heads. There is no part of the world from whence we may not admire those planets, which roll, like ours, in different orbits round the same central sun; from whence we may not discover an object still more stupendous, that army of fixed stars hung up in the immense space of the universe, innumerable suns, whose beams enlighten and cherish the unknown worlds which roll around them; and whilst I am ravished by such contemplations as these, whilst my soul is thus raised up to heaven, it imports me little what ground I tread upon."

[LADY MARY WORTLEY MONTAGU.  
1690—1762.]

#### IN PROSPECT OF MARRIAGE.

(To E. W. Montagu, Esq.)

ONE part of my character is not so good, nor t'other so bad, as you fancy it. Should we ever live together, you would be disappointed both ways; you would find an easy equality of temper you do not expect, and a thousand faults you do not imagine. You think if you married me I should be passionately fond of you one month, and of somebody else the next. Neither would happen. I can esteem, I can be a friend; but I don't know whether I can love. Expect all that is complainant and easy, but never what is fond, in me. You judge very wrong of my heart, when you suppose me capable of views of interest, and that anything could oblige me to flatter anybody. Was I the most indigent creature in the world, I should answer you as I do now, without adding or diminishing. I am incapable of art, and 'tis because I will not be capable of it. Could I deceive one minute. I should never regain my own good opinion; and who could bear to live with one they despised!

if you can resolve to live with a com-

panion that will have all the deference due to your superiority of good sense, and that your proposals can be agreeable to those on whom I depend, I have nothing to say against them.

As to travelling, 'tis what I should do with great pleasure, and could easily quit London upon your account; but a retirement in the country is not so disagreeable to me, as I know a few months would make it tiresome to you. Where people are tied for life, 'tis their mutual interest not to grow weary of one another. If I had all the personal charms that I want, a face is too slight a foundation for happiness. You would be soon tired with seeing every day the same thing. Where you saw nothing else, you would have leisure to remark all the defects, which would increase in proportion as the novelty lessened, which is always a great charm. I should have the displeasure of seeing a coldness, which, though I could not reasonably blame you for, being involuntary, yet it would render me uneasy; and the more, because I know a love may be revived, which absence, inconstancy, or even infidelity has extinguished; but there is no returning from a *dégoût* given by satiety.

## ON MATRIMONIAL HAPPINESS.

(To the Same.)

IF we marry, our happiness must consist in loving one another; 'tis principally my concern to think of the most probable method of making that love eternal. You object against living in London; I am not fond of it myself, and readily give it up to you, though I am assured there needs more art to keep a fondness alive in solitude, where it generally preys upon itself. There is one article absolutely necessary: to be ever beloved, one must be ever agreeable. There is no such thing as being agreeable without a thorough good humour, a natural sweetness of temper, enlivened by cheerfulness. Whatever natural funds of gaiety one is born with, 'tis necessary to be entertained with agreeable objects. Anybody capable of

tasting pleasure, when they confine themselves to one place, should take care 'tis the place in the world the most agreeable. Whatever you may now think (now, perhaps, you have some fondness for me), though your love should continue in its full force, there are hours when the most beloved mistress would be troublesome. People are not for ever (nor is it in human nature that they should be) disposed to be fond; you would be glad to find in me the friend and the companion. To be agreeably the last, it is necessary to be gay and entertaining. A perpetual solitude, in a place where you see nothing to raise your spirits, at length wears them out, and conversation insensibly falls into dull and insipid. When I have no more to say to you, you will like me no longer. How dreadful is that view! You will reflect for my sake you have abandoned the conversation of a friend that you liked, and your situation in a country where all things would have contributed to make your life pass in (the true *volupté*) a smooth tranquillity. I shall lose the vivacity which should entertain you, and you will have nothing to recompense you for what you have lost. Very few people that have settled entirely in the country, but have grown at length weary of one another. The lady's conversation generally falls into a thousand impertinent effects of idleness; and the gentleman falls in love with his dogs and his horses, and out of love with everything else. I am not now arguing in favour of the town; you have answered me as to that point. In respect of your health, 'tis the first thing to be considered, and I shall never ask you to do anything injurious to that. But 'tis my opinion 'tis necessary to be happy, that we neither of us think any place more agreeable than that where we are.

## EASTERN MANNERS AND LANGUAGE.

(To Mr. Pope.)

ADRIANOPLE, April 1, O.S., 1717.

I NO longer look upon Theocritus as a romantic writer; he has only given a plair



image of the way of life amongst the peasants of his country, who, before oppression had reduced them to want, were, I suppose, all employed as the better sort of them are now. I don't doubt, had he been born a Briton, but his *Idylliums* had been filled with descriptions of thrashing and churning, both which are unknown here, the corn being all trodden out by oxen; the butter (I speak it with sorrow) unheard of.

I read over your Homer here with an infinite pleasure, and find several little passages explained that I did not before entirely comprehend the beauty of; many of the customs, and much of the dress then in fashion, being yet retained. I don't wonder to find more remains here of an age so distant, than is to be found in any other country; the Turks not taking that pains to introduce their own manners, as has been generally practised by other nations, that imagine themselves more polite. It would be too tedious to you to point out all the passages that relate to present customs. But I can assure you that the princesses and great ladies pass their time at their looms, embroidering veils and robes, surrounded by their maids, which are always very numerous, in the same manner as we find Andromache and Helen described. The description of the belt of Menelaus exactly resembles those that are now worn by the great men, fastened before with broad golden clasps, and embroidered round with rich work. The snowy veil that Helen throws over her face is still fashionable; and I never see half-a-dozen of old bashaws (as I do very often) with their reverend beards, sitting basking in the sun, but I recollect good king Priam and his counsellors. Their manner of dancing is certainly the same that Diana is *sung* to have danced on the banks of Eurotas. The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and, if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied according to the pleasure of her that leads the dance, but always in exact time. and infinitely

more agreeable than any of our dances, at least in my opinion. I sometimes make one in the train, but am not skilful enough to lead; these are the Grecian dances, the Turkish being very different.

I should have told you, in the first place, that the eastern manners give a great light into many Scripture passages that appear odd to us, their phrases being commonly what we should call Scripture language. The vulgar Turk is very different from what is spoken at court, or amongst the people of figure, who always mix so much Arabic and Persian in their discourse, that it may very well be called another language. And 'tis as ridiculous to make use of the expressions commonly used, in speaking to a great man or lady, as it would be to speak broad Yorkshire or Somersetshire in the drawing-room. Besides this distinction, they have what they call the *sublime*, that is, a style proper for poetry, and which is the exact Scripture style. I believe you will be pleased to see a genuine example of this; and I am very glad I have it in my power to satisfy your curiosity, by sending you a faithful copy of the verses that Ibrahim Pasha, the reigning favourite, has made for the young princess, his contracted wife, whom he is not yet permitted to visit without witnesses, though she is gone home to his house. He is a man of wit and learning; and whether or no he is capable of writing good verse, you may be sure that on such an occasion he would not want the assistance of the best poets in the empire. Thus the verses may be looked upon as a sample of their finest poetry; and I don't doubt you'll be of my mind, that it is most wonderfully resembling the *Song of Solomon*, which was also addressed to a royal bride.

The nightingale now wanders in the vines :  
Her passion is to seek roses.

I went down to admire the beauty of the vines :  
The sweetness of your charms has ravished my soul.

Your eyes are black and lovely,  
But wild and disdainful as those of a stag.

The wished possession is delayed from day to day  
The cruel sultan Achmet will not permit me  
To seek those cheeks more vermilion than roses.

I dare not snatch one of your kisses;  
The sweetness of your charms has ravished my soul.

Your eyes are black and lovely,  
But wild and disdainful as those of a stag.

The wretched Ibrahim sighs in these verses;  
One dart from your eyes has pierced through my heart.

Ah! when will the hour of possession arrive?  
Must I yet wait a long time?  
The sweetness of your charms has ravished my soul.

Ah, sultana! stag-eyed — an angel amongst angels!

I desire, and my desire remains unsatisfied.  
Can you take delight to prey upon my heart?

My cries pierce the heavens!  
My eyes are without sleep!  
Turn to me, sultana—let me gaze on thy beauty.

Adieu—I go down to the grave.  
If you call me, I return.  
My heart is—hot as sulphur; sigh, and it will flame.

Crown of my life!—fair light of my eyes!  
My sultana!—my princess!  
I rub my face against the earth—I am drowned  
in scalding tears—I rave!  
Have you no compassion? Will you not turn to  
look upon me?

I have taken abundance of pains to get these verses in a literal translation; and if you were acquainted with my interpreters, I might spare myself the trouble of assuring you, that they have received no poetical touches from their hands.

## INOCULATION FOR THE SMALL POX.

(To Mrs. S. C.)

ADRIANOPLE, April 1, O.S., 1717.

A PROPOS of distempers, I am going to tell you a thing that will make you wish yourself here. The small-pox, so fatal and so general amongst us, is here entirely harmless, by the invention of *ingrafting*, which is the term they give it. There is a set of old women who make it their business to perform the operation every autumn, in the month of September, when the great heat is abated. People send to one another to know if any of their family has a mind to have the small pox; they make parties for this purpose, and when

they are met (commonly fifteen or sixteen together), the old woman comes with a nut-shell full of the matter of the best sort of small-pox, and asks what vein you please to have opened. She immediately rips open that you offer to her with a large needle (which gives you no more pain than a common scratch), and puts into the vein as much matter as can lie upon the head of her needle, and after that binds up the little wound with a hollow bit of shell; and in this manner opens four or five veins. The Grecians have commonly the superstition of opening one in the middle of the forehead, one in each arm, and one on the breast, to mark the sign of the cross; but this has a very ill effect, all these wounds leaving little scars, and is not done by those that are not superstitious, who choose to have them in the legs, or that part of the arm that is concealed. The children or young patients play together all the rest of the day, and are in perfect health to the eighth. Then the fever begins to seize them, and they keep their beds two days, very seldom three. They have very rarely above twenty or thirty in their faces which never mark; and in eight days' time, they are as well as before their illness. Where they are wounded, there remain running sores during the distemper, which I don't doubt is a great relief to it. Every year thousands undergo this operation; and the French ambassador says pleasantly, that they take the small-pox here by way of diversion, as they take the waters in other countries. There is no example of any one that has died in it; and you may believe I am well satisfied of the safety of this experiment, since I intend to try it on my dear little son.

I am patriot enough to take pains to bring this useful invention into fashion in England; and I should not fail to write to some of our doctors very particularly about it, if I knew any one of them there. I thought had virtue enough to destroy such a considerable branch of their revenue for the good of mankind. But that distemper is too beneficial to them, not to expose to all their resentment the hardy wight that should undertake to put an end

to it. Perhaps, if I live to return, I may, however, have courage to war with them. Upon this occasion, admire the heroism in the heart of your friend, &c.

### FRANCE IN 1718.

(To Lady Rich.)

PARIS, Oct. 10, O.S. 1718.

THE air of Paris has already had a good effect me; for I was never in better health, though I have been extremely ill all the road from Lyons to this place. You may judge how agreeable the journey has been to me, which did not want that addition to make me dislike it. I think nothing so terrible as objects of misery, except one had the godlike attribute of being capable to redress them; and all the country villages of France show nothing else. While the post-horses are changed, the whole town comes out to beg, with such miserable starved faces, and thin tattered clothes, they need no other eloquence to persuade one of the wretchedness of their condition. This is all the French magnificence till you come to Fontainebleau, where you are showed one thousand five hundred rooms in the king's hunting palace. The apartments of the royal family are very large, and richly gilt; but I saw nothing in the architecture or painting worth remembering. . . .

I have seen all the beauties, and such — (I can't help making use of the coarse word) nauseous creatures! so fantastically absurd in their dress! so monstrously unnatural in their paints? their hair cut short, and curled round their faces, and so loaded with powder, that it makes it look like white wool! and on their cheeks to their chins, unmercifully laid on a shining red japan, that glistens in a most flaming manner, so that they seem to have no resemblance to human faces. I am apt to believe that they took the first hint of their dress from a fair sheep newly ruddled. 'Tis with pleasure I recollect my dear pretty country-women: and if I was writing to anybody else, I should say that these grotesque daubers give me

still a higher esteem of the natural charms of dear Lady Rich's auburn hair, and the lively colours of her unsullied complexion.

### CONSOLATION IN AFFLICTION.

(To the Countess of Bute.)

LOUVRE, Aug. 20, 1752.

MY DEAR CHILD — 'Tis impossible to tell you to what degree I share with you in the misfortune that has happened. I do not doubt your own reason will suggest to you all the alleviations that can serve on so sad an occasion, and will not trouble you with the commonplace topics that are used, generally to no purpose, in letters of consolation. Disappointments ought to be less sensibly felt at my age than yours; yet I own I am so far affected by this, that I have need of all my philosophy to support it. However, let me beg of you not to indulge a useless grief, to the prejudice of your health, which is so necessary to your family. Everything may turn out better than you expect. We see so darkly into futurity, we never know when we have real cause to rejoice or lament. The worst appearances have often happy consequences, as the best lead many times into the greatest misfortunes. Human prudence is very straitly bounded. What is most in our power, though little so, is the disposition of our own minds. Do not give way to melancholy; seek amusements; be willing to be diverted, and insensibly you will become so. Weak people only place a merit in affliction. A grateful remembrance, and whatever honour we can pay to their memory, is all that is owing to the dead. Tears and sorrow are no duties to them, and make us incapable of those we owe to the living.

I give you thanks for your care of my books. I yet retain, and carefully cherish, my taste for reading. If relays of eyes were to be hired like post-horses, I would never admit any but silent companions; they afford a constant variety of entertainment, which is almost the only one pleasing in the enjoyment, and inoffen-

sive in the consequence. I am sorry your sight will not permit you a great use of it; the prattle of your little ones, and friendship of Lord Bute, will supply the place of it. My dear child, endeavour to raise your spirits, and believe this advice comes from the tenderness of your most affectionate mother.

## FEMALE EDUCATION.

(*To the Same.*)

LOUVRE, Jan. 28, N.S. 1753.

DEAR CHILD,—You have given me a great deal of satisfaction by your account of your eldest daughter. I am particularly pleased to hear she is a good arithmetician; it is the best proof of understanding: the knowledge of numbers is one of the chief distinctions between us and brutes. If there is anything in blood, you may reasonably expect your children should be endowed with an uncommon share of good sense. Mr. Wortley's family and mine have both produced some of the greatest men that have been born in England; I mean Admiral Sandwich, and my grandfather, who was distinguished by the name of Wise William. I have heard Lord Bute's father mentioned as an extraordinary genius, though he had not many opportunities of showing it; and his uncle, the present Duke of Argyll, has one of the best heads I ever knew. I will therefore speak to you as supposing Lady Mary not only capable, but desirous of learning; in that case by all means let her be indulged in it. You will tell me I did not make it a part of your education; your prospect was very different from hers. As you had much in your circumstances to attract the highest offers, it seemed your business to learn how to live in the world, as it is hers to know how to be easy out of it. It is the common error of builders and parents to follow some plan they think beautiful (and perhaps is so), without considering that nothing is beautiful which is displaced. Hence we see so many edifices raised, that the raisers can never

inhabit, being too large for their fortunes. Vistas are laid open over barren heaths, and apartments contrived for a coolness very agreeable in Italy, but killing in the north of Britain: thus every woman endeavours to breed her daughter a fine lady, qualifying her for a station in which she will never appear, and at the same time incapacitating her for that retirement to which she is destined. Learning, if she has a real taste for it, will not only make her contented, but happy in it. No entertainment is so cheap as reading, nor any pleasure so lasting. She will not want new fashions, nor regret the loss of expensive diversions, or variety of company, if she can be amused with an author in her closet. To render this amusement complete, she should be permitted to learn the languages. I have heard it lamented that boys lose so many years in mere learning of words: this is no objection to a girl, whose time is not so precious: she cannot advance herself in any profession, and has therefore more hours to spare; and as you say her memory is good, she will be very agreeably employed this way. There are two cautions to be given on this subject: first, not to think herself learned when she can read Latin, or even Greek. Languages are more properly to be called vehicles of learning than learning itself, as may be observed in many schoolmasters, who, though perhaps critics in grammar, are the most ignorant fellows upon earth. True knowledge consists in knowing things, not words. I would no further wish her a linguist than to enable to read books in their originals, that are often corrupted, and are always injured, by translations. Two hours' application every morning will bring this about much sooner than you can imagine, and she will have leisure enough besides to run over the English poetry, which is a more important part of a woman's education than it is generally supposed. Many a young damsel has been ruined by a fine copy of verses, which she would have laughed at if she had known it had been stolen from Mr. Waller. I remember, when I was a girl, I saved one of my companions from

destruction, who communicated to me an epistle she was quite charmed with. As she had naturally a good taste, she observed the lines were not so smooth as Prior's or Pope's, but had more thought and spirit than any of theirs. She was wonderfully delighted with such a demonstration of her lover's sense and passion, and not a little pleased with her own charms, that had force enough to inspire such elegancies. In the midst of this triumph, I showed her that they were taken from Randolph's poems, and the unfortunate transcriber was dismissed with the scorn he deserved. To say truth, the poor plagiarist was very unlucky to fall into my hands; that author, being no longer in fashion, would have escaped any one of less universal reading than myself. You should encourage your daughter to talk over with you what she reads; and as you are very capable of distinguishing, take care she does not mistake pert folly for wit and humour, or rhyme for poetry, which are the common errors of young people, and have a train of ill consequences. The second caution to be given her (and which is most absolutely necessary) is to conceal whatever learning she attains, with as much solicitude as she would hide crookedness or lameness: the parade of it can only serve to draw on her the envy, and consequently the most inveterate hatred, of all he and she fools, which will certainly be at least three parts in four of her acquaintance. The use of knowledge in our sex, beside the amusement of solitude, is to moderate the passions, and learn to be contented with a small expense, which are the certain effects of a studious life; and it may be preferable even to that fame which men have engrossed to themselves, and will not suffer us to share. You will tell me I have not observed this rule myself; but you are mistaken: it is only inevitable accident that has given me any reputation that way. I have always carefully avoided it, and ever thought it a misfortune. The explanation of this paragraph would occasion a long digression, which I will not trouble you with, it being my present design only to say what I think useful for

the instruction of my granddaughter, which I have much at heart. If she has the same inclination (I should say passion) for learning that I was born with, history, geography, and philosophy will furnish her with materials to pass away cheerfully a longer life than is allotted to mortals. I believe there are few heads capable of making Sir Isaac Newton's calculations, but the result of them is not difficult to be understood by a moderate capacity. Do not fear this should make her affect the character of Lady —, or Lady —, or Mrs. —; those women are ridiculous, not because they have learning, but because they have it not. One thinks herself a complete historian, after reading Echart's Roman History; another a profound philosopher, having got by heart some of Pope's *unintelligible* essays; and a third an able divine, on the strength of Whitfield's sermons; thus you hear them screaming politics and controversy.

It is a saying of Thucydides, that ignorance is bold, and knowledge reserved. Indeed, it is impossible to be far advanced in it without being more humbled by a conviction of human ignorance than elated by learning. At the same time I recommend books, I neither exclude work nor drawing. I think it is as scandalous for a woman not to know how to use a needle, as for a man not to know how to use a sword. I was once extremely fond of my pencil, and it was a great mortification to me when my father turned off my master, having made a considerable progress for the short time I learned. My over-eagerness in the pursuit of it had brought a weakness in my eyes, that made it necessary to leave off; and all the advantage I got was the improvement of my hand. I see by hers that practice will make her a ready writer: she may attain it by serving you for a secretary, when your health or affairs make it troublesome to you to write yourself; and custom will make it an agreeable amusement to her. She cannot have too many for that station of life which will probably be her fate. The ultimate end of your education was to make you a good wife (and I have the comfort to hear that you are one); her

ought to be to make her happy in a virgin state. I will not say it is happier, but it is undoubtedly safer, than any marriage. In a lottery, where there is (at the lowest computation) ten thousand blanks to one prize, it is the most prudent choice not to venture. I have always been so thoroughly persuaded of this truth, that, notwithstanding the flattering views I had for you (as I never intended you a sacrifice to my vanity), I thought I owed you the justice to lay before you all the hazards attending matrimony: you may recollect I did so in the strongest manner. Perhaps you may have more success in the instructing your daughter; she has so much company at home, she will not need seeking it abroad, and will more readily take the notions you think fit to give her. As you were alone in my family, it would have been thought a great cruelty to suffer you no companions of your own age, especially having so many near relations, and I do not wonder their opinions influenced yours. I was not sorry to see you not determined on a single life, knowing it was not your father's intention; and contented myself with endeavouring to make your home so easy, that you might not be in haste to leave it.

I am afraid you will think this a very long insignificant letter. I hope the kindness of the design will excuse it, being willing to give you every proof in my power that I am your most affectionate mother.

[EDWARD GIBBON. 1737—1794.]

### LIFE AT LAUSANNE.

*December 27, 1783.*

THE unfortunate are loud and loquacious in their complaints, but real happiness is content with its own silent enjoyment; and if that happiness is of a quiet uniform kind, we suffer days and weeks to elapse without communicating our sensations to a distant friend. By you, therefore, whose temper and understanding have extracted from human life, on every occasion, the best and most comfortable ingredients, my silence will

always be interpreted as an evidence of content, and you would only be alarmed—the danger is not at hand—by the too frequent repetition of my letters. Perhaps I should have continued to slumber, I don't know how long, had I not been awakened by the anxiety which you express in your last letter. . . .

From this base subject I descend to one which more seriously and strongly engages your thoughts—the consideration of my health and happiness. And you will give me credit when I assure you, with sincerity, that I have not repented a single moment of the step which I have taken, and that I only regret the not having executed the same design two, or five, or even ten years ago. By this time I might have returned independent and rich to my native country; I should have escaped many disagreeable events that have happened in the meanwhile, and I should have avoided the parliamentary life, which experience has proved to be neither suitable to my temper nor conducive to my fortune. In speaking of the happiness which I enjoy, you will agree with me in giving the preference to a sincere and sensible friend; and though you cannot discern the full extent of his merit, you will easily believe that Deyverdun is the man. Perhaps two persons so perfectly fitted to live together were never formed by nature and education. We have both read and seen a great variety of objects; the lights and shades of our different characters are happily blended; and a friendship of thirty years has taught us to enjoy our mutual advantages, and to support our unavoidable imperfections. In love and marriage some harsh sounds will sometimes interrupt the harmony, and in the course of time, like our neighbours, we must expect some disagreeable moments; but confidence and freedom are the two pillars of our union, and I am much mistaken if the building be not solid and comfortable. . . . In this season, I rise—not at four in the morning, but—a little before eight; at nine I am called from my study to breakfast, which I always perform alone, in the English

style; and, with the aid of Caplin, I perceive no difference between Lausanne and Bentinck Street. Our mornings are usually passed in separate studies; we never approach each other's door without a previous message or thrice knocking, and my apartment is already sacred and formidable to strangers. I dress at half-past one, and at two—an early hour, to which I am not perfectly reconciled—we sit down to dinner. We have hired a female cook, well skilled in her profession, and accustomed to the taste of every nation; as, for instance, we had excellent mince-pies yesterday. After dinner and the departure of our company—one, two, or three friends—we read together some amusing book, or play at chess, or retire to our rooms, or make visits, or go to the coffee-house. Between six and seven the assemblies begin, and I am oppressed only with their number and variety. Whist, at shillings or half-crowns, is the game I generally play, and I play three rubbers with pleasure. Between nine and ten we withdraw to our bread and cheese, and friendly converse, which sends us to bed at eleven; but these sober hours are too often interrupted by private or numerous suppers, which I have not the courage to resist, though I practise a laudable abstinence at the best furnished tables. You wish me happy; acknowledge that such a life is more conducive to happiness than five nights in the week passed in the House of Commons, or five mornings spent at the Custom-house.

[PHILIP, EARL OF CHESTERFIELD. 1694—1773.]

#### ON THE ADVANTAGES OF UNITING GENTLENESS OF MANNERS WITH FIRMNESS OF MIND.

I MENTIONED to you, sometime ago, a sentence, which I would most earnestly wish you always to retain in your thoughts, and observe in your conduct. It is *savaiër in modo*, *fortiter in re*. I do not know any one rule so unexcep-

tionably useful and necessary in every part of life.

The *savaiër in modo* alone would degenerate and sink into a mean, timid complaisance, and passiveness, if not supported and dignified by the *fortiter in re*; which would also run into impetuosity and brutality, if not tempered and softened by the *savaiër in modo*: however, they are seldom united. The warm, choleric man, with strong animal spirits, despises the *savaiër in modo*, and thinks to carry all before him by the *fortiter in re*. He may possibly, by great accident, now and then succeed, when he has only weak and timid people to deal with; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning crafty man, thinks to gain all his ends by the *savaiër in modo* only: he becomes all things to all men; he seems to have no opinion of his own, and servilely adopts the present opinion of the present person; he insinuates himself only into the esteem of fools, but is soon detected, and surely despised by everybody else. The wise man (who differs as much from the cunning, as from the choleric man) alone joins the *savaiër in modo* with the *fortiter in re*.

If you are in authority, and have a right to command, your commands delivered *savaiër in modo* will be willingly, cheerfully, and consequently well obeyed; whereas if given only *fortiter*, that is, brutally, they will rather, as Tacitus says, be interpreted than executed. For my own part, if I bade my footman bring me a glass of wine, in a rough insulting manner, I should expect that, in obeying me, he would contrive to spill some of it upon me; and I am sure I should deserve it. A cool steady resolution should show, that where you have a right to command, you will be obeyed; but, at the same time, a gentleness in the manner of enforcing that obedience, should make it a cheerful one, and soften, as much as possible, the mortifying consciousness of inferiority. If you are to ask a favour, or even to solicit your due, you must do it *savaiër in modo*, or you

will give those, who have a mind to refuse you either, a pretence to do it, by resenting the manner; but, on the other hand, you must by a steady perseverance and decent tenaciousness, show the *fortiter in re*. In short, this precept is the only way I know in the world, of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

If, therefore, you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *suaviter in modo* to your assistance; at the first impulse of passion be silent till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it: a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no wheedling, coaxing, nor flattery on other people's, make you receive one jot from any point that reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding, timid meekness is always abused and insulted by the unjust and unfeeling; but meekness, when sustained by the *fortiter in re*, is always respected, commonly successful. In your friendships and connections, as well as in your enmities, this rule is particularly useful; let your firmness and vigour preserve and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependents from becoming yours: let your enemies be disarmed by the gentleness of your manner, but let them feel at the same time, the steadiness of your just resentment; for there is a great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable.

I conclude with this observation, That

gentleness of manners, with firmness of mind, is a short but full description of human perfection, on this side of religious and moral duties.—*Letters to his Son.*

### VULGARITY.

A VULGAR, ordinary way of thinking, acting, or speaking implies a low education, and a habit of low company. Young people contract it at school, or among servants, with whom they are too often used to converse; but, after they frequent good company, they must want attention and observation very much, if they do not lay it quite aside; and, indeed, if they do not, good company will be very apt to lay them aside. The various kinds of vulgarisms are infinite; I cannot pretend to point them out to you, but I will give some samples, by which you may guess at the rest.

A vulgar man is captious and jealous; eager and impetuous about trifles; he suspects himself to be slighted; thinks everything that is said is meant at him; if the company happens to laugh, he is persuaded they laugh at him; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by showing what he calls a proper spirit, and asserting himself. A man of fashion does not suppose himself to be either the sole or principal object of the thoughts, looks, or words of the company; and never suspects that he is either slighted or laughed at, unless he is conscious that he deserves it. And if (which very seldom happens) the company is absurd or ill-bred enough to do either, he does not care twopence, unless the insult be so gross and plain as to require satisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and wherever they are concerned, rather acquiesces than wrangles. A vulgar man's conversation always savours strongly of the lowness of his education and company: it turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neigh-



bourhood : all which he relates with emphasis, as interesting matters. He is a man-gossip.

Vulgarism in language is the next and distinguishing characteristic of bad company and a bad education. A man of fashion avoids nothing with more care than this. Proverbial expressions and trite sayings are the flowers of the rhetoric of a vulgar man. Would he say that men differ in their tastes; he both supports and adorns that opinion, by the good old saying, as he respectfully calls it, that "what is one man's meat is another man's poison!" If anybody attempts being *smart*, as he calls it, upon him; he gives them *tit-for-tat*, ay, that he does. He has always some favourite word for the time being; which, for the sake of using often, he commonly abuses. Such as, *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even his pronunciation of proper words carries the mark of the beast along with it. He calls the earth, *yearth* : he is *obliged*, not *obliged* to you. He goes *to wards*, and not *towards* such a place. He sometimes affects hard words, by way of ornament, which he always mangles. A man of fashion never has recourse to proverbs and vulgar aphorisms; uses neither favourite words nor hard words; but takes great care to speak very correctly and grammatically, and to pronounce properly; that is, according to the usage of the best companies.

An awkward address, ungraceful attitudes and actions, and a certain left-handedness (if I may use the word), loudly proclaim low education and low company; for it is impossible to suppose that a man can have frequented good company, without having caught something, at least, of their air and motions. A new-raised man is distinguished in a regiment by his awkwardness; but he must be impenetrably dull, if, in a month or two's time, he cannot perform at least the common manual exercise, and look like a soldier. The very accoutrements of a man of fashion are grievous incumbrances to a vulgar man. He is at a loss what to do with his hat, when it is

not upon his head: his cane (if unfortunately he wears one) is at perpetual war with every cup of tea or coffee he drinks; destroys them first, and then accompanies them in their fall. His sword is formidable only to his own legs, which would possibly carry him fast enough out of the way of any sword but his own. His clothes fit him so ill, and constrain him so much, that he seems rather their prisoner than their proprietor. He presents himself in company like a criminal in a court of justice; his very air condemns him: and people of fashion will no more connect themselves with the one, than people of character will with the other. This repulse drives and sinks him into low company; a gulf from whence no man, after a certain age, ever emerged.—*Ibid.*

#### GOOD-BREEDING.

A FRIEND of yours and mine has very justly defined good-breeding to be, "the result of much good-sense, some good-nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them." Taking this for granted—as I think it cannot be disputed—it is astonishing to me that anybody, who has good-sense and good-nature, can essentially fail in good-breeding. As to the modes of it, indeed, they vary according to persons, places, and circumstances, and are only to be acquired by observation and experience; but the substance of it is everywhere and eternally the same. Good-manners are to particular societies, what good morals are to society in general—their cement and their security. And as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones, so there are certain rules of civility, universally implied and received, to enforce good manners and punish bad ones. And indeed there seems to me to be less difference both between the crimes and punishments, than at first one would imagine. The immoral man, who invades another's property is justly hanged for it; and the ill-bred man, who by his ill-

manners invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniences are as natural an implied compact between civilised people, as protection and obedience are between kings and subjects; whoever, in either case, violates that compact, justly forfeits all advantages arising from it. For my own part, I really think that, next to the consciousness of doing a good action, that of doing a civil one is the most pleasing; and the epithet which I should covet the most, next to that of Aristides, would be that of well-bred.—*Ibid.*

[HORACE WALPOLE 1717—1797.]

#### POLITICS AND EVENING PARTIES.

(To Sir Horace Mann.—1745.)

WHEN I receive your long letters, I am ashamed: mine are notes in comparison. How do you contrive to roll out your patience into two sheets? You certainly don't love me better than I do you; and yet if our loves were to be sold by the quire, you would have by far the more magnificent stock to dispose of. I can only say that age has already an effect on the vigour of my pen; none on yours: it is not, I assure you, for you alone, but my ink is at low water-mark for all my acquaintance. My present shame arises from a letter of eight sides, of December 8th, which I received from you last post.

It is not being an upright senator to promise one's vote beforehand, especially in a money-matter; but I believe so many excellent patriots have just done the same thing, that I shall venture readily to engage my promise to you, to get you any sum for the defence of Tuscany—why, it is to defend you and my own country! my own palace in *Via de Santo Spirito*,\* my own princess *Luise*, and all my

\* The street in Florence where Mr. Mann lived.

family! I shall quite make interest for you: nay, I would speak to our new ally, and your old acquaintance, Lord Sandwich, to assist in it; but I could have no hope of getting at his ear, for he has put on such a first-rate tie-wig, on his admission to the Admiralty board, that nothing without the lungs of a boat-swain can ever think to penetrate the thickness of the curls. I think, however, it does honour to the dignity of ministers: when he was but a patriot, his wig was not half its present gravity. There are no more changes made: all is quiet yet; but next Thursday the parliament meets to decide the complexion of the session. My Lord Chesterfield goes next week to Holland, and then returns for Ireland.

The great present disturbance in politics is my Lady Granville's assembly; which I do assure you distresses the Pelhams infinitely more than a mysterious meeting of the States would, and far more than the abrupt breaking up of the Diet at Grodno. She had begun to keep Tuesdays before her lord resigned, which now she continues with greater zeal. Her house is very fine, she very handsome, her lord very agreeable and extraordinary; and yet the Duke of Newcastle wonders that people will go thither. He mentioned to my father my going there, who laughed at him; Cato's a proper person to trust with such a childish jealousy! Harry Fox says: "Let the Duke of Newcastle open his own house, and see if all that come thither are his friends." The fashion now is to send cards to the women, and to declare that all men are welcome without being asked. This is a piece of ease that shocks the prudes of the last age. You can't imagine how my Lady Granville shines in doing honours; you know she is made for it. My lord has new-furnished his mother's apartment for her, and has given her a magnificent set of dressing-plate; he is very fond of her, and she as fond of his being so.

You will have heard of Marshal Belleisle's being made a prisoner at Hanover: the world will believe it was not by accident. He is sent for over hither: the

first thought was to confine him to the Tower, but that is contrary to the *politesse* of modern war: they talk of sending him to Nottingham, where Tallard was. I am sure, if he is prisoner at large anywhere, we could not have a worse inmate! so ambitious and intriguing a man, who was author of this whole war, will be no bad general to be ready to head the Jacobites on any insurrection.\*

I can say nothing more about young Gardiner, but that I don't think my father at all inclined now to have any letter written for him. Adieu!

## THE SCOTTISH REBELLION.

(To the Same.)

November 15, 1745.

I TOLD you in my last what disturbance there had been about the new regiments; the affair of rank was again disputed on the report till ten at night, and carried by a majority of twenty-three. The king had been persuaded to appear for it, though Lord Granville made a party-point against Mr. Pelham. Winnington did not speak. I was not there, for I could not vote for it, and yielded not to give any hindrance to a public measure—or at least what was called so—just now. The prince acted openly, and influenced his people against it; but it only served to let Mr. Pelham see what, like everything else, he did not know—how strong he is. The king will scarce speak to him, and he cannot yet get Pitt into place.

The rebels are come into England: for two days we believed them near Lancaster, but the ministry now own that they don't know if they have passed Carlisle. Some think they will besiege that town, which has an old wall, and all the militia in it of Cumberland and West-

moreland; but as they can pass by it, I don't see why they should take it, for they are not strong enough to leave garrisons. Several desert them as they advance south; and altogether, good men and bad, nobody believes them ten thousand. By their marching westward to avoid Wade, it is evident that they are not strong enough to fight him. They may yet retire back into their mountains, but if once they get to Lancaster, their retreat is cut off; for Wade will not stir from Newcastle till he has embarked them deep into England, and then he will be behind them. He has sent General Handasyde from Berwick with two regiments to take possession of Edinburgh. The rebels are certainly in a very desperate situation: they dared not meet Wade; and if they had waited for him, their troops would have deserted. Unless they meet with great risings in their favour in Lancashire, I don't see what they can hope, except from a continuation of our neglect. That, indeed, has nobly exerted itself for them. They were suffered to march the whole length of Scotland, and take possession of the capital, without a man appearing against them. Then two thousand men sailed to them, to run from them. Till the flight of Cope's army, Wade was not sent. Two roads still lay into England, and till they had chosen that which Wade had not taken, no army was thought of being sent to secure the other. Now Ligonier, with seven old regiments, and six of the new, is ordered to Lancashire; before this first division of the army could get to Coventry, they are forced to order it to halt, for fear the enemy should be up with it before it was all assembled. It is uncertain if the rebels will march to the north of Wales, to Bristol, or towards London. If to the latter, Ligonier must fight them; if to either of the other, which I hope, the two armies may join and drive them into a corner, where they must all perish. They cannot subsist in Wales but by being supplied by the papists in Ireland. The best is, that we are in no fear from France; there is no preparation for invasions in any of their

\* Belleisle and his brother, who had been sent by the King of France on a mission to the King of Prussia, were detained, while changing horses at Elbengerode, and from thence conveyed to England; where, refusing to give their parole in the mode it was required, they were confined in Windsor Castle.

ports. Lord Clancarty,\* a Scotchman of great parts, but mad and drunken, and whose family forfeited £90,000 a-year for King James, is made vice-admiral at Brest. The Duke of Bedford goes in his little round person with his regiment; he now takes to the land, and says he is tired of being a pen-and-ink man. Lord Gower insisted, too, upon going with his regiment, but is laid up with the gout.

With the rebels in England, you may imagine we have no private news, nor think of foreign. From this account we may judge that our case is far from desperate, though disagreeable. The prince,† while the princess lies-in, has taken to give dinners, to which he asks two of the ladies of the bed-chamber, two of the maids of honour, &c., by turns, and five or six others. He sits at the head of the table, drinks and harangues to all this medley till nine at night; and the other day, after the affair of the regiments, drank Mr. Fox's health in a bumper, with three huzzas, for opposing Mr. Pelham—

"Si quā fata aspera rumpas,  
Tu Marcellus eris!"

You put me in pain for my eagle, and in more for the Chutes, whose zeal is very heroic, but very ill placed. I long to hear that all my Chutes and eagles are safe out of the Pope's hands! Pray, wish the Suares's joy of all their espousals. Does the princess pray abundantly for her friend the Pretender? Is she extremely *abattue* with her devotion? and does she fast till she has got a violent appetite for supper? And then, does she eat so long, that old Sarrasin is quite impatient to go to cards again? Good-night! I intend you shall still be resident from King George.

P.S.—I forgot to tell you that the other day I concluded the ministry knew the danger was all over; for the Duke of Newcastle ventured to have the Pretender's declaration burnt at the Royal Exchange.

\* Donagh Macarty, Earl of Clancarty, was an Irishman.

† Frederick of Wales.

November 22, 1745.

For these two days we have been expecting news of a battle. Wade marched last Saturday from Newcastle, and must have got up with the rebels if they stayed for him, though the roads are exceedingly bad, and great quantities of snow have fallen. But last night there was some notice of a body of rebels being advanced to Penrith. We were put into great spirits by a heroic letter from the mayor of Carlisle, who had fired on the rebels and made them retire; he concluded with saying: "And so I think the town of Carlisle has done his majesty more service than the great city of Edinburgh, or than all Scotland together." But this hero, who was grown the whole fashion for four-and-twenty hours, had chosen to stop all other letters. The king spoke of him at his levée with great encomiums; Lord Stair said: "Yes, sir, Mr. Patterson has behaved very bravely." The Duke of Bedford interrupted him: "My lord, his name is not *Patterson*; that is a Scotch name: his name is *Pattinson*." But, alack! the next day the rebels returned, having placed the women and children of the country in waggons in front of their army, and forcing the peasants to fix the scaling-ladders. The great Mr. Pattinson, or Patterson—for now his name may be which one pleases—instantly surrendered the town, and agreed to pay two thousand pounds to save it from pillage.

## LONDON EARTHQUAKES AND LONDON GOSSIP.

(To the same.)

March 11, 1750.

"Portents and prodigies have grown so frequent,  
That they have lost their names."—Dryden.

My text is not literally true; but as far as earthquakes go towards lowering the price of wonderful commodities, to be sure we are overstocked. We have had a second, much more violent than the first; and you must not be surprised if, by next post, you hear of a burning

mountain sprung up in Smithfield. In the night between Wednesday and Thursday last—exactly a month since the first shock—the earth had a shivering fit between one and two, but so slight, that if no more had followed, I don't believe it would have been noticed. I had been awake, and had scarce dosed again—on a sudden I felt my bolster lift up my head; I thought somebody was getting from under my bed, but soon found it was a strong earthquake, that lasted near half a minute, with a violent vibration and great roaring. I rang my bell; my servant came in, frightened out of his senses: in an instant we heard all the windows in the neighbourhood flung up. I got up and found people running into the streets, but saw no mischief done: there has been some; two old houses flung down, several chimneys, and much china-ware. The bells ring in several houses. Admiral Knowles, who has lived long in Jamaica, and felt seven there, says this was more violent than any of them: Francesco prefers it to the dreadful one at Leghorn. The wise say, that if we have not rain soon, we certainly will have more. Several people are going out of town, for it has nowhere reached above ten miles from London: they say they are not frightened, but that it is such fine weather, "Lord! one can't help going into the country!" The only visible effect it has had was on the Ridotto, at which, being the following night, there were but four hundred people. A parson, who came into White's the morning of earthquake the first, and heard bets laid on whether it was an earthquake or the blowing up of powder-mills, went away exceedingly scandalised, and said: "I protest they are such an impious set of people, that I believe if the last trumpet was to sound they would bet puppet-show against Judgment." If we get any nearer still to the torrid zone, I shall pique myself on sending you a present of cedrati and orange-flower water; I am already planning a *terreno* for Strawberry Hill.

The Middlesex election is carried against the court: the Prince in a green frock—

and I won't swear but in a Scotch plaid waistcoat—sat under the park-wall in his chair, and hallooed the voters on to Brentford. The Jacobites are so transported, that they are opening subscriptions for all boroughs that shall be vacant—this is wise! They will spend their money to carry a few more seats in a parliament where they will never have the majority, and so have none to carry the general elections. The omen, however, is bad for Westminster; the high-bailiff went to vote for the opposition.

I now jump to another topic: I find all this letter will be detached scraps; I can't at all contrive to hide the seams. But I don't care. I began my letter merely to tell you of the earthquake, and I don't pique myself upon doing any more than telling you what you would be glad to have told you. I told you, too, how pleased I was with the triumphs of another old beauty, our friend the princess.\* Do you know, I have found a history that has great resemblance to hers; that is, that will be very like hers, if hers is but like it. I will tell it you in as few words as I can. Madame la Maréchale de l'Hôpital was the daughter of a sempstress;† a young gentleman fell in love with her, and was going to be married to her, but the match was broken off. An old *fermier-général*, who had retired into the province where this happened, hearing the story, had a curiosity to see the victim; he liked her, married her, died, and left her enough not to care for her inconstant. She came to Paris, where the Maréchal de l'Hôpital married her for her riches. After the maréchal's death,

\* The Princess Craon, who, it had been reported, was to marry Stanislaus Leczinsky, Duke of Lorraine and ex-king of Poland, whose daughter, Maria Leczinsky, was married to Louis XV.

† Mary Mignot. She was near marrying a young man of the name of La Gardie, who afterwards entered the Swedish service, and became a field-marshal. Her first husband was, if I mistake not, a procureur of Grenoble; her second was the Maréchal de l'Hôpital; and her third was supposed to have been Casimir, the ex-king of Poland, who had retired, after his abdication, to the Monastery of St. Près. It does not, however, appear certain whether Casimir actually married her or not.

Casimir, the abdicated king of Poland, who was retired into France, fell in love with the *maréchale*, and privately married her. If the event ever happens, I shall certainly travel to Nancy, to hear her talk of *ma belle fille la Reine de France*. What pains my Lady Pomfret would take to prove\* that an abdicated king's wife did not take place of an English countess; and how the princess herself would grow still fonder of the Pretender† for the similitude of his fortune with that of *le Roi mon mari*! Her daughter, Mirepoix, was frightened the other night with Mrs. Nugent's calling out *un voleur! un voleur!* The ambassadress had heard so much of robbing, that she did not doubt but *dans ce pais cy*, they robbed in the middle of an assembly. It turned out to be a *thief in the candle!* Good-night!

(WILLIAM COWPER. 1731—1800.)

## TRANSLATIONS OF HOMER.

(To Lady Hesketh.)

Feb. 27, 1786.

MY DEAREST COUSIN,

Now for Homer, and the matters to Homer appertaining. Sephus and I are of opinions perfectly different on the subject of such an advertisement as he recommends. The only proper part for me is not to know that such a man as Pope has ever existed. I am so nice upon this subject that in that note in the specimen, in which I have accounted for the anger of Achilles (which, I believe, I may pay myself the compliment to say was never accounted for before), I have not even so much as hinted at the perplexity in which Pope was entangled when he endeavoured to explain it, nor at the preposterous and blundering work that he has made with it. No, my dear, as I told you once before, my attempt has itself a loud voice, and speaks a more intelligible language. Had Pope's translation been good, or had I thought it

such, or had I not known that it is admitted by all whom a knowledge of the original qualifies to judge of it, to be a very defective one, I had never translated myself one line of Homer. Dr. Johnson is the only modern writer who has spoken of it in terms of approbation, at least the only one that I have met with. And his praise of it is such as convinces me, intimately acquainted as I am with Pope's performance, that he talked at random, that either he had never examined it by Homer's, or never since he was a boy. For I would undertake to produce numberless passages from it, if need were, not only ill-translated, but meanly written. It is not therefore for me, convinced as I am of the truth of all I say, to go forth into the world holding up Pope's translation with one hand as a work to be extolled, and my own with the other as a work still wanted. It is plain to me that I behave with sufficient liberality on the occasion if, neither praising nor blaming my predecessor, I go right forward, and leave the world to decide between us.

Now, to come nearer to myself. Poets, my dear (it is a secret I have lately discovered), are born to trouble; and of all poets, translators of Homer to the most. Our dear friend, the General, whom I truly love, in his last letter mortified me not a little. I do not mean by suggesting lines that he thought might be amended, for I hardly ever wrote fifty lines together that I could not afterwards have improved, but by what appeared to me an implied censure on the whole, or nearly the whole quire that I sent to you. It was a great work, he said;—it should be kept long in hand;—years, if it were possible; that it stood in need of much amendment, that it ought to be made worthy of me, that he could not think of showing it to Maty, that he could not even think of laying it before Johnson and his friend in its present condition. Now, my dear, understand thou this: if there lives a man who stands clear of the charge of careless writing, I am that man. I might prudently, perhaps, but I could not honestly, admit that charge: it would

\* Lady Pomfret and Princess Craon did not visit at Florence, upon a dispute of precedence.

† Prince Charles Edward, when in Lorraine, lived in Prince Craon's house.

account in a way favourable to my own ability for many defects of which I am guilty, but it would be disingenuous and untrue. The copy which I sent to you was almost a new, I mean a second, translation, as far as it went. With the first I had taken pains, but with the second I took more. I weighed many expressions, exacted from myself the utmost fidelity to my author, and tried all the numbers upon my own ear again and again. If, therefore, after all this care, the execution be such as in the General's account it seems to be, I appear to have made shipwreck of my hopes at once. He said, indeed, that the similes delighted him, and the catalogue of the ships surpassed his expectations: but his commendation of so small a portion of the whole affected me rather painfully, as it seemed to amount to an implied condemnation of the rest. I have been the more uneasy because I know his taste to be good, and by the selection that he made of lines that he thought should be altered, he proved it such. I altered them all, and thanked him, as I could very sincerely, for his friendly attention. Now what is the present state of my mind on this subject? It is this. I do not myself think ill of what I have done, nor at the same time so foolishly well as to suppose that it has no blemishes. But I am sadly afraid that the General's anxiety will make him extremely difficult to be pleased: I fear that he will require of me more than any other man would require, or than he himself would require of any other writer. What I can do to give him satisfaction, I am perfectly ready to do; but it is possible for an anxious friend to demand more than my ability could perform. Not a syllable of all this, my dear, to him, or to any other creature. — Mum!

[JUNIOS. 1769—1772.]

TO HIS GRACE THE DUKE OF  
BEDFORD.

MY LORD,—You are so little accustomed to receive any marks of respect

or esteem from the public, that if, in the following lines, a compliment or expression of applause should escape me, I fear you would consider it as a mockery of your established character, and, perhaps, an insult to your understanding. You have nice feelings, my lord, if we may judge from your resentments. Cautious, therefore, of giving offence, where you have so little deserved it, I shall leave the illustration of your virtues to other hands. Your friends have a privilege to play upon the easiness of your temper, or possibly they are better acquainted with your good qualities than I am. You have done good by stealth. The rest is upon record. You have still left ample room for speculation, when panegyric is exhausted.

You are, indeed, a very considerable man. The highest rank; a splendid fortune; and a name, glorious till it was yours, were sufficient to have supported you with meaner abilities than I think you possess. From the first you derived a constitutional claim to respect; from the second, a natural extensive authority; the last created a partial expectation of hereditary virtues. The use you have made of these uncommon advantages might have been more honourable to yourself, but could not be more instructive to mankind. We may trace it in the veneration of your country, the choice of your friends, and in the accomplishment of every sanguine hope, which the public might have conceived from the illustrious name of Russell.

The eminence of your station gave you a commanding prospect of your duty. The road which led to honour was open to your view. You could not lose it by mistake, and you had no temptation to depart from it by design. Compare the natural dignity and importance of the richest peer of England; — the noble independence, which he might have maintained in parliament, and the real interest and respect, which he might have acquired, not only in parliament, but through the whole kingdom; compare these glorious distinctions with the ambition of holding a share in government, the

emoluments of a place, the sale of a borough, or the purchase of a corporation; and though you may not regret the virtues which create respect, you may see, with anguish, how much real importance and authority you have lost. Consider the character of an independent, virtuous Duke of Bedford; imagine what he might be in this country, then reflect one moment upon what you are. If it be possible for me to draw my attention from the fact, I will tell you in theory what such a man might be.

Conscious of his own weight and importance, his conduct in parliament would be directed by nothing but the constitutional duty of a peer. He would consider himself as a guardian of the laws. Willing to support the just measures of government, but determined to observe the conduct of the minister with suspicion, he would oppose the violence of faction with as much firmness as the encroachments of prerogative. He would be as little capable of bargaining with the minister for places for himself, or his dependants, as of descending to mix himself in the intrigues of opposition. Whenever an important question called for his opinion in parliament, he would be heard, by the most profligate minister, with deference and respect. His authority would either sanctify or disgrace the measures of government. The people would look up to him as to their protector, and a virtuous prince would have one honest man in his dominions in whose integrity and judgment he might safely confide. If it should be the will of Providence to afflict him with a domestic misfortune, he would submit to the stroke, with feeling, but not without dignity. He would consider the people as his children, and receive a generous, heartfelt consolation, in the sympathizing tears and blessings of his country.

Your grace may probably discover something more intelligible in the negative part of this illustrious character. The man I have described would never prostitute his dignity in parliament by an indecent violence either in opposing or defending a minister. He would not at

one moment rancorously persecute, at another basely cringe to the favourite of his sovereign. After outraging the royal dignity with peremptory conditions, little short of menace and hostility, he would never descend to the humility of soliciting an interview with the favourite, and of offering to recover, at any price, the honour of his friendship. Though deceived perhaps in his youth, he would not, through the course of a long life, have invariably chosen his friends from among the most profligate of mankind. His own honour would have forbidden him from mixing his private pleasures or conversation with jockeys, gamblers, blasphemers, gladiators, or buffoons. He would then have never felt, much less would he have submitted to the humiliating, dishonest necessity of engaging in the interest and intrigues of his dependants, of supplying their vices, or relieving their beggary, at the expense of his country. He would not have betrayed such ignorance, or such contempt of the constitution, as openly to avow, in a court of justice, the purchase and sale of a borough. He would not have thought it consistent with his rank in the state, or even with his personal importance, to be the little tyrant of a little corporation. He would never have been insulted with virtues which he had laboured to extinguish, nor suffered the disgrace of a mortifying defeat, which has made him ridiculous and contemptible, even to the few by whom he was not detested. I reverence the afflictions of a good man,—his sorrows are sacred. But how can we take part in the distresses of a man whom we can neither love nor esteem, or feel for a calamity of which he himself is insensible? Where was the father's heart, when he could look for, or find an immediate consolation for the loss of an only son, in consultations and bargains for a place at court, and even in the misery of balloting at the India House! . . .

Let us consider you, then, as arrived at the summit of worldly greatness; let us suppose that all your plans of avarice and ambition are accomplished, and your most sanguine wishes gratified in the fear as well as in the hatred of the people. Can



age itself forget that you are now in the last act of life. Can gray hairs make folly venerable? and is there no period to be reserved for meditation and retirement? For shame, my lord! Let it not be recorded of you that the latest moments of your life were dedicated to the same unworthy pursuits, the same busy agitations, in which your youth and manhood were exhausted. Consider that, though you cannot disgrace your former life, you are violating the character of age, and exposing the impotent imbecility, after you have lost the vigour, of the passions.

Your friends will ask, perhaps, Whither shall this unhappy old man retire? Can he remain in the metropolis, where his life has been so often threatened, and his palace so often attacked? If he returns to Woburn, scorn and mockery await him: he must create a solitude round his estate, if he would avoid the face of reproach and derision. At Plymouth, his destruction would be more than probable; at Exeter, inevitable. No honest Englishman will ever forget his attachment, nor any honest Scotchman forgive his treachery, to Lord Bute. At every town he enters, he must change his liveries and name. Whichever way he flies, the hue and cry of the country pursues him.

In another kingdom, indeed, the blessings of his administration have been more sensibly felt, his virtues better understood; or, at worst, they will not for him alone forget their hospitalities. As well might Verres have returned to Sicily. You have twice escaped, my lord; beware of a third experiment. The indignation of a whole people plundered, insulted, and oppressed, as they have been, will not always be disappointed.

It is in vain, therefore, to shift the scene; you can no more fly from your enemies than from yourself. Persecuted abroad, you look into your own heart for consolation, and find nothing but reproaches and despair. But, my lord, you may quit the field of business, though not the field of danger; and though you cannot be safe, you may cease to be ridiculous. I fear you have listened too long

to the advice of pernicious friends with whose interests you have sordidly united your own, and for whom you have sacrificed everything that ought to be dear to a man of honour. They are still base enough to encourage the follies of your age, as they once did the vices of your youth. As little acquainted with the rules of decorum as with the laws of morality, they will not suffer you to profit by experience, nor even to consult the propriety of a bad character. Even now they tell you that life is no more than a dramatic scene, in which the hero should preserve his consistency to the last; and that, as you lived without virtue, you should die without repentance.

### TO THE KING.

(From the "Public Advertiser,"  
December 19, 1769.)

SIR.—When the complaints of a brave and powerful people are observed to increase in proportion to the wrongs they have suffered: when, instead of sinking into submission, they are roused to resistance, the time will soon arrive at which every inferior consideration must yield to the security of the sovereign, and to the general safety of the state. There is a moment of difficulty and danger, at which flattery and falsehood can no longer deceive, and simplicity itself can no longer be misled. Let us suppose it arrived. Let us suppose a gracious, well-intentioned prince made sensible at last of the great duty he owes to his people, and of his own disgraceful situation; that he looks around him for assistance, and asks for no advice but how to gratify the wishes and secure the happiness of his subjects. In these circumstances, it may be matter of curious speculation to consider, if an honest man were permitted to approach a king, in what terms he would address himself to his sovereign. Let it be imagined, no matter how improbable, that the first prejudice against his character is removed; that the ceremonious difficulties of an audience are surmounted; that he feels himself animated by the purest and most

honourable affection to his king and country ; and that the great person whom he addresses has spirit enough to bid him speak freely, and understanding enough to listen to him with attention. Unacquainted with the vain impertinence of forms, he would deliver his sentiments with dignity and firmness, but not without respect :—

Sir,—It is the misfortune of your life, and originally the cause of every reproach and distress which has attended your government, that you should never have been acquainted with the language of truth till you heard it in the complaints of your people. It is not, however, too late to correct the error of your education. We are still inclined to make an indulgent allowance for the pernicious lessons you received in your youth, and to form the most sanguine hopes from the natural benevolence of your disposition. We are far from thinking you capable of a direct deliberate purpose to invade those original rights of your subjects on which all their civil and political liberties depend. Had it been possible for us to entertain a suspicion so dishonourable to your character, we should long since have adopted a style of remonstrance very distant from the humility of complaint. The doctrine inculcated by our laws, “that the king can do no wrong,” is admitted without reluctance. We separate the amiable good-natured prince from the folly and treachery of his servants, and the private virtues of the man from the vices of his government. Were it not for this just distinction, I know not whether your majesty's condition, or that of the English nation, would deserve most to be lamented. I would prepare your mind for a favourable reception of truth, by removing every painful offensive idea of personal reproach. Your subjects, sir, wish for nothing but that, as *they* are reasonable and affectionate enough to separate your person from your government, so *you*, in your turn, would distinguish between the conduct which becomes the permanent dignity of a king, and that which serves only to promote the temporary interest and miserable ambition of a minister.

You ascended the throne with a declared—and, I doubt not, a sincere—resolution of giving universal satisfaction to your subjects. You found them pleased with the novelty of a young prince, whose countenance promised even more than his words, and loyal to you not only from principle but passion. It was not a cold profession of allegiance to the first magistrate, but a partial, animated attachment to a favourite prince, the native of their country. They did not wait to examine your conduct, nor to be determined by experience, but gave you a generous credit for the future blessings of your reign, and paid you in advance the dearest tribute of their affections. Such, sir, was once the disposition of a people who now surround your throne with reproaches and complaints. Do justice to yourself. Banish from your mind those unworthy opinions with which some interested persons have laboured to possess you. Distrust the men who tell you that the English are naturally light and inconstant ; that they complain without a cause. Withdraw your confidence equally from all parties ; from ministers, favourites, and relations ; and let there be one moment in your life in which you have consulted your own understanding.

When you affectedly renounced the name of Englishman, believe me, sir, you were persuaded to pay a very ill-judged compliment to one part of your subjects at the expense of another. While the natives of Scotland are not in actual rebellion, they are undoubtedly entitled to protection ; nor do I mean to condemn the policy of giving some encouragement to the novelty of their affection for the house of Hanover. I am ready to hope for everything from their new-born zeal, and from the future steadiness of their allegiance. But hitherto they have no claim to your favour. To honour them with a determined predilection and confidence, in exclusion of your English subjects—who placed your family, and, in spite of treachery and rebellion, have supported it, upon the throne—is a mistake too gross for even the unsuspecting generosity of youth. In this error we see a

capital violation of the most obvious rules of policy and prudence. We trace it, however, to an original bias in your education, and are ready to allow for your inexperience.

To the same early influence we attribute it that you have descended to take a share, not only in the narrow views and interests of particular persons, but in the fatal malignity of their passions. At your accession to the throne the whole system of government was altered; not from wisdom or deliberation, but because it had been adopted by your predecessor. A little personal motive of pique and resentment was sufficient to remove the ablest servants of the crown; but it is not in this country, sir, that such men can be dishonoured by the frowns of a king. They were dismissed, but could not be disgraced.

Without entering into a minuter discussion of the merits of the peace, we may observe, in the imprudent hurry with which the first overtures from France were accepted, in the conduct of the negotiation, and terms of the treaty, the strongest marks of that precipitate spirit of concession with which a certain part of your subjects have been at all times ready to purchase a peace with the natural enemies of this country. On your part we are satisfied that everything was honourable and sincere; and if England was sold to France, we doubt not that your majesty was equally betrayed. The conditions of the peace were matter of grief and surprise to your subjects, but not the immediate cause of their present discontent.

Hitherto, sir, you had been sacrificed to the prejudices and passions of others. With what firmness will you bear the mention of your own?

A man not very honourably distinguished in the world commences a formal attack upon your favourite; considering nothing but how he might best expose his person and principles to detestation, and the national character of his countrymen to contempt. The natives of that country, sir, are as much distinguished by a peculiar character, as by your majesty's favour. Like another chosen

people, they have been conducted into the land of plenty, where they find themselves effectually marked and divided from mankind. There is hardly a period at which the most irregular character may not be redeemed; the mistakes of one sex find a retreat in patriotism; those of the other in devotion. Mr. Wilkes brought with him into politics the same liberal sentiments by which his private conduct had been directed; and seemed to think, that as there are few excesses in which an English gentleman may not be permitted to indulge, the same latitude was allowed him in the choice of his political principles, and in the spirit of maintaining them. I mean to state, not entirely to defend, his conduct. In the earnestness of his zeal, he suffered some unwarrantable insinuations to escape him. He said more than moderate men would justify, but not enough to entitle him to the honour of your majesty's personal resentment. The rays of royal indignation, collected upon him, served only to illumine, and could not consume. Animated by the favour of the people on one side, and heated by persecution on the other, his views and sentiments changed with his situation. Hardly serious at first, he is now an enthusiast. The coldest bodies warm with opposition; the hardest sparkle in collision. There is a holy mistaken zeal in politics as well as religion. By persuading others, we convince ourselves; the passions are engaged, and create a maternal affection in the mind, which forces us to love the cause for which we suffer. Is this a contention worthy of a king? Are you not sensible how much the meanness of the cause gives an air of ridicule to the serious difficulties into which you have been betrayed? The destruction of one man has been now for many years the sole object of your government; and if there be anything still more disgraceful, we have seen for such an object the utmost influence of the executive power, and every ministerial artifice, exerted without success. Nor can you ever succeed, unless he should be imprudent enough to forfeit the protection of those laws to which you owe your crown:

or unless your ministers should persuade you to make it a question of force alone, and try the whole strength of government in opposition to the people. The lessons he has received from experience will probably guard him from such excess of folly; and in your majesty's virtues we find an unquestionable assurance that no illegal violence will be attempted.

Far from suspecting you of so horrible a design, we would attribute the continued violation of the laws, and even this last attack upon the vital principles of the constitution, to an ill-advised unworthy personal resentment. From one false step you have been betrayed into another; and as the cause was unworthy of you, your ministers were determined that the prudence of the execution should correspond with the wisdom and dignity of the design. They have reduced you to the necessity of choosing out of a variety of difficulties; to a situation so unhappy, that you can neither do wrong without ruin, nor right without affliction. These worthy servants have undoubtedly given you many singular proofs of their abilities. Not contented with making Mr. Wilkes a man of importance, they have judiciously transferred the question from the rights and interests of one man, to the most important rights and interests of the people; and forced your subjects from wishing well to the cause of an individual, to unite with him in their own. Let them proceed as they have begun, and your majesty need not doubt that the catastrophe will do no dishonour to the conduct of the piece.

The circumstances to which you are reduced will not admit of a compromise with the English nation. Undecisive qualifying measures will disgrace your government still more than open violence; and without satisfying the people, will excite their contempt. They have too much understanding and spirit to accept of an indirect satisfaction for a direct injury. Nothing less than a repeal as formal as the resolution\* itself, can heal the wound which has been given to the

\* Of the House of Commons, on the subject of the Middlesex Elections.

constitution; nor will anything less be accepted. I can readily believe that there is an influence sufficient to recall that pernicious vote. The House of Commons undoubtedly consider their duty to the crown as paramount to all other obligations. To us they are indebted for only an accidental existence, and have justly transferred their gratitude from their parents to their benefactors; from those who gave them birth to the minister from whose benevolence they derive the comforts and pleasures of their political life; who has taken the tenderest care of their infancy, and relieves their necessities without offending their delicacy. But if it were possible for their integrity to be degraded to a condition so vile and abject, that, compared with it, the present estimation they stand in is a state of honour and respect, consider, sir, in what manner you will afterwards proceed. Can you conceive that the people of this country will long submit to be governed by so flexible a House of Commons? It is not in the nature of human society that any form of government in such circumstances can long be preserved. In ours, the general contempt of the people is as fatal as their detestation. Such, I am persuaded, would be the necessary effect of any base concession made by the present House of Commons; and, as a qualifying measure would not be accepted, it remains for you to decide whether you will, at any hazard, support a set of men who have reduced you to this unhappy dilemma, or whether you will gratify the united wishes of the whole people of England by dissolving the parliament.

Take it for granted, as I do very sincerely, that you have personally no design against the constitution, nor any view inconsistent with the good of your subjects, I think you cannot hesitate long upon the choice which it equally concerns your interest and your honour to adopt. On one side, you hazard the affections of all your English subjects; you relinquish every hope of repose to yourself, and you endanger the establishment of your family for ever. All this you venture for no object whatever, or for such an object as

it would be an affront to you to name. Men of sense will examine your conduct with suspicion ; while those who are incapable of comprehending to what degree they are injured, afflict you with clamours equally insolent and unmeaning. Supposing it possible that no fatal struggle should ensue, you determine at once to be unhappy, without the hope of a compensation either from interest or ambition. If an English king be hated or despised, he must be unhappy ; and this, perhaps, is the only political truth which he ought to be convinced of without experiment. But if the English people should no longer confine their resentment to a submissive representation of their wrongs ; if, following the glorious example of their ancestors, they should no longer appeal to the creature of the constitution, but to that high Being who gave them the rights of humanity, whose gifts it were sacrilege to surrender, let me ask you, sir, upon what part of your subjects would you rely for assistance ?

The people of Ireland have been uniformly plundered and oppressed. In return, they give you every day fresh marks of their resentment. They despise the miserable governor you have sent them, because he is the creature of Lord Bute ; nor is it from any natural confusion in their ideas that they are so ready to confound the original of a king with the disgraceful representation of him.

The distance of the colonies would make it impossible for them to take an active concern in your affairs, even if they were as well affected to your government as they once pretended to be to your person. They were ready enough to distinguish between you and your ministers. They complained of an act of the legislature, but traced the origin of it no higher than to the servants of the crown ; they pleased themselves with the hope that their sovereign, if not favourable to their cause, at least was impartial. The decisive personal part you took against them has effectually banished that first distinction from their minds.\* They consider you

as united with your servants against America ; and know how to distinguish the sovereign and a venal parliament on one side, from the real sentiments of the English people on the other. Looking forward to independence, they might possibly receive you for their king ; but if ever you retire to America, be assured they will give you such a covenant to digest as the presbytery of Scotland would have been ashamed to offer to Charles II. They left their native land in search of freedom, and found it in a desert. Divided as they are into a thousand forms of polity and religion, there is one point in which they all agree : they equally detest the pageantry of a king, and the supercilious hypocrisy of a bishop.

It is not, then, from the alienated affections of Ireland or America that you can reasonably look for assistance ; still less from the people of England, who are actually contending for their rights, and in this great question are parties against you. You are not, however, destitute of every appearance of support ; you have all the Jacobites, nonjurors, Roman Catholics, and Tories of this country ; and all Scotland, without exception. Considering from what family you are descended, the choice of your friends has been singularly directed ; and truly, sir, if you had not lost the Whig interest of England, I should admire your dexterity in turning the hearts of your enemies. Is it possible for you to place any confidence in men who, before they are faithful to you, must renounce every opinion, and betray every principle, both in church and state, which they inherit from their ancestors, and are confirmed in by their education ; whose numbers are so inconsiderable, that they have long since been obliged to give up the principles and language which distinguish them as a party, and to fight

to declare " that the spirit of faction had broken out afresh in some of the colonies, and in one of them proceeded to acts of violence and resistance to the execution of the laws, that Boston was in a state of disobedience to all Law and government, and had proceeded to measures subversive of the Constitution, and attended with circumstances that manifested a disposition to throw off their dependence on Great Britain "

\* In the King's speech of the 8th November, 1768, His Majesty was made by his Ministers

under the banners of their enemies? Their zeal begins with hypocrisy, and must conclude in treachery. At first, they deceive; at last, they betray.

As to the Scotch, I must suppose your heart and understanding so biased from your earliest infancy in their favour, that nothing less than your own misfortunes can undeceive you. You will not accept of the uniform experience of your ancestors; and when once a man is determined to believe, the very absurdity of the doctrine confirms him in his faith. A bigoted understanding can draw a proof of attachment to the house of Hanover from a notorious zeal for the house of Stuart; and find an earnest of future loyalty in former rebellions. Appearances are, however, in their favour; so strongly indeed, that one would think they had forgotten that you are their lawful king, and had mistaken you for a pretender to the crown. Let it be admitted, then, that the Scotch are as sincere in their present professions, as if you were in reality not an Englishman, but a Briton of the north; you would not be the first prince of their native country against whom they have rebelled, nor the first whom they have basely betrayed. Have you forgotten, sir, or has your favourite concealed from you, that part of our history when the unhappy Charles (and he, too, had private virtues) fled from the open avowed indignation of his English subjects, and surrendered himself at discretion to the good faith of his own countrymen? Without looking for support in their affections as subjects, he applied only to their honour as gentlemen for protection. They received him, as they would your majesty, with bows, and smiles, and falsehood; and kept him till they had settled their bargain with the English parliament; then basely sold their native king to the vengeance of his enemies. This, sir, was not the act of a few traitors, but the deliberate treachery of a Scotch parliament, representing the nation. A wise prince might draw from it two lessons of equal utility to himself; on one side he might learn to dread the undisguised resentment of a generous

people who dare openly assert their rights, and who in a just cause are ready to meet their sovereign in the field; on the other side, he would be taught to apprehend something far more formidable—a fawning treachery, against which no prudence can guard, no courage can defend. The insidious smile upon the cheek would warn him of the canker in the heart.

From the uses to which one part of the army has been too frequently applied, you have some reason to expect that there are no services they would refuse. Here, too, we trace the partiality of your understanding. You take the sense of the army from the conduct of the Guards, with the same justice with which you collect the sense of the people from the representations of the ministry. Your marching regiments, sir, will not make the Guards their example either as soldiers or subjects. They feel and resent, as they ought to do, that invariably undistinguishing favour with which the Guards are treated; while those gallant troops, by whom every hazardous, every laborious service is performed, are left to perish in garrisons abroad, or pine in quarters at home, neglected and forgotten. If they had no sense of the great original duty they owe their country, their resentment would operate like patriotism, and leave your cause to be defended by those on whom you have lavished the rewards and honours of their profession. The praetorian bands, enervated and debauched as they were, had still strength enough to awe the Roman populace; but when the distant legions took the alarm, they marched to Rome and gave away the empire.

On this side, then, whichever way you turn your eyes, you see nothing but perplexity and distress. You may determine to support the very ministry who have reduced your affairs to this deplorable situation; you may shelter yourself under the forms of a parliament, and set your people at defiance; but be assured, sir, that such a resolution would be as imprudent as it would be odious. If it did not immediately shake your establishment, it would rob you of your peace of mind for ever.

On the other, how different is the prospect ! how easy, how safe and honourable is the path before you ! The English nation declare they are grossly injured by their representatives, and solicit your majesty to exert your lawful prerogative, and give them an opportunity of recalling a trust which they find has been scandalously abused. You are not to be told that the power of the House of Commons is not original ; but delegated to them for the welfare of the people, from whom they received it. A question of right arises between the constituent and the representative body. By what authority shall it be decided ? Will your majesty interfere in a question in which you have properly no immediate concern ? It would be a step equally odious and unnecessary. Shall the Lords be called upon to determine the rights and privileges of the Commons ? They cannot do it without a flagrant breach of the constitution. Or will you refer it to the judges ? They have often told your ancestors that the law of parliament is above them. What party, then, remains, but to leave it to the people to determine for themselves ? They alone are injured ; and since there is no superior power to which the cause can be referred, they alone ought to determine.

I do not mean to perplex you with a tedious argument upon a subject already so discussed, that inspiration could hardly throw a new light upon it. There are, however, two points of view in which it particularly imports your majesty to consider the late proceedings of the House of Commons. By depriving a subject of his birthright, they have attributed to their own vote an authority equal to an act of the whole legislature ; and though, perhaps, not with the same motives, have strictly followed the example of the Long Parliament, which first declared the regal office useless, and soon after, with as little ceremony, dissolved the House of Lords. The same pretended power which robs an English subject of his birthright, may rob an English king of his crown. In another view, the resolution of the House of Commons, apparently not so dangerous

to your majesty, is still more alarming to your people. Not contented with divesting one man of his right, they have arbitrarily conveyed that right to another. They have set aside a return as illegal, without daring to censure those officers who were particularly apprised of Mr. Wilkes's incapacity—not only by the declaration of the house, but expressly by the writ directed to them—and who nevertheless returned him as duly elected. They have rejected the majority of votes, the only criterion by which our laws judge of the sense of the people ; they have transferred the right of election from the collective to the representative body ; and by these acts, taken separately or together, they have essentially altered the original constitution of the House of Commons. Versed as your majesty undoubtedly is in the English history, it cannot easily escape you how much it is your interest, as well as your duty, to prevent one of the three estates from encroaching upon the province of the other two, or assuming the authority of them all. When once they have departed from the great constitutional line by which all their proceedings should be directed, who will answer for their future moderation ? or what assurance will they give you, that when they have trampled upon their equals, they will submit to a superior ? Your majesty may learn hereafter how nearly the slave and the tyrant are allied.

Some of your council, more candid than the rest, admit the abandoned profligacy of the present House of Commons, but oppose their dissolution upon an opinion (I confess not very unwarrantable) that their successors would be equally at the disposal of the treasury. I cannot persuade myself that the nation will have profited so little by experience. But if that opinion were well founded, you might then gratify our wishes at an easy rate, and appease the present clamour against your government, without offering any material injury to the favourite cause of corruption.

You have still an honourable part to act. The affections of your subjects may still be recovered. But before you subdue

their hearts, you must gain a noble victory over your own. Discard those little personal resentments which have too long directed your public conduct. Pardon this man the remainder of his punishment; and if resentment still prevails, make it—what it should have been long since—an act not of mercy, but of contempt. He will soon fall back into his natural station—a silent senator, and hardly supporting the weekly eloquence of a newspaper. The gentle breath of peace would leave him on the surface, neglected and unremoved; it is only the tempest that lifts him from his place.

Without consulting your minister, call together your whole council. Let it appear to the public that you can determine and act for yourself. Come forward to your people; lay aside the wretched formalities of a king, and speak to your subjects with the spirit of a man, and in the language of a gentleman. Tell them you have been fatally deceived: the acknowledgment will be no disgrace, but rather an honour to your understanding. Tell them you are determined to remove every cause of complaint against your government; that you will give your confidence to no man that does not possess the confidence of your subjects; and leave it to themselves to determine, by their conduct at a future election, whether or not it be in reality the general sense of the nation, that their rights have been arbitrarily invaded by the present House of Commons, and the constitution betrayed. They will then do justice to their representatives and to themselves.

These sentiments, sir, and the style they are conveyed in, may be offensive, perhaps, because they are new to you. Accustomed to the language of courtiers, you measure their affections by the vehemence of their expressions; and when they only praise you indirectly, you admire their sincerity. But this is not a time to trifle with your fortune. They

deceive you, sir, who tell you that you have many friends whose affections are founded upon a principle of personal attachment. The first foundation of friendship is not the power of conferring benefits, but the equality with which they are received, and may be returned. The fortune which made you a king, forbade you to have a friend; it is a law of nature, which cannot be violated with impunity. The mistaken prince who looks for friendship will find a favourite, and in that favourite the ruin of his affairs.

The people of England are loyal to the house of Hanover, not from a vain preference of one family to another, but from a conviction that the establishment of that family was necessary to the support of their civil and religious liberties. This, sir, is a principle of allegiance equally solid and rational; fit for Englishmen to adopt, and well worthy of your majesty's encouragement. We cannot long be deluded by nominal distinctions. The name of Stuart of itself is only contemptible; armed with the sovereign authority, their principles are formidable. The prince who imitates their conduct should be warned by their example; and while he plumes himself upon the security of his title to the crown, should remember that as it was acquired by one revolution, it may be lost by another.

SAMUEL JOHNSON. 1700-1784.]

#### TO THE EARL OF CHESTERFIELD.

MY LORD—I have been lately informed, by the proprietor of the "World," that two papers, in which my dictionary is recommended to the public, were written by your lordship. To be so distinguished, is an honour, which, being very little accustomed to favours from the great, I know not well how to receive, or in what terms to acknowledge.

When, upon some slight encouragement, I first visited your lordship, I was

\* John Wilkes, who was under confinement in the King's Bench, on a sentence of a fine of a thousand pounds, and twenty-two months' imprisonment, for the publication of the *North Briton*, No. 45, and the *Essay on Woman*.



overpowered, like the rest of mankind, by the enchantment of your address, and could not forbear to wish that I might boast myself *Le vainqueur du vainqueur de la terre*; that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged, that neither pride nor modesty would suffer me to continue it. When I had once addressed your lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess. I had done all that I could; and no man is well pleased to have his all neglected, be it ever so little.

Seven years, my lord, have now passed since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it, at last, to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour. Such treatment I did not expect, for I never had a patron before.

The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks.

Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached the ground, encumbers him with help? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron, which Providence has enabled me to do for myself.

Having carried on my work thus far with so little obligation to any favourer of learning, I shall not be disappointed, though I should conclude it, if less be possible, with less; for I have been long awakened from that dream of hope, in

which I once boasted myself with so much exultation,

My Lord,  
Your Lordship's most humble,  
Most obedient servant,  
SAMUEL JOHNSON.

[RICHARD SAVAGE. 1698—1743.]

## THE NECESSITY OF MATHEMATICS TO POETS

(To a Poetical Friend.)

At length, my friend, I begin to awake out of those dreams and visions which the reading of verses and poems have so long plunged me in. My middle years put all these delusions to a stand. I have now some moderate esteem for other thoughts besides images and descriptions: I am not in my former ecstasies at every metaphor, and can almost bear the rapture of a fine turn. Poetry, believe me, leads the reader, as well as the knight, into an enchanted world. The objects are all there dressed in false colours, and nothing appears in its due proportion. But if it deceives us in all things abroad, what disorders and confusion does it raise at home? By feeding the mind with delicacies, it makes it mad after pleasure, and lets all the passions loose upon us. Our joys it blows up too high, and makes our griefs sit heavier; and what is yet worse, it kindles in us that foolish passion, love, the ruin of our ease and dotage even in youth.

Whereas mathematics improves all our faculties, makes the judgment stronger, and the memory take in more. The dull it teaches to perceive, and the giddy to attend. It distinguishes between true and false, and inures us to difficulties. It gives besides a thousand advantages in life. By this the miser counts his bags, and the countryman knows his times and seasons. This gives our cannon aim in war, and in peace furnishes every workman with his tools. How many noble engines has it invented! In one the wind labours for us, and another turns bogs and pools into firm land. This builds our houses, defends our towers, and make the sea useful.

Nor are its effects less wonderful than advantageous. The mathematician can do more things than any poet ever yet conceived. He in a map can contract Asia to a span, and in a glass show a city from a single house, and an army from a man. He can set the heavens a thousand years forward, and call all the stars by their names. There is scarcely anything without his reach. He can gauge the channel of the sea, and weigh Saturn. He sees furthest into the art and skill of the Creator, and can write the best comment on the six days' work.

Be advised, therefore, to employ yourself rather in the improving of your understanding, than in inflaming your passions, and to prefer realities before appearances. In my mind, to make a dial is harder than to find a motto to it, and a prospect drawn in lines pleasanter than one in words. Instead of descriptions of cool groves and flowery gardens, you may inform yourself of the situation and extent of empires; and while others are wandering in Elysian fields and fancied shades below, you may raise your thoughts to the infinity of space above, and visit all the worlds that shine upon us here; think most of Mercury, when he is furthest off the Sun, and mind little in Venus but her periodic motion.

To let you see I have got the start of you, I now follow the old rule of *Nulla dies sine linea*, and am so far advanced in geometry, that I defy any man to make a rounder circle, or cut a line in two more nicely than myself. I am well versed in squares, am no stranger to the doctrine of proportion, and have transposed A, B, C, D, in all the mathematical anagrams they are capable of. My chamber I have surveyed five times over, and have at length found a convenient place for a south dial. I am at present about a bargain of pins, which you shall soon see disposed into bastions and counter-scarps. I felt at first, I must confess, a great confusion in my head between rhymes and angles, fiction and demonstration: but at length Virgil has resigned to Euclid, and poetical feet and numbers to their namesakes in geometry and arith-

metic. In short, I write altogether upon slate, where I make parallels instead of couplets, and describe nothing but a circle.

Let me for the future, therefore, catch no poet in your hands, unless it be Aratus or Dionysius, and follow my counsel, unless you can make one of these studies subservient to the other, your poetry wise and learned, and your mathematics pleasant and ingenious.

(GEORGE GORDON, LORD BYRON. 1788—1824.)

### ON HIS EXILE AND DOMESTIC DIFFERENCES.

THE man who is exiled by a faction has the consolation of thinking that he is a martyr; he is upheld by hope and the dignity of his cause, real or imaginary: he who withdraws from the pressure of debt may indulge in the thought that time and prudence will retrieve his circumstances: he who is condemned by the law has a term to his banishment, or a dream of its abbreviation; or, it may be, the knowledge or the belief of some injustice of the law, or of its administration in his own particular; but he who is outlawed by general opinion, without the intervention of hostile politics, illegal judgment, or embarrassed circumstances, whether he be innocent or guilty, must undergo all the bitterness of exile, without hope, without pride, without alleviation. This case was mine. Upon what grounds the public founded their opinion I am not aware; but it was general, and it was decisive. Of me or of mine they knew little, except that I had written what is called poetry, was a nobleman, had married, became a father, and was involved in differences with my wife and her relatives, no one knew why, because the persons coming refused to state their grievance. The fashionable world was divided into a mine consisting of a very small minor, the reasonable world was naturally on the stronger side, which happened to be the lady's, as was most proper and polite. The press was active and scurrilous; and

such was the rage of the day, that the unfortunate publication of two copies of verses, rather complimentary than otherwise to the subjects of both, was tortured into a species of crime, or constructive petty treason. I was accused of every monstrous vice by public rumour and private rancour: my name, which had been a knightly or a noble one since my fathers helped to conquer the kingdom for William the Norman, was tainted. I felt that, if what was whispered, and muttered, and murmured was true, I was unfit for England; if false, England was unfit for me. I withdrew; but this was not enough. In other countries, in Switzerland, in the shadow of the Alps, and by the blue depths of the lakes, I was pursued and breathed upon by the same blight. I crossed the mountains, but it was the same; so I went a little farther, and settled myself by the waves of the Adriatic, like the stag at bay, who betakes him to the waters.

[REV. SYDNEY SMITH. 1771—1843.]

# IN DEFENCE AGAINST AN ACCUSATION OF COWARDICE IN THE MATTER OF RAILWAY TRAVELLING.

(To Sir Robert Peel.)

A CRUEL attack upon me, Sir Robert, to attribute all my interference with the arbitrary proceedings of railroads to personal fear. Nothing can be more ungrateful and unkind: I thought only of you and for you, as many Whig gentlemen will bear me testimony who rebuked me for my anxiety. I said to myself and to them, our lovely and intrepid Minister may be overthrown on the rail, the locked

door may be uppermost, he will kick and call on the Speaker and the Sergeant-at-arms in vain; nothing will remain of all his graces, his flexibilities, his fascinating facetious fun, his social warmth, nothing of his flow of soul, of his dear heavy pleasantry, of his prevailing skill to impart disorderly wishes to the purest heart, nothing will remain of it all but an heap of ashes for the parish church of Tamworth. He perishes at the moment that he is becoming as powerful in the drawing-room of courts as in the House of Parliament, at the moment when Hullah (not without hopes of ultimate success) is teaching him to sing, and Melnotte to dance.

I have no doubt of your bravery, Sir Robert, though you have of mine; but then consider what different lives we have led, and what a school of courage is that troop of Yeomanry at Tamworth—the Tory fencibles! Who can doubt of your courage who has seen you at their head, marching up Pitt Street through Dundas Square on to Liverpool Lane? and looking all the while like those beautiful medals of *Bellona Frigida* and *Mars sine sanguine*, the very horses looking at you as if you were going to take away 3 per cent. of their oats. After such spectacles as these, the account you give of your own courage cannot be doubted: the only little circumstance which I cannot entirely reconcile to your possession of this very high attribute in so eminent a degree, is that you should have selected for your un-courteous attack enemies who cannot resent, and a place where there can be no reply.

I am, Sir,

Your obedient servant,

SYDNEY SMITH.

June 10th, 1842.

## SECTION VII.

## ORATORICAL.

[QUEEN ELIZABETH. 1533—1603.]

ADDRESS TO HER ARMY AT  
TILBURY FORT.

MY LOVING PEOPLE,—We have been persuaded of some that are careful of our safety, to take heed how we commit ourselves to armed multitudes, for fear of treachery; but, I assure you, I do not live to distrust my faithful and loving people. Let tyrants fear. I have always so behaved myself, that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good will of my subjects. And therefore I am come amongst you, as you see at this time, not for any recreation and disport, but being resolved in the midst and heat of the battle, to live or die among you all; to lay down for my God, and for my kingdom, and for my people, my honour and my blood even in the dust. I know I have the body but of a weak and feeble woman; but I have the heart and stomach of a king—ay, and of a king of England too; and think foul scorn that Parma or Spain, or any prince of Europe, should dare to invade the borders of my realm: to which, rather than dishonour shall grow by me, I myself will take up arms; I myself will be your general, judge, and recorder of every one of your virtues in the field. I know already for your forwardness you have deserved crowns; and we do assure you, on the word of a prince, they shall be duly paid you. In the meantime, my lieutenant-general shall be in my stead, than whom never prince com-

manded more noble or worthy subject; not doubting, but by your obedience to my general, by your concord in the camp, and by your valour in the field, we shall shortly have a famous victory over these enemies of my God, my kingdom, and my people.

[WILLIAM SHAKESPEARE. 1564—1616.]

HAMLET'S INSTRUCTION TO  
THE PLAYERS.

SPEAK the speech, I pray you, as I pronounced it to you, trippingly on the tongue. But if you mouth it, as many of our players do, I had as lieve the town crier had spoke my lines. And do not saw the air too much with your hand thus; but use all gently; for in the very torrent, tempest, and, as I may say, whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness. Oh; it offends me to the soul, to hear a robustious, periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings; who (for the most part) are capable of nothing but inexplicable dumb shows and noise: I could have such a fellow whipped for o'erdoing termagant; it out-herod's Herod. Pray you, avoid it.

Be not too tame neither; but let your own discretion be your tutor. Suit the action to the word, the word to the action, with this special observance, that you o'erstep not the modesty of nature: for anything so overdone is from the pur-

pose of playing, whose end, both at the first and now, was, and is, to hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure. Now this, overdone, or come tardy off, though it make the unskillful laugh, cannot but make the judicious grieve, the censure of one of which must in your allowance o'erweigh a whole theatre of others. Oh! there be players that I have seen play, and heard others praise, and that highly (not to speak it profanely), that neither having the accent of Christians, nor the gait of Christian, pagan, nor man, have so strutted and bellowed, that I have thought some of nature's journeymen had made men, and not made them well, they imitated humanity so abominably.

And let those that play your clowns speak no more than is set down for them: for there be of them that will themselves laugh, to set on some quantity of barren spectators to laugh too: though, in the mean time, some necessary question of the play be then to be considered:—that's villanous, and shows a most pitiful ambition in the fool that uses it.—*Hamlet.*

### BRUTUS ON THE DEATH OF CÆSAR.

ROMANS, countrymen, and lovers! hear me for my cause; and be silent, that you may hear. Believe me for mine honour, and have respect to mine honour, that you may believe. Censure me in your wisdom, and awake your senses, that you may the better judge. If there be any in this assembly, any dear friend of Cæsar's, to him I say, that Brutus' love to Cæsar was no less than his. If then that friend demand, why Brutus rose against Cæsar, this is my answer: Not that I loved Cæsar less, but that I loved Rome more. Had you rather Cæsar were living, and die all slaves; than that Cæsar were dead, to live all freemen? As Cæsar loved me, I weep

for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him; but as he was ambitious, I slew him. There are tears for his love, joy for his fortune, honour for his valour, and death for his ambition. Who's here so base, that would be a bondman? If any, speak; for him have I offended. Who's here so rude, that would not be a Roman? If any, speak; for him have I offended. Who's here so vile, that will not love his country? If any, speak; for him have I offended—I pause for a reply—

None?—then none have I offended. I have done no more to Cæsar than you should do to Brutus. The question of his death is inrolled in the Capitol; his glory not extenuated, wherein he was worthy; nor his offences inforced for which he suffered death.

Here comes his body, mourned by Mark Anthony; who, though he had no hand in his death, shall receive the benefit of his dying, a place in the commonwealth; as which of you shall not? With this I depart, that as I slew my best lover for the good of Rome, I have the same dagger for myself, when it shall please my country to need my death.—*Julius Cæsar.*

[WILLIAM PITT, EARL OF CHATHAM.  
1708—1778.]

### ON THE CRIME OF BEING YOUNG.

SIR,—The atrocious crime of being a young man, which the honourable gentleman has with such spirit and decency charged upon me, I shall neither attempt to palliate nor deny, but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience. Whether youth can be imputed to any man as a reproach, I will not, sir, assume the province of determining; but surely age may become justly contemptible, if the opportunities which it brings have passed away without improvement, and vice appears to prevail when the passions have subsided.

The wretch who, after having seen the consequences of a thousand errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object either of abhorrence or contempt, and deserves not that his gray hairs should secure him from insult. Much more, sir, is he to be abhorred who, as he has advanced in age, has receded from virtue, and become more wicked with less temptation; who prostitutes himself for money which he cannot enjoy, and spends the remains of his life in the ruin of his country. But youth, sir, is not my only crime; I have been accused of acting a theatrical part. A theatrical part may either imply some peculiarities of gesture, or a dissimulation of my real sentiments, and an adoption of the opinions and language of another man.

In the first sense, sir, the charge is too trifling to be confuted, and deserves only to be mentioned that it may be despised. I am at liberty, like every other man, to use my own language; and though, perhaps, I may have some ambition to please this gentleman, I shall not lay myself under any restraint, nor very solicitously copy his diction or his mien however matured by age, or modified by experience. But if any man shall, by charging me with theatrical behaviour, imply that I utter any sentiments but my own, I shall treat him as a calumniator and a villain; nor shall any protection shelter him from the treatment he deserves. I shall, on such an occasion, without scruple, trample upon all those forms with which wealth and dignity intrench themselves; nor shall anything but age restrain my resentment; age, which always brings one privilege, that of being insolent and supercilious without punishment. But with regard, sir, to those whom I have offended, I am of opinion that if I had acted a borrowed part, I should have avoided their censure; the heat that offended them is the ardour of conviction, and that zeal for the service of my country which neither hope nor fear shall influence me to suppress. I will not sit unconcerned while my

liberty is invaded, nor look in silence upon public robbery. I will exert my endeavours, at whatever hazard, to repel the aggressor, and drag the thief to justice, whoever may protect him in his villany, and whoever may partake of his plunder.

### PROTEST AGAINST THE AMERICAN WAR.

[Delivered in the House of Lords, on the Address to the Throne, at the opening of Parliament, on the 18th of November, 1777.]

I RISE, my lords, to declare my sentiments on this most solemn and serious subject. It has imposed a load upon my mind, which, I fear, nothing can remove; but which impels me to endeavour its alleviation, by a free and unreserved communication of my sentiments.

In the first part of the address I have the honour of heartily concurring with the noble earl who moved it. No man feels sincerer joy than I do; none can offer more genuine congratulations on every accession of strength to the Protestant succession. I therefore join in every congratulation on the birth of another princess, and the happy recovery of her Majesty. But I must stop here. My courtly complaisance will carry me no further. I will not join in congratulation on misfortune and disgrace. I cannot concur in a blind and servile address which approves, and endeavours to sanctify, the monstrous measures which have heaped disgrace and misfortune upon us. This, my lords, is a perilous and tremendous moment! It is not a time for adulation. The smoothness of flattery cannot now avail; cannot save us in this rugged and awful crisis. It is now necessary to instruct the throne in the language of truth. We must dispel the delusion and the darkness which envelope it; and display, in its full danger and true colours, the ruin that is brought to our doors.

This, my lords, is our duty. It is the proper function of this noble assembly, sitting, as we do, upon our honours in this House, the hereditary council of the crown. Who is the minister, where is the

minister, that has dared to suggest to the throne the contrary, unconstitutional language this day delivered from it? The accustomed language from the throne has been application to Parliament for advice, and a reliance on its constitutional advice and assistance. As it is the right of Parliament to give, so it is the duty of the crown to ask it. But on this day, and in this extreme momentous exigency, no reliance is reposed on our constitutional counsels! no advice is asked from the sober and enlightened care of Parliament! but the crown, from itself and by itself, declares an unalterable determination to pursue measures—and what measures, my lords? The measures that have produced the imminent perils that threaten us; the measures that have brought ruin to our doors.

Can the minister of the day now presume to expect a continuance of support in this ruinous infatuation? Can Parliament be so dead to its dignity and its duty, as to be thus deluded into the loss of the one and the violation of the other? to give an unlimited credit and support for the steady perseverance in measures not proposed for our parliamentary advice, but dictated and forced upon us—in measures, I say, my lords, which have reduced this late flourishing empire to ruin and contempt?

“But yesterday,  
And England might have stood against the world:  
Now none so poor to do her reverence.”

I use the words of a poet; but though it be poetry, it is no fiction. It is a shameful truth, that not only the power and strength of this country are wasting away and expiring, but her well-earned glories, her true honour, and substantial dignity are sacrificed. France, my lords, has insulted you; she has encouraged and sustained America; and whether America be wrong or right, the dignity of this country ought to spurn at the officious insult of French interference. The ministers and ambassadors of those who are called rebels and enemies are in Paris; in Paris they transact the reciprocal interests of America and France. Can there be a more mortifying insult? Can even our

ministers sustain a more humiliating disgrace? Do they dare to resent it? Do they presume even to hint a vindication of their honour, and the dignity of the State, by requiring the dismissal of the plenipotentiaries of America? Such is the degradation to which they have reduced the glories of England! The people whom they affect to call contemptible rebels, but whose growing power has at last obtained the name of enemies; the people with whom they have engaged this country in war, and against whom they now command our implicit support in every measure of desperate hostility; this people, despised as rebels, or acknowledged as enemies, are abetted against you, supplied with every military store, their interests consulted, and their ambassadors entertained, by your inveterate enemy! and our ministers dare not interpose with dignity or effect. Is this the honour of a great kingdom? Is this the indignant spirit of England, who “but yesterday” gave law to the house of Bourbon? My lords, the dignity of nations demands a decisive conduct in a situation like this. Even when the greatest prince that perhaps this country ever saw filled our throne, the requisition of a Spanish general on a similar subject was attended to, and complied with. For, on the spirited remonstrance of the Duke of Alva, Elizabeth found herself obliged to deny the Flemish exiles all countenance, support, or even entrance into her dominions; and the Count le Marque, with his few desperate followers, were expelled the kingdom. Happening to arrive at the Brille, and finding it weak in defence, they made themselves masters of the place; and this was the foundation of the United Provinces.

My lords, this ruinous and ignominious situation, where we cannot act with success, nor suffer with honour, calls upon us to remonstrate in the strongest and loudest language of truth, to rescue the ear of Majesty from the delusions which surround it. The desperate state of our armies abroad is in part known. No man thinks more highly of them than I do. I love and honour the English troops. I know

their virtues and their valour. I know they can achieve anything except impossibilities; and I know that the conquest of English America is an impossibility. You cannot, I venture to say it, you cannot conquer America. Your armies last war effected everything that could be effected; and what was it? It cost a numerous army under the command of a most able general,\* now a noble lord in this House, a long and laborious campaign, to expel five thousand Frenchmen from French America. My lords, *you cannot conquer America*. What is your present situation there? We do not know the worst; but we know that in three campaigns we have done nothing and suffered much. Besides the sufferings, perhaps total loss of the northern force;† the best-appointed army that ever took the field, commanded by Sir William Howe, has retired from the American lines. He was obliged to relinquish his attempt, and with great delay and danger to adopt a new and distant plan of operations. We shall soon know, and in any event have reason to lament, what may have happened since. As to conquest, therefore, my lords, I repeat, it is impossible. You may swell every expense, and every effort, still more extravagantly; pile and accumulate every assistance you can buy or borrow; traffic and barter with every little pitiful German prince that sells and sends his subjects to the shambles of a foreign prince; your efforts are for ever vain and impotent; doubly so from this mercenary aid on which you rely. For it irritates, to an incurable resentment, the minds of your enemies, to overrun them with the mercenary sons of rapine and plunder; devoting them and their possessions to the rapacity of hiring cruelty. If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms—never—never—never!

Your own army is infected with the contagion of these illiberal allies. The spirit of plunder and of rapine is gone forth among them. I know it—and not-

withstanding what the noble earl,\* who moved the address, has given as his opinion of our American army, I know from authentic information, and the most experienced officers, that our discipline is deeply wounded. Whilst this is notoriously our sinking situation, America grows and flourishes; whilst our strength and discipline are lowered, hers are rising and improving.

But, my lords, who is the man that, in addition to these disgraces and mischiefs of our army, has dared to authorise and associate to our arms the tomahawk and scalping-knife of the savage? to call into civilized alliance the wild and inhuman savage of the woods; to delegate to the merciless Indian the defence of disputed rights, and to wage the horrors of his barbarous war against our brethren? My lords, these enormities cry aloud for redress and punishment. Unless thoroughly done away, it will be a stain on the national character. It is a violation of the constitution. I believe it is against law. It is not the least of our national misfortunes that the strength and character of our army are thus impaired. Infected with the mercenary spirit of robbery and rapine; familiarized to the horrid scenes of savage cruelty, it can no longer boast of the noble and generous principles which dignify a soldier, no longer sympathise with the dignity of the royal banner, nor feel the pride, pomp, and circumstance of glorious war, "that make ambition virtue!" What makes ambition virtue? The sense of honour. But is the sense of honour consistent with a spirit of plunder, or the practice of murder? Can it flow from mercenary motives, or can it prompt to cruel deeds? Besides these murderers and plunderers, let me ask our ministers, what other allies have they acquired? What other powers have they associated to their cause? Have they entered into alliance with the king of the gipsies? Nothing, my lords, is too low or too ludicrous to be consistent with their counsels.

The independent views of America have been stated and asserted as the

\* Lord Amherst, then Sir Jeffrey Amherst.

† General Burgoyne's army.

\* Lord Percy.



foundation of this address. My lords, no man wishes for the due dependence of America on this country more than I do. To preserve it, and not confirm that state of independence into which your measures hitherto have driven them, is the object which we ought to unite in attaining. The Americans, contending for their rights against arbitrary exactions, I love and admire. It is the struggle of free and virtuous patriots; but contending for independency and total disconnection from England, as an Englishman, I cannot wish them success. For, in a due constitutional dependency, including the ancient supremacy of this country in regulating their commerce and navigation, consists the mutual happiness and prosperity both of England and America. She derived assistance and protection from us; and we reaped from her the most important advantages. She was, indeed, the fountain of our wealth, the nerve of our strength, the nursery and basis of our naval power. It is our duty, therefore, my lords, if we wish to save our country, most seriously to endeavour the recovery of these most beneficial subjects: and in this perilous crisis, perhaps the present moment may be the only one in which we can hope for success. For in their negotiations with France they have, or think they have, reason to complain, though it be notorious that they have received from that power important supplies and assistance of various kinds, yet it is certain they expected it in a more decisive and immediate degree. America is in ill-humour with France on some points that have not entirely answered her expectations. Let us wisely take advantage of every possible moment of reconciliation. Besides, the natural disposition of America herself still leans towards England; to the old habits of connection and mutual interest that united both countries. This was the established sentiment of all the continent, and still, my lords, in the great and principal part, the sound part of America, this wise and affectionate disposition prevails: and there is a very considerable part of America yet sound—the middle and the southern provinces. Some parts

may be factious and blind to their true interests; but if we express a wise and benevolent disposition to communicate to them those immutable rights of nature, and those constitutional liberties, to which they are equally entitled with ourselves; by a conduct so just and humane, we shall confirm the favourable, and conciliate the adverse. I say, my lords, the rights and liberties to which they are equally entitled with ourselves; but no more. I would participate to them every enjoyment and freedom which the colonizing subjects of a free state can possess, or wish to possess; and I do not see why they should not enjoy every fundamental right in their property, and every original substantial liberty, which Devonshire or Surrey, or the county I live in, or any other county in England, can claim; reserving always, as the sacred right of the mother country, the due constitutional dependency of the colonies. The inherent supremacy of the State in regulating and protecting the navigation and commerce of all her subjects, is necessary for the mutual benefit and preservation of every part, to constitute and preserve the prosperous arrangement of the whole empire.

The sound parts of America, of which I have spoken, must be sensible of these great truths, and of their real interests. America is not in that state of desperate and contemptible rebellion which this country has been deluded to believe. It is not a wild and lawless banditti, who, having nothing to lose, might hope to snatch something from public convulsions. Many of their leaders and great men have a great stake in this great contest. The gentleman who conducts their armies, I am told, has an estate of four or five thousand pounds a year; and when I consider these things, I cannot but lament the inconsiderate violence of our penal acts, our declarations of treason and rebellion, with all the fatal effects of attainer and confiscation.

As to the disposition of foreign powers which is asserted to be pacific and friendly, let us judge, my lords, rather by their actions and the nature of things

than by interested assertions. The uniform assistance supplied to America by France suggests a different conclusion. The most important interests of France, in aggrandizing and enriching herself with what she most wants, supplies of every naval store from America, must inspire her with different sentiments. The extraordinary preparations of the house of Bourbon, by land and by sea, from Dunkirk to the Straits, equally ready and willing to overwhelm these defenceless islands, should rouse us to a sense of their real disposition, and our own danger. Not five thousand troops in England!—hardly three thousand in Ireland! What can we oppose to the combined force of our enemies? Scarcely twenty ships of the line fully or sufficiently manned, that any admiral's reputation would permit him to take the command of. The river of Lisbon in the possession of our enemies! The seas swept by American privateers! Our channel trade torn to pieces by them! In this complicated crisis of danger, weakness at home, and calamity abroad, terrified and insulted by the neighbouring powers, unable to act in America, or acting only to be destroyed, where is the man with the forehead to promise or hope for success in such a situation? or from perseverance in the measures that have driven us to it? Who has the forehead to do so? Where is that man? I should be glad to see his face.

You cannot *conciliate* America by your present measures. You cannot *subdue* her by your present, or by any measures. What, then, can you do? You cannot conquer; you cannot gain; but you can *address*. You can lull the fears and anxieties of the moment into an ignorance of the danger that should produce them. But, my lords, the time demands the language of truth. We must not now apply the flattering unction of servile compliance, or blind compliance. In a just and necessary war, to maintain the rights or honour of my country, I would strip the shirt from my back to support it. But in such a war as this, unjust in its principle, impracticable in its means,

and ruinous in its consequences, I would not contribute a single effort, nor a single shilling. I do not call for vengeance on the heads of those who have been guilty; I only recommend to them to make their retreat. Let them walk off; and let them make haste, or they may be assured that speedy and condign punishment will overtake them. My lords, I have submitted to you, with the freedom and truth which I think my duty, my sentiments on your present awful situation. I have laid before you the ruin of your power, the disgrace of your reputation, the pollution of your discipline, the contamination of your morals, the complication of calamities, foreign and domestic, that overwhelm your sinking country. Your dearest interests, your own liberties, the constitution itself, totter to the foundation. All this disgraceful danger, this multitude of misery, is the monstrous offspring of this unnatural war. We have been deceived and deluded too long. Let us now stop short. This is the crisis—the only crisis, of time and situation, to give us a possibility of escape from the fatal effects of our delusions. But if, in an obstinate and infatuated perseverance in folly, we slavishly echo the peremptory words this day presented to us, nothing can save this devoted country from complete and final ruin. We madly rush into multiplied miseries and “confusion worse confounded.”

Is it possible, can it be believed, that ministers are yet blind to this impending destruction? I did hope that, instead of this false and empty vanity, this overweening pride, engendering high conceits and presumptuous imaginations, that ministers would have humbled themselves in their errors, would have confessed and retracted them, and by an active, though a late, repentance have endeavoured to redeem them. But, my lords, since they had neither sagacity to foresee, nor justice nor humanity to shun, these oppressive calamities; since not even severe experience can make them feel, nor the imminent ruin of their country awaken them from their stupefaction, the guardian care of Parliament must interpose. I sha<sup>ll</sup>

therefore, my lords, propose to you an amendment to the address to his Majesty, to be inserted immediately after the two first paragraphs of congratulation on the birth of a princess, to recommend an immediate cessation of hostilities, and the commencement of a treaty to restore peace and liberty to America, strength and happiness to England, security and permanent prosperity to both countries. This, my lords, is yet in our power; and let not the wisdom and justice of your lordships neglect the happy, and perhaps the only opportunity. By the establishment of irrevocable law, founded on mutual rights and ascertained by treaty, these glorious enjoyments may be firmly perpetuated. And let me repeat to your lordships, that the strong bias of America, at least of the wise and sounder parts of it, naturally inclines to this happy and constitutional reconnection with you. Notwithstanding the temporary intrigues with France, we may still be assured of their ancient and confirmed partiality to us. America and France cannot be congenial. There is something decisive and confirmed in the honest American, that will not assimilate to the futility and levity of Frenchmen.

My lords, to encourage and confirm that innate inclination to this country, founded on every principle of affection, as well as consideration of interest; to restore that favourable disposition into a permanent and powerful reunion with this country; to revive the mutual strength of the empire; again to awe the house of Bourbon, instead of meanly truckling, as our present calamities compel us, to every insult of French caprice and Spanish punctilio; to re-establish our commerce; to re-assert our rights and our honour; to confirm our interests, and renew our glories for ever,—a consummation most devoutly to be endeavoured, and which, I trust, may yet arise from reconciliation with America,—I have the honour of submitting to you the following amendment, which I move to be inserted after the two first paragraphs of the address:—

“And that this House does most humbly advise and supplicate his Majesty

to be pleased to cause the most speedy and effectual measures to be taken for restoring peace in America; and that no time may be lost in proposing an immediate cessation of hostilities there, in order to the opening of a treaty for the final settlement of the tranquillity of these invaluable provinces, by a removal of the unhappy causes of this ruinous civil war; and by a just and adequate security against the return of the like calamities in times to come. And this House desire to offer the most dutiful assurances to his Majesty that they will, in due time, cheerfully co-operate with the magnanimity and tender goodness of his Majesty, for the preservation of his people, by such explicit and most solemn declarations, and provisions of fundamental and revocable laws, as may be judged necessary for the ascertaining and fixing for ever the respective rights of Great Britain and her colonies.”

[In the course of this debate, Lord Suffolk, secretary for the northern department, undertook to defend the employment of the Indians in the war. His lordship contended that, besides its policy and necessity, the measure was also allowable on principle; for that “it was perfectly justifiable to use all the means that God and nature put into our hands!”]

I AM ASTONISHED!—shocked! to hear such principles confessed—to hear them avowed in this House, or in this country: principles equally unconstitutional, inhuman, and unchristian!

My lords, I did not intend to have encroached again upon your attention; but I cannot repress my indignation. I feel myself impelled by every duty. My lords, we are called upon as members of this House, as men, as Christian men, to protest against such notions standing near the throne, polluting the ear of Majesty. “That God and nature put into our hand!” I know not what ideas that lord may entertain of God and nature; but I know that such abominable principles are equally abhorrent to religion and humanity. What! to attribute the sacred sanction of God and nature to the massacres of the Indian scalping-knife—to the cannibal savage torturing

murdering, roasting, and eating; literally, my lords, *eating* the mangled victims of his barbarous battles! Such horrible notions shock every precept of religion, divine or natural, and every generous feeling of humanity. And, my lords, they shock every sentiment of honour; they shock me as a lover of honourable war, and a detester of murderous barbarity.

These abominable principles, and this more abominable avowal of them, demand the most decisive indignation. I call upon that right reverend bench, those holy ministers of the Gospel, and pious pastors of our church; I conjure them to join in the holy work, and vindicate the religion of their God. I appeal to the wisdom and the law of this learned bench to defend and support the justice of their country. I call upon the bishops to interpose the unsullied sanctity of their lawn; upon the learned judges to interpose the purity of their ermine, to save us from this pollution. I call upon the honour of your lordships to reverence the dignity of your ancestors, and to maintain your own. I call upon the spirit and humanity of my country to vindicate the national character. I invoke the genius of the constitution. From the tapestry that adorns these walls, the immortal ancestor of this noble lord\* frowns with indignation at the disgrace of his country. In vain he led your victorious fleets against the boasted Armada of Spain; in vain he defended and established the honour, the liberties, the religion, the *Protestant religion*, of this country, against the arbitrary cruelties of Popery and the Inquisition, if these more than Popish cruelties and inquisitorial practices are let loose among us; to turn forth into our settlements, among our ancient connections, friends, and relations, the merciless cannibal, thirsting for the blood of man, woman, and child! to send forth the infidel savage—against whom? Against your

Protestant brethren; to waste their country, to desolate their dwellings, and extirpate their race and name, with these horrible hell-hounds of savage war!—*hell-hounds, I say, of savage war!* Spain armed herself with blood-hounds to extirpate the wretched natives of America; and we improve on the inhuman example even of Spanish cruelty: we turn loose these savage hell-hounds against our brethren and countrymen in America, of the same language, laws, liberties, and religion; endeared to us by every tie that should sanctify humanity.

My lords, this awful subject, so important to our honour, our constitution, and our religion, demands the most solemn and effectual inquiry. And I again call upon your lordships, and the united powers of the State, to examine it thoroughly and decisively, and to stamp upon it an indelible stigma of the public abhorrence. And I again implore those holy prelates of our religion to do away these iniquities from among us. Let them perform a lustration; let them purify this House, and this country, from this sin.

My lords, I am old and weak, and at present unable to say more; but my feelings and indignation were too strong to have said less. I could not have slept this night in my bed, nor reposed my head on my pillow, without giving this vent to my eternal abhorrence of such preposterous and enormous principles.

[EDMUND BURKE. 1728—1797.]

### CONCILIATION WITH AMERICA RECOMMENDED.

MR. SPEAKER,—I cannot prevail on myself to hurry over the great consideration. It is good for us to be here. We stand where we have an immense view of what is, and what is past. Clouds, indeed, and darkness, rest upon the future. Let us, however, before we descend from this noble eminence, reflect that this growth of our national prosperity has happened within the short period of the life of man. It has happened within

\* Lord Effingham.—Lord Howard of Effingham was Lord High Admiral of England against the Spanish Armada, the destruction of which was represented in the tapestry on the walls of the House of Lords.

sixty-eight years. There are those alive whose memory might touch the two extremities. For instance, my Lord Bathurst might remember all the stages of the progress. He was in 1704 of an age at least to be made to comprehend such things. He was then old enough *acta parentum jam legere, et qua sit poterit cognoscere virtus*. Suppose, sir, that the angel of this auspicious youth, foreseeing the many virtues which made him one of the most amiable, as he is one of the most fortunate men of his age, had opened to him in vision, that, when in the fourth generation, the third prince of the House of Brunswick had sat twelve years on the throne of that nation, which—by the happy issue of moderate and healing councils—was to be made Great Britain, he should see his son lord-chancellor of England, turn back the current of hereditary dignity to its fountain, and raise him to a higher rank of peerage, whilst he enriched the family with a new one. If amidst these bright and happy scenes of domestic honour and prosperity that angel should have drawn up the curtain, and unfolded the rising glories of his country, and whilst he was gazing with admiration on the then commercial grandeur of England, the genius should point out to him a little speck, scarce visible in the mass of the national interest, a small seminal principle, rather than a formed body, and should tell him: “Young man, there is America—which at this day serves for little more than to amuse you with stories of savage men and uncouth manners; yet shall, before you taste of death, show itself equal to the whole of that commerce which now attracts the envy of the world. Whatever England has been growing to by a progressive increase of improvement, brought in by varieties of people, by succession of civilising conquests and civilising settlements in a series of seventeen hundred years, you shall see as much added to her by America in the course of a single life!” If this state of his country had been foretold to him, would it not require all the sanguine credulity of youth, and all the fervid glow of

enthusiasm, to make him believe it? Fortunate man, he has lived to see it! Fortunate, indeed, if he lives to see nothing that shall vary the prospect and cloud the setting of his day! . . .

You cannot station garrisons in every part of these deserts. If you drive the people from one place they will carry on their annual tillage, and remove with their flocks and herds to another. Many of the people in the back settlements are already little attached to particular situations. Already they have topped the Appalachian mountains. From thence they behold before them an immense plain, one vast, rich, level meadow; a square of five hundred miles. Over this they would wander without a possibility of restraint; they would change their manners with the habits of their life; would soon forget a government by which they were disowned; would become hordes of English Tatars, and, pouring down upon your unfortified frontiers a fierce and irresistible cavalry, become masters of your governors and your counsellors, your collectors and comptrollers, and all the slaves that adhere to them. Such would, and in no long time must be, the effect of attempting to forbid as a crime, and to suppress as an evil, the command and blessing of Providence—“increase and multiply.” Such would be the happy result of an endeavour to keep as a lair of wild beasts that earth which God, by an express charter, has given to the children of men. Far different, and surely much wiser, has been our policy hitherto. Hitherto we have invited our people, by every kind of bounty, to fixed establishments. We have invited the husbandman to look to authority for his title. We have taught him piously to believe in the mysterious virtue of wax and parchment. We have thrown each tract of land, as it was peopled, into districts, that the ruling power should never be wholly out of sight. We have settled all we could, and we have carefully attended every settlement with government.

Adhering, sir, as I do to this policy, as well as for the reasons I have just given, I think this new project of hedging in

population to be neither prudent nor practicable.

To impoverish the colonies in general, and in particular to arrest the noble course of their marine enterprises, would be a more easy task, I freely confess it. We have shown a disposition to a system of this kind; a disposition even to continue the restraint after the offence; looking on ourselves as rivals to our colonies, and persuaded that of course we must gain all that they shall lose. Much mischief we may certainly do. The power inadequate to all other things is often more than sufficient for this. I do not look on the direct and immediate power of the colonies to resist our violence as very formidable. In this, however, I may be mistaken. But when I consider that we have colonies for no purpose but to be serviceable to us, it seems to my poor understanding a little preposterous to make them unserviceable in order to keep them obedient. It is, in truth, nothing more than the old and, as I thought, exploded problem of tyranny, which purposes to beggar its subjects into submission. But remember, when you have completed your system of impoverishment, that nature still proceeds in her ordinary course; and that discontent will increase with misery; and that there are critical moments in the fortunes of all states, when they who are too weak to contribute to your prosperity, may be strong enough to complete your ruin. *Spoliatis arma supersunt.*

The temper and character which prevail in our colonies are, I am afraid, unalterable by any human art. We cannot, I fear, falsify the pedigree of this fierce people, and persuade them that they are not sprung from a nation in whose veins the blood of freedom circulates. The language in which they would hear you tell them this tale would detect the imposition; your speech would betray you. An Englishman is the unfittest person on earth to argue another Englishman into slavery.

My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar

privileges, and equal protection. These are ties which, though light as air, are strong as links of iron. Let the colonies always keep the idea of their civil rights associated with your government; they will cling and grapple to you; and no force under heaven will be of power to tear them from their allegiance. But let it be once understood that your government may be one thing and their privileges another; that these two things may exist without any mutual relation, the cement is gone—the cohesion is loosened—and everything hastens to decay and dissolution. As long as you have the wisdom to keep the sovereign authority of this country as the sanctuary of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience. Slavery they can have anywhere. It is a weed that grows in every soil. They may have it from Spain, they may have it from Prussia; but until you become lost to all feeling of your true interest and your natural dignity, freedom they can have from none but you. This is the commodity of price, of which you have the monopoly. This is the true act of navigation, which binds you to the commerce of the colonies, and through them secures to you the commerce of the world. Deny them this participation of freedom, and you break that sole bond which originally made, and must still preserve, the unity of the empire. Do not entertain so weak an imagination, as that your registers and your bonds, your affidavits and your sufferances, your coquets and your clearances, are what form the great securities of your commerce. Do not dream that your letters of office, and your instructions, and your suspending clauses, are the things that hold together the great contexture of this mysterious whole. These things do not make your government. Dead instruments, passive tools as they are, it is the spirit of the English

communion that gives all their life and efficacy to them. It is the spirit of the English constitution which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the empire, even down to the minutest member.

Is it not the same virtue which does everything for us here in England? Do you imagine, then, that it is the land-tax act which raises your revenue? that it is the annual vote in the committee of supply which gives you your army? or that it is the mutiny bill which inspires it with bravery and discipline? No! Surely no! It is the love of the people; it is their attachment to their government, from the sense of the deep stake they have in such a glorious institution, which gives you your army and your navy, and infuses into both that liberal obedience without which your army would be a base rabble, and your navy nothing but rotten timber. All this, I know well enough, will sound wild and chimerical to the profane herd of those vulgar and mechanical politicians who have no place among us; a sort of people who think that nothing exists but what is gross and material; and who, therefore, far from being qualified to be directors of the great movement of empire, are not fit to turn a wheel in the machine. But to men truly initiated and rightly taught, these ruling and master principles, which, in the opinion of such men as I have mentioned, have no substantial existence, are in truth everything, and all in all. Magnanimity in politics is not seldom the truest wisdom, and a great empire and little minds go ill together. If we are conscious of our situation, and glow with zeal to fill our places as becomes our station and ourselves, we ought to auspicate all our public proceedings on America with the old warning of the church, *sursum corda!* We ought to elevate our minds to the greatness of that trust to which the order of Providence has called us. By adverting to the dignity of this high calling, our ancestors have turned a savage wilderness into a glorious empire; and have made the most extensive, and

the only honourable conquests; not by destroying, but by promoting the wealth, the number, the happiness of the human race. Let us get an American revenue, as we have got an American empire. English privileges have made it all that it is; English privileges alone will make it all that it can be. In full confidence of this unalterable truth, I now (*quod felix faustumque sit*) lay the first stone of the temple of peace.\*

#### DEPENDENCE OF ENGLISH ON AMERICAN FREEDOM.

(From Address to the King, 1777.)

To leave any real freedom to parliament, freedom must be left to the colonies. A military government is the only substitute for civil liberty. That the establishment of such a power in America will utterly ruin our finances—though its certain effect—is the smallest part of our concern. It will become an apt, powerful, and certain engine for the destruction of our freedom here. Great bodies of armed men, trained to a contempt of popular assemblies representative of an English people, kept up for the purpose of exacting impositions without their consent, and maintained by that exaction; instruments in subverting, without any process of law, great ancient establishments and respected forms of governments, set free from, and therefore above, the ordinary English tribunals of the country where they serve; these men cannot so transform themselves, merely by crossing the sea, as to behold with love and reverence, and submit with profound obedience to the very same things in Great Britain which in America they had been taught to despise, and had been accustomed to awe and humble. All your majesty's troops, in the rotation of service, will pass through this discipline, and contract

\* At the conclusion of this speech, Mr. Burke moved that the right of parliamentary representation should be extended to the American colonies. The motion was negatived by 270 to 78.

these habits. If we could flatter ourselves that this would not happen, we must be the weakest of men: we must be the worst, if we were indifferent whether it happened or not. What, gracious sovereign, is the empire of America to us, or the empire of the world, if we lose our own liberties? We deprecate this last of evils. We deprecate the effect of the doctrines which must support and countenance the government over conquered Englishmen.

As it will be impossible long to resist the powerful and equitable arguments in favour of the freedom of these unhappy people, that are to be drawn from the principle of our own liberty, attempts will be made, attempts have been made, to ridicule and to argue away this principle, and to inculcate into the minds of your people other maxims of government and other grounds of obedience than those which have prevailed at and since the glorious Revolution. By degrees these doctrines, by being convenient, may grow prevalent. The consequence is not certain; but a general change of principles rarely happens among a people without leading to a change of government.

Sir, your throne cannot stand secure upon the principles of unconditional submission and passive obedience; on powers exercised without the concurrence of the people to be governed; on acts made in defiance of their prejudices and habits; on acquiescence procured by foreign mercenary troops, and secured by standing armies. These may possibly be the foundation of other thrones; they must be the subversion of yours. It was not to passive principles in our ancestors that we owe the honour of appearing before a sovereign who cannot feel that he is a prince, without knowing that we ought to be free. The Revolution is a departure from the ancient course of the descent of this monarchy. The people at that time re-entered into their original rights; and it was not because a positive law authorised what was then done, but because the freedom and safety of the subject, the origin and cause of all laws,

required a proceeding paramount and superior to them. At that ever-memorable and instructive period, the letter of the law was superseded in favour of the substance of liberty. To the free choice, therefore, of the people, without either king or parliament, we owe that happy establishment out of which both king and parliament were regenerated. From that great principle of liberty have originated the statutes confirming and ratifying the establishment from which your majesty derives your right to rule over us. Those statutes have not given us our liberties; our liberties have produced them. Every hour of your majesty's reign, your title stands upon the very same foundation on which it was at first laid, and we do not know a better on which it can possibly be laid.

Convinced, sir, that you cannot have different rights, and a different security in different parts of your dominions, we wish to lay an even platform for your throne, and to give it an unmovable stability, by laying it on the general freedom of your people, and by securing to your majesty that confidence and affection in all parts of your dominions, which makes your best security and dearest title in this the chief seat of your empire.

#### CHARACTER OF HOWARD THE PHILANTHROPIST.

I CANNOT name this gentleman without remarking, that his labours and writings have done much to open the eyes and hearts of all mankind. He has visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; nor to collect medals, or collate manuscripts; but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected,



to visit the forsaken, and compare and collate the distresses of all men in all countries. His plan is original; it is as full of genius as of humanity. It was a voyage of discovery; a circumnavigation of charity. Already, the benefit of his labour is felt more or less in every country; I hope he will anticipate his final reward by seeing all its effects fully realised in his own.

[HENRY GHATTAN. 1750—1820.]

### THE FIRST EARL OF CHATHAM.

THE secretary stood alone; modern degeneracy had not reached him. Original and unaccommodating, the features of his character had the hardihood of antiquity; his august mind overawed majesty; and one of his sovereigns thought royalty so impaired in his presence, that he conspired to remove him, in order to be relieved from his superiority. No state chicanery, no narrow system of vicious politics, no idle contest for ministerial victories, sunk him to the vulgar level of the great; but, overbearing, persuasive, and impracticable, his subject was England, his ambition was fame. Without dividing, he destroyed party; without corrupting, he made a venal age unanimous. France sunk beneath him. With one hand he smote the house of Bourbon, and wielded in the other the democracy of England. The sight of his mind was infinite; and his schemes were to affect,—not England, not the present age only,—but Europe and posterity. Wonderful were the means by which these schemes were accomplished; always seasonable; always adequate; the suggestions of an understanding animated by ardour and enlightened by prophecy.

The ordinary feelings, which make life amiable and indolent,—those sensations which soften, and allure, and vulgarize,—were unknown to him. No domestic difficulties, no domestic weakness reached him; but, aloof from the sordid occurrences of life, and unsullied by its intercourse, he came occasionally into our system to counsel and to decide.

A character so exalted, so strenuous, so various, so authoritative, astonished a corrupt age, and the Treasury trembled at the name of PITT, through all her classes of venality. Corruption imagined, indeed, that she had found defects in this statesman, and talked much of the inconsistency of his glory, and much of the ruin of his victories; but the history of his country, and the calamities of the enemy, answered and refuted her.

Nor were his political abilities his only talents: his eloquence was an era in the senate, peculiar and spontaneous; familiarly expressing gigantic sentiments and instinctive wisdom; not like the torrent of Demosthenes, or the splendid conflagration of Tully, it resembled sometimes the thunder, and sometimes the music, of the spheres. Like Murray, he did not conduct the understanding through the painful subtlety of argumentation; nor was he, like Townshend, for ever on the rack of exertion; but rather lightened upon the subject, and reached the point by the flashings of his mind; which, like those of his eye, were felt, but could not be followed.

Upon the whole, there was, in this man, something that could create, subvert, or reform; an understanding, a spirit, and an eloquence to summon mankind to society, or to break the bonds of slavery asunder, and to rule the wilderness of free minds with unbounded authority;—something that could establish or overthrow an empire, and strike a blow in the world that should resound through its universe.

[ROBERT HALL. 1764—1831.]

### THE WAR OF GREAT BRITAIN AGAINST NAPOLEON I.

IN other wars we have been a divided people: the effect of our external operations has been in some measure weakened by intestine dissension. When peace has returned, the breach has widened, while parties have been formed on the merits of particular men, or of particular measures. These have all disappeared: we have

buried our mutual animosities in a regard to the common safety. The sentiment of self-preservation, the first law which nature has impressed, has absorbed every other feeling; and the fire of liberty has melted down the discordant sentiments and minds of the British empire into one mass, and propelled them in one direction. Partial interests and feelings are suspended, the spirits of the body are collected at the heart, and we are waiting with anxiety, but without dismay, the discharge of that mighty tempest which hangs upon the skirts of the horizon, and to which the eyes of Europe and of the world are turned in silent and awful expectation. While we feel solicitude, let us not betray dejection, nor be alarmed at the past successes of our enemy, which are more dangerous to himself than to us, since they have raised him from obscurity to an elevation which has made him giddy, and tempted him to suppose everything within his power. The intoxication of his success is the omen of his fall. What though he has carried the flames of war throughout Europe, and gathered as a nest the riches of the nations, while none peeped, nor muttered, nor moved the wing; he has yet to try his fortune in another field; he has yet to contend on a soil filled with the monuments of freedom, enriched with the blood of its defenders; with a people who, animated with one soul, and inflamed with zeal for their laws, and for their prince, are armed in defence of all that is dear or venerable,—their wives, their parents, their children, the sanctuary of God, and the sepulchres of their fathers. We will not suppose there is one who will be deterred from exerting himself in such a cause, by a pusillanimous regard to his safety, when he reflects that he has already lived too long who has survived the ruin of his country; and that he who can enjoy life after such an event, deserves not to have lived at all. It will suffice us, if our mortal existence, which is at most but a span, be co-extended with that of the nation which gave us birth. We will gladly quit the scene, with all that is noble and august, innocent and holy; and instead of wishing to survive

the oppression of weakness, the violation of beauty, and the extinction of everything on which the heart can repose, welcome the shades which will hide from our view such horrors. To form an adequate idea of the duties of this crisis, it will be necessary to raise your minds to a level with your station, to extend your views to a distant futurity, and to consequences the most certain, though most remote. By a series of criminal enterprises, by the successes of guilty ambition, the liberties of Europe have been gradually extinguished; the subjugation of Holland, Switzerland, and the free towns of Germany, has completed that catastrophe; and we are the only people in the eastern hemisphere who are in possession of equal laws and a free constitution. Freedom, driven from every spot on the Continent, has sought an asylum in a country which she always chose for her favourite abode; but she is pursued even here, and threatened with destruction. The inundation of lawless power, after covering the whole earth, threatens to follow us here; and we are most exactly, most critically placed, in the only aperture where it can be successfully repelled—in the Thermopylæ of the universe. As far as the interests of freedom are concerned,—the most important by far of sublunary interests,—you, my countrymen, stand in the capacity of the federal representatives of the human race; for with you it is to determine (under God) in what condition the latest posterity shall be born; their fortunes are intrusted to your care, and on your conduct at this moment depends the colour and complexion of their destiny. If liberty, after being extinguished on the Continent, is suffered to expire here, whence is it ever to emerge in the midst of that thick night that will invest it? It remains with you, then, to decide whether that freedom, at whose voice the kingdoms of Europe awoke from the sleep of ages, to run a career of virtuous emulation in everything great and good; the freedom which dispelled the mists of superstition, and invited the nations to behold their God; whose magic touch kindled the rays of genius, the enthu-

siasm of poetry, and the flame of eloquence ; the freedom which poured into our lap opulence and arts, and embellished life with innumerable institutions and improvements, till it became a theatre of wonders ; it is for you to decide whether this freedom shall yet survive, or be covered with a funeral pall, and wrapt in eternal gloom. It is not necessary to await your determination. In the solicitude you feel to approve yourselves worthy of such a trust, every thought of what is afflicting in warfare, every apprehension of danger must vanish, and you are impatient to mingle in the battle of the civilized world. Go, then, ye defenders of your country, accompanied with every auspicious omen ; advance with alacrity into the field, where God Himself musters the hosts to war. Religion is too much interested in your success not to lend you her aid ; she will shed over this enterprise her selectest influence. While you are engaged in the field, many will repair to the closet, many to the sanctuary ; the faithful of every name will employ that prayer which has power with God ; the feeble hands which are unequal to any other weapon, will grasp the sword of the Spirit ; and from myriads of humble, contrite hearts, the voice of intercession, supplication, and weeping, will mingle in its ascent to heaven with the shouts of battle and the shock of arms. While you have everything to fear from the success of the enemy, you have every means of preventing that success, so that it is next to impossible for victory not to crown your exertions. The extent of your resources, under God, is equal to the justice of your cause. But should Providence determine otherwise, should you fall in this struggle, should the nation fall, you will have the satisfaction (the purest allotted to man) of having performed your part : your names will be enrolled with the most illustrious dead ; while posterity, to the end of time, as often as they revolve the events of this period (and they will incessantly revolve them), will turn to you a reverential eye, while they mourn over the freedom which is entombed in your sepulchre. I cannot but imagine

the virtuous heroes, legislators, and patriots, of every age and country, are bending from their elevated seats to witness this contest, as if they were incapable till it be brought to a favourable issue, of enjoying their eternal repose. Enjoy that repose, illustrious immortals ! Your mantle fell when you ascended ; and thousands, inflamed with your spirit, and impatient to tread in your steps, are ready "to swear by Him that sitteth upon the throne, and liveth for ever and ever," they will protect Freedom in her last asylum, and never desert that cause which you sustained by your labours, and cemented with your blood. And Thou, sole Ruler among the children of men, to whom the shields of the earth belong, "gird on Thy sword, thou Most Mighty," go forth with our hosts in the day of battle ! Impart, in addition to their hereditary valour, that confidence of success which springs from Thy presence ! Pour into their hearts the spirit of departed heroes ! Inspire them with Thine own ; and, while led by Thine hand, and fighting under Thy banners, open Thou their eyes to behold in every valley, and in every plain, what the prophet beheld by the same illumination —chariots of fire, and horses of fire ! "Then shall the strong man be as tow, and the maker of it as a spark ; and they shall both burn together, and none shall quench them."

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[GEORGE WASHINGTON. 1738—1799.]

ADDRESS TO THE AMERICAN TROOPS BEFORE THE BATTLE OF LONG ISLAND, 1776.

THE time is now near at hand, which must probably determine whether Americans are to be freemen or slaves ; whether they are to have any property they can call their own ; whether their houses and farms are to be pillaged and destroyed, and themselves consigned to a state of wretchedness, from which no human efforts will deliver them. The fate of unborn millions will now depend, under God, on the courage and conduct of this

army. Our cruel and unrelenting enemy leaves us only the choice of a brave resistance, or the most abject submission. We have, therefore, to resolve to conquer or to die.

Our own, our country's honour, calls upon us for a vigorous and manly exertion; and if we now shamefully fail, we shall become infamous to the whole world. Let us, then, rely on the goodness of our cause, and the aid of the Supreme Being, in whose hands victory is, to animate and encourage us to great and noble actions. The eyes of all our countrymen are now upon us, and we shall have their blessings and praises, if happily we are the instruments of saving them from the tyranny meditated against them. Let us therefore animate and encourage each other, and show the whole world, that a freeman contending for liberty on his own ground, is superior to any slavish mercenary on earth.

Liberty, property, life, and honour are all at stake; upon your courage and conduct rest the hopes of our bleeding and insulted country; our wives, children, and parents expect safety from us only; and they have every reason to believe that Heaven will crown with success so just a cause.

The enemy will endeavour to intimidate by show and appearance; but remember they have been repulsed on various occasions by a few brave Americans. Their cause is bad—their men are conscious of it; and, if opposed with firmness and coolness on their first onset, with our advantage of works and knowledge of the ground, the victory is most assuredly ours. Every good soldier will be silent and attentive—wait for orders—and reserve his fire until he is sure of doing execution.

(DANIEL WEBSTER. 1782—1852.)

CENTENARY CELEBRATION OF WASHINGTON'S BIRTHDAY.

I RISE, gentlemen, to propose to you the name of that great man, in commemora-

tion of whose birth, and in honour of whose character and services we have here assembled.

I am sure that I express a sentiment common to every one present when I say, that there is something more than ordinarily solemn and affecting on this occasion.

We are met to testify our regard for him, whose name is intimately blended with whatever belongs most essentially to the prosperity, the liberty, the free institutions, and the renown of our country. That name was of power to rally a nation, in the hour of thick-thronging public disasters and calamities; that name shone, amid the storm of war, a beacon light, to cheer and guide the country's friends; its flame, too, like a meteor, to repel her foes. That name, in the days of peace, was a loadstone, attracting to itself a whole people's confidence, a whole people's love, and the whole world's respect; that name, descending with all time, spread over the whole earth, and uttered in all the languages belonging to the tribes and races of men, will for ever be pronounced with affectionate gratitude by every one in whose breast there shall arise an aspiration for human rights and human liberty.

We perform this grateful duty, gentlemen, at the expiration of a hundred years from his birth, near the place so cherished and beloved by him, where his dust now reposes, and in the capital which bears his own immortal name.

All experience evinces, that human sentiments are strongly affected by associations. The recurrence of anniversaries, or of longer periods of time, naturally freshens the recollection, and deepens the impression of events with which they are historically connected. Renowned places, also, have a power to awaken feeling, which all acknowledge. No American can pass by the fields of Bunker Hill, Monmouth, or Camden, as if they were ordinary spots on the earth's surface. Whoever visits them feels the sentiment of love of country kindling anew, as if the spirit that belonged to the transactions which have rendered these places dis-

tinguished still hovered round with power to move and excite all who in future time may approach them.

But neither of these sources of emotion equals the power with which great moral examples affect the mind. When sublime virtues cease to be abstractions, when they become embodied in human character, and exemplified in human conduct, we should be false to our own nature, if we did not indulge in the spontaneous effusions of our gratitude and our admiration. A true lover of the virtue of patriotism delights to contemplate its purest models; and that love of country may be well suspected which affects to soar so high into the regions of sentiment as to be lost and absorbed in the abstract feeling, and becomes too elevated, or too refined, to glow either with power in the commendation or the love of individual benefactors. All this is immaterial. It is as if one should be so enthusiastic a lover of poetry as to care nothing for Homer or Milton; so passionately attached to eloquence as to be indifferent to Tully and Chatham; or such a devotee to the arts, in such an ecstasy with the elements of beauty, proportion, and expression, as to regard the master-pieces of Raphael and Michael Angelo with coldness or contempt. We may be assured, gentlemen, that he who really loves the thing itself, loves its finest exhibitions. A true friend of his country loves her friends and benefactors, and thinks it no degradation to commend and commemorate them. . . .

Gentlemen, we are at the point of a century from the birth of Washington; and what a century it has been! During its course the human mind has seemed to proceed with a sort of geometric velocity, accomplishing more than had been done in fives or tens of centuries preceding. Washington stands at the commencement of a new era, as well as at the head of the new world. A century from the birth of Washington has changed the world. The country of Washington has been the theatre on which a great part of that change has been wrought; and Washington himself a principal agent by which it has been accomplished. His age and his country

are equally full of wonders, and of both he is the chief.

Washington had attained his manhood when that spark of liberty was struck out in his own country, which has since kindled into a flame, and shot its beams over the earth. In the flow of a century from his birth, the world has changed in science, in arts, in the extent of commerce, in the improvement of navigation, and in all that relates to the civilization of man. But it is the spirit of human freedom, the new elevation of individual man, in his moral, social, and political character, leading the whole long train of other improvements, which has most remarkably distinguished the era. Society, in this century, has not made its progress, like Chinese skill, by a greater acuteness of ingenuity in trifles; it has not merely lashed itself to an increased speed round the old circles of thought and action, but it has assumed a new character, it has raised itself from *beneath* governments, to a participation *in* governments; it has mixed moral and political objects with the daily pursuits of individual men, and, with a freedom and strength before altogether unknown, it has applied to these objects the whole power of the human understanding. It has been the era, in short, when the social principle has triumphed over the feudal principle; when society has maintained its rights against military power, and established, on foundations never hereafter to be shaken, its competency to govern itself.

AN INVOCATION FOR THE PRESERVATION OF THE AMERICAN UNION.

WHEN my eyes turn to behold for the last time the sun in heaven, may they not see him shining on the broken and dishonoured fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feud; or, drenched, it may be, in fraternal blood. Let their last feeble and lingering glance rather behold the gorgeous ensign of the Republic, now known and honored

throughout the earth, still full high advanced; its arms and trophies streaming in all their original lustre; not a stripe erased or polluted; not a single star obscured; bearing for its motto no such miserable interrogatory as 'What is all this worth?' Nor those other words of delusion and folly, of Liberty first—and Union afterwards—but everywhere, spread all over in characters of living light; and blazing on all its ample fields, as they float over the sea, and over the land, and in every wind under the whole heavens, that other sentiment dear to every American heart,—“Liberty AND Union—now and for ever—one and inseparable.”

THE GLORY AND POWER OF GREAT BRITAIN.

OUR fathers raised their flag against a power to which, for purposes of foreign conquest and subjugation, Rome, in the height of her glory, is not to be compared—a power which has dotted the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun in his course, and keeping pace with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England.

THE SIMULTANEOUS DEATH OF ADAMS AND JEFFERSON, EX-PRESIDENTS OF THE UNITED STATES.

[*Speech at Faneuil Hall, Boston, U. S. August 2, 1826.*]

ADAMS and JEFFERSON are no more; and we are assembled, fellow-citizens, the aged, the middle-aged, and the young, by the spontaneous impulse of all, under the authority of the municipal government, with the presence of the chief magistrate of the Commonwealth; and others its official representatives, the University, and the learned societies, to bear our part in those manifestations of respect and gratitude which pervade the

whole land. ADAMS and JEFFERSON are no more. On our fiftieth anniversary, the great day of national jubilee, in the very hour of public rejoicing, in the midst of echoing and re-echoing voices of thanksgiving, while their own names were on all tongues, they took their flight together to the world of spirits. If it be true that no one can safely be pronounced happy while he lives, if that event which terminates life can *alone* crown its honours and its glory, what felicity is here! The great epic of their lives, now happily concluded! Poetry itself has hardly terminated illustrious lives, and finished the career of earthly renown, by such a consummation. If we had the power, we could not wish to reverse this dispensation of the Divine Providence. The great objects of life were accomplished, the drama was ready to be closed. It has closed; our patriots have fallen; but so fallen, at such age, with such coincidence, on such a day, that we cannot rationally lament that the end has come, which we knew could not be long deferred. Neither of these great men, fellow-citizens, could have died, at any time, without leaving an immense void in our American society. They have been so intimately, and for so long a time, blended with the history of the country, and especially so united, in our thoughts and recollections, with the events of the Revolution, that the death of either would have touched the chords of public sympathy. We should have felt that one great link, connecting us with former times, was broken; that we had lost something more, as it were, of the presence of the Revolution itself, and of the Act of Independence, and were driven on, by another great remove from the days of our country's early distinction, to meet posterity, and to mix with the future. Like the mariner, whom the currents of the ocean and the winds carry along, till he sees the stars which have directed his course and lighted his pathless way descend, one by one, beneath the rising horizon, we should have felt that the stream of time had borne us onward till another great luminary, whose light had

cheered us, and whose guidance we had followed, had sunk away from our sight. But the concurrence of their death on the anniversary of Independence has naturally awakened stronger emotions. Both had been Presidents, both had lived to great age, both were early patriots, and both were distinguished and ever honoured by their immediate agency in the Act of Independence. It cannot but seem striking and extraordinary, that these two should live to see the fiftieth year from the date of that act; that they should complete that year; and that then, on the day which had fast linked for ever their own fame with their country's glory, the heavens should open to receive them both at once. As their lives themselves were the gifts of Providence, who is not willing to recognise in their happy termination, as well as in their long continuance, proofs that our country and its benefactors are objects of His care? ADAMS and JEFFERSON, I have said, are no more. As human beings, indeed, they are no more. They are no more, as in 1776, bold and fearless advocates of independence; no more, as at subsequent periods, the head of the government; no more, as we have recently seen them, aged and venerable objects of admiration and regard. They are no more. They are dead. But how little is there of the great and good which can die! To their country they yet live, and live for ever. They live in all that perpetuates the remembrance of men on earth; in the recorded proofs of their own great actions, in the offspring of their intellect, in the deep-engraved lines of public gratitude, and in the respect and homage of mankind. They live in their example; and they live, emphatically, and will live, in the influence which their lives and efforts, their principles and opinions, now exercise, and will continue to exercise, on the affairs of men, not only in their own country, but throughout the civilised world. A superior and commanding human intellect, a truly great man, when Heaven vouchsafes so rare a gift, is not a temporary gift, is not a temporary flame, burning brightly for a while, and then

giving place to returning darkness. It is rather a spark of fervent heat, as well as radiant light, with power to enkindle the common mass of human mind; so that when it glimmers in its own decay, and finally goes out in death, no night follows, but it leaves the world all light, all on fire, from the potent contact of its own spirit. Bacon died; but the human understanding, roused by the touch of his miraculous wand to a perception of the true philosophy and the just mode of inquiring after truth, has kept on its course successfully and gloriously. Newton died; yet the courses of the spheres are still known, and they yet move on by the laws which he discovered, and in the orbits which he saw, and described for them, in the infinity of space. No two men now live, fellow-citizens, perhaps it may be doubted whether any two men have ever lived in one age, who, more than those we now commemorate, have impressed on mankind their own sentiments in regard to politics and government, infused their own opinions more deeply into the opinions of others, or given a more lasting direction to the current of human thought. Their work doth not perish with them. The tree which they assisted to plant will flourish, although they water it and protect it no longer; for it has struck its roots deep, it has sent them to the very centre; no storm, not of force to burst the orb, can overturn it; its branches spread wide; they stretch their protecting arms broader and broader, and its top is destined to reach the heavens. We are not deceived. There is no delusion here. No age will come in which the American Revolution will appear less than it is, one of the greatest events in human history. No age will come in which it shall cease to be seen and felt, on either continent, that a mighty step, a great advance, not only in American affairs, but in human affairs, was made on the 4th of July, 1776. And no age will come, we trust, so ignorant or so unjust as not to see and acknowledge the efficient agency of those we now honour in producing that momentous event.

[SER JAMES MACKINTOSH. 1765—1832.]

THE FRENCH REVOLUTION.

THE French revolution began with great and fatal errors. These errors produced atrocious crimes. A mild and feeble monarchy was succeeded by bloody anarchy, which very shortly gave birth to military despotism. France, in a few years, described the whole circle of human society.

All this was in the order of nature. When every principle of authority and civil discipline, when every principle which enables some men to command and disposes others to obey was extirpated from the mind by atrocious theories, and still more atrocious examples; when every old institution was trampled down with contumely, and every new institution covered in its cradle with blood; when the principle of property itself, the sheet-anchor of society, was annihilated; when in the persons of the new possessors, whom the poverty of language obliges us to call proprietors, it was contaminated in its source by robbery and murder, and it became separated from that education and those manners, from that general presumption of superior knowledge and more scrupulous probity which form its only liberal titles to respect; when the people were taught to despise everything old, and compelled to detest everything new; there remained only one principle strong enough to hold society together, a principle utterly incompatible, indeed, with liberty, and unfriendly to civilization itself, a tyrannical and barbarous principle; but, in that miserable condition of human affairs, a refuge from still more intolerable evils. I mean the principle of military power, which gains strength from that confusion and bloodshed in which all the other elements of society are dissolved, and which, in these terrible extremities, is the cement that preserves it from total destruction.

Under such circumstances, Buonaparte usurped the supreme power in France. I say *usurped*, because an illegal assumption of power is a usurpation. But usur-

pation in its strongest moral sense, is scarcely applicable to a period of lawless and savage anarchy. The guilt of military usurpation, in truth, belongs to the author of those confusions which sooner or later give birth to such a usurpation.

Thus, to use the words of the historian; "by recent as well as all ancient example, it became evident that illegal violence, with whatever pretences it may be covered, and whatever object it may pursue, must inevitably end at last in the arbitrary and despotic government of a single person." But though the government of Buonaparte has silenced the revolutionary factions, it has not and it cannot have extinguished them. No human power could repress upon the minds of men all those sentiments and opinions which the sophistry and anarchy of fourteen years had obliterated. A faction must exist, which breathes the spirit of the ode now before you.

It is, I know, not the spirit of the quiet and submissive majority of the French people. They have always rather suffered than acted in the revolution. Completely exhausted by the calamities through which they have passed, they yield to any power which gives them repose. There is, indeed, a degree of oppression which rouses men to resistance! but there is another and a greater which wholly subdues and unmans them. It is remarkable that Robespierre himself was safe till he attacked his own accomplices. The spirit of men of virtue was broken, and there was no vigour of character left to destroy him, but in those daring ruffians who were the sharers of his tyranny.

As for the wretched populace who were made the blind and senseless instrument of so many crimes, whose frenzy can now be reviewed by a good mind with scarce any moral sentiment but that of compassion; that miserable multitude of beings, scarcely human, have already fallen into a brutish forgetfulness of the very atrocities which they themselves perpetrated. They have already forgotten all the acts of their drunken fury. If you ask one of them, who destroyed

that magnificent monument of religion and art, or who perpetrated that massacre, they stupidly answer, the Jacobins ! though he who gives the answer was probably one of these Jacobins himself ; so that a traveller, ignorant of French history, might suppose the Jacobins to be the name of some Tartar horde, who, after laying waste France for ten years, were at last expelled by the native inhabitants. They have passed from senseless rage to stupid quiet. Their delirium is followed by lethargy.

Some of them, indeed, the basest of the race, the sophists, the rhetors, the poet-laureats of murder, who were cruel only from cowardice and calculating selfishness, are perfectly willing to transfer their venal pens to any Government that does not disdain their infamous support. These men, republicans from servility, who publish rhetorical panegyrics on massacre, and who reduced plunder to a system of ethics, are as ready to preach slavery as anarchy. But the more daring, I had almost said, the more respectable ruffians cannot so easily bend their heads under the yoke. These fierce spirits have not lost "the unconquerable will, the study of revenge, immortal hate." They leave the luxuries of servitude to the mean and dastardly hypocrites, to the Belials and Mammons of the infernal faction. They pursue their old end of tyranny under their old pretext of liberty. The recollection of their unbounded power renders every inferior condition irksome and vapid, and their former atrocities form, if I may so speak, a sort of moral destiny which irresistibly impels them to the perpetration of new crimes. They have no place left for penitence on earth. They labour under the most awful proscription of opinion that ever was pronounced against human beings. They have cut down every bridge by which they could retreat into the society of men. Awakened from their dreams of democracy, the noise subsided that deafened their ears to the voice of humanity ; the film fallen from their eyes, which hid from them the blackness of their own

deeds ; haunted by the memory of their inextinguishable guilt ; condemned daily to look on the faces of those whom their hands made widows and orphans, they are goaded and scourged by these real furies, and hurried into the tumult of new crimes, which will drown the cries of remorse, or if they be too depraved for remorse, will silence the curses of mankind. Tyrannical power is their only refuge from the just vengeance of their fellow-creatures. Murder is their only means of usurping power. They have no taste, no occupation, no pursuit but power and blood. If their hands are tied, they must at least have the luxury of murderous projects. They have drunk too deeply of human blood ever to relinquish their cannibal appetite.

[ROBERT EMMET. 1780—1803.]

A PATRIOT'S LAST SPEECH.

19th September, 1803.

MY LORDS,—What have I to say that sentence of death should not be passed on me according to law? I have nothing to say that can alter your predetermination, nor that will become me to say, with any view to the mitigation of that sentence which you are here to pronounce and I must abide by. But I have that to say which interests me more than life, and which you have laboured (as was necessarily your office in the present circumstances of this oppressed country) to destroy. I have much to say why my reputation should be rescued from the load of false accusation and calumny which has been heaped upon it. I do not imagine that, seated where you are, your minds can be so free from impurity as to receive the least impression from what I am going to utter. I have no hopes that I can anchor my character in the breast of a Court constituted and trammelled as this is. I only wish, and it is the utmost I expect, that your Lordships may suffer it to float down your memories untainted by the foul breath of prejudice, until it finds some more hospitable

able harbour to shelter it from the storm by which it is at present buffeted.

Were I only to suffer death, after being adjudged guilty by your tribunal, I should bow in silence, and meet the fate that awaits me without a murmur; but the sentence of the law which delivers my body to the executioner, will, through the ministry of that law, labour in its own vindication to consign my character to obloquy; for there must be guilt somewhere, whether in the sentence of the Court or in the catastrophe, posterity must determine. A man in my situation, my lords, has not only to encounter the difficulties of fortune, and the force of power over minds which it has corrupted or subjugated, but the difficulties of established prejudice; the man dies, but his memory lives. That mine may not perish—that it may live in the respect of my countrymen, I seize upon this opportunity to vindicate myself from some of the charges alleged against me. When my spirit shall be wafted to a more friendly port—when my shade shall have joined the bands of those martyred heroes who have shed their blood on the scaffold and in the field, in defence of their country and of virtue, this is my hope—I wish that my memory and name may animate those who survive me, while I look down with complacency on the destruction of that perfidious Government which upholds its domination by the blasphemy of the Most High; which displays its power over man as over the beasts of the forest; which sets man upon his brother, and lifts his hand, in the name of God, against the throat of his fellow who believes or doubts a little more than the Government standard—a Government steeled to barbarity by the cries of the orphans and the tears of the widows which it has made.

[Here Lord Norbury interrupted Mr. Emmet; saying, that the mean and wicked enthusiasts who felt as he did were not equal to the accomplishment of their wild designs.]

I appeal to the Immaculate God. I swear by the throne of Heaven—before which I must shortly appear—by the blood of the murdered patriots who have

gone before me, that my conduct has been, through all this peril and through all my purposes, governed only by the convictions which I have uttered, and by no other view than that of their cure, and the emancipation of my country from the superhuman oppression under which she has so long and too patiently traile; and I confidently and assuredly hope that, wild and chimerical as it may appear, there is still union and strength in Ireland to accomplish this most noble enterprise.

Of this I speak with the confidence of immense knowledge, and with the consolation that appertains to that confidence. Think not, my lords, I say this for the petty gratification of giving you a transitory uneasiness; a man who never yet has raised his voice to assert a lie will not hazard his character with posterity by asserting a falsehood on a subject so important to his country, and on an occasion like this. Yes, my lords, a man who does not wish to have his epitaph written until his country is liberated, will not leave a weapon in the power of envy, nor a pretence to impeach the piety which he means to preserve, even in the grave to which tyranny consigns him.

[Here he was again interrupted by the Court.]

Again, I say, what I have spoken was not intended for your lordships, whose situation I commiserate rather than envy—my expressions were for my countrymen; if there is an Irishman present let my last words cheer him in the hour of affliction.

[Lord Norbury said • did not sit there to hear treason.]

I have always understood it to be the duty of a judge, when a prisoner has been convicted, to pronounce the sentence of the law; I have also understood the judges sometimes think it their duty to hear with patience, and to speak with humanity, to exhort the victim of the laws, and to offer with tender benignity their opinions of the motives by which he was actuated in the crime of which he was adjudged guilty. That a judge has thought it his duty so to have done, I have no doubt; but where is the boasted

freedom of your institutions? Where is the vaunted impartiality, clemency, and mildness of your Courts of Justice, if an unfortunate prisoner, whom your policy, and not your justice, is about to deliver into the hands of the executioner, is not suffered to explain his motives sincerely and truly, and to vindicate the principles by which he was actuated?

My lords, it may be a part of the system of angry justice to bow a man's mind by humiliation to the proposed ignomy of the scaffold—but worse to me than the purposed shame, or the scaffold's terrors, would be the shame of such foul and unfounded imputations as have been laid against me in this Court. You, my lord, are a judge; I am the supposed culprit; I am a man, you are a man also: by a revolution of power we might change places, though we never could change characters. If I stand at the bar of this Court, and dare not vindicate my character, what a farce is your justice! If I stand at this bar and dare not vindicate my character, how dare you calumniate it? Does the sentence of death, which your unhallowed policy inflicts on my body, also condemn my tongue to silence and my reputation to reproach? Your executioner may abridge the period of my existence, but whilst I exist I shall not forbear to vindicate my character and motives from your aspersions; and as a man, to whom fame is dearer than life, I will make the last use of that life in doing justice to that reputation which is to live after me, and which is the only legacy I can leave to those I honour and love, and for whom I am proud to perish.

As men, my lords, we must appear on the great day at one common tribunal, and it will then remain for the Searcher of all hearts to show a collective universe, who was engaged in the most virtuous actions or actuated by the purest motives—the country's oppressors, or—

[The orator was again interrupted, and told to listen to the sentence of the law.]

My lord, will a dying man be denied the legal privilege of exculpating himself in the eyes of the community of an undeserved reproach thrown upon him

during his trial, by charging him with ambition, and attempting to cast away, for a paltry consideration, the liberties of his country? Why did your lordships insult me? or rather, why insult justice in demanding of me why sentence of death should not be pronounced? I know, my lord, that form prescribes that you should ask the question—the form also prescribes the right of answering. This, no doubt, may be dispensed with, and so might the whole ceremony of the trial, since sentence was already pronounced at the Castle before the jury was empanelled. Your lordships are but the priests of the oracle, and I submit; but I insist on the whole of the forms.

I am charged with being an emissary of France. An emissary of France! and for what end? It is alleged I wish to sell the independence of my country! and for what end? Was this the object of my ambition?—and is this the mode by which a tribunal of justice reconciles contradictions? No, I am no emissary, and my ambition was to hold a place among the deliverers of my country—not in power, not in profit, but in the glory of the achievement. Sell my country's independence! and for what? Was it for a change of masters? No, but for ambition! Oh, my country! was it personal ambition that could influence me? Had it been the soul of my actions, could I not, by my education and fortune—by the rank and consideration of my family—have placed myself among the proudest of my oppressors? My country was my idol; to it I sacrificed every selfish, every endearing sentiment, and for it I now offer up my life. O God! No, my lord; I acted as an Irishman, determined on delivering his country from the yoke of a domestic faction, which is its joint partner and perpetrator in the parricide, for the ignominy of existing with an exterior of splendour and a conscious depravity: it was the wish of my heart to extricate my country from the doubly-riveted despotism. I wished to place her independence beyond the reach of any power on earth—I wished to exalt her to that proud station in the world.

Connections with France were indeed intended—but only as far as mutual interest would sanction or require. Were they to assume any authority inconsistent with the purest independence, it would be the signal for its destruction; we sought aid, and we sought it as we had assurance we should obtain it—as auxiliaries in war and allies in peace.

Were the French to come as invaders or enemies, uninvited by the wishes of the people, I should oppose them to the utmost of my strength. Yes, my countrymen, I should advise you to meet them on the beach with a sword in one hand and a torch in the other; I would meet them with all the destructive fury of war, and I would animate my countrymen to immolate them in their boats, before they had contaminated the soil of my country. If they succeeded in landing, and if forced to retire before superior discipline, I would dispute every inch of the ground, burn every blade of grass, and the last entrenchment of liberty should be my grave. What I could not do myself, if I should fall, I should leave as a last charge to my countrymen to accomplish, because I should feel conscious that life any more than death is unprofitable when a foreign nation holds my country in subjection.

But it was not an enemy that the succours of France were to land. I looked indeed for the succours of France; but I wished to prove to France and to the world, that Irishmen deserved to be assisted; that they were indignant at slavery, and ready to assert the right and independence of their country.

I wished to procure for my country the guarantee which Washington procured for America. To procure an aid which by its example, would be as important as its valour—disciplined, gallant, pregnant with science and experience; who would perceive the good and polish the rough points of our character; they would come to us as strangers and leave us as friends, after sharing our perils and elevating our destiny. These were my objects—not to receive new taskmasters, but to expel old tyrants. These were my views, and these only became Irishmen.

It was for these ends I sought aid from France, because France, even as an enemy, could not be more implacable than the enemy already in the bosom of my country.

I have been charged with that importance in the efforts to emancipate my country as to be considered the keystone of the combination of Irishmen, or, as your lordship expressed it, “the life and blood of the conspiracy;” you do me honour overmuch; you have given to the subaltern all the credit of a superior. There are men engaged in the conspiracy who are not only superior to me, but even to your own estimation of yourself, my lord, before the splendour of whose genius and virtues I should bow with respectful deference, and who would think themselves dishonoured to be called your friends; who would not disgrace themselves by shaking your blood-stained hand.

What, my lord! shall you tell me on the passage to that scaffold, which the tyranny of which you are only the intermediary executioner has erected for my murder, that I am accountable for all the blood that has and will be shed in this struggle of the oppressed against the oppressor? Shall you tell me this, and shall I be so very a slave as not to repel it?

I do not fear to approach the Omnipotent Judge, to answer for the conduct of my whole life, and am I to be appalled and falsified by a mere remnant of mortality here? By you, too, who, if it were possible to collect all the innocent blood that you have shed in your unhallowed ministry in one great reservoir, your lordship might swim in it.

Let no man dare, when I am dead, to charge me with dishonour; let no man attain my memory, by believing that I could have engaged in any cause but of my country's liberty and independence, or that I became the pliant minion of power in the oppression of the miseries of my countrymen. The proclamation of the Provisional Government speaks for our views; no inference can be tortured from it to countenance barbarity or

debasement at home, or subjection, humiliation, or treachery from abroad. I would not have submitted to a foreign oppressor, for the same reason that I would resist the present domestic oppressor. In the dignity of freedom, I would have fought on the threshold of my country, and its enemy should only enter by passing over my lifeless corpse. And am I, who lived but for my country, and who have subjected myself to the dangers of a jealous and watchful oppressor, and the bondage of the grave, only to give my countrymen their rights, and my country its independence—am I to be loaded with calumny, and not suffered to resent or repel it? No, God forbid!

If the spirits of the illustrious dead participate in the concern and cares of those who are dear to them in this transitory life, O ever dear and venerable shade of my departed father, look down with scrutiny upon the conduct of your suffering son, and see if I have ever for a moment deviated from those principles of morality and patriotism which it was your care to instil into my youthful mind, and for which I am now to offer up my life.

My lords, you are impatient for the sacrifice—the blood which you seek is not congealed by the artificial terrors that surround your victim; it circulates wannly and unruddled through the channels which God created for nobler purposes, but which you are bent to destroy for purposes so grievous that they cry to Heaven. Be ye patient! I have but a few words more to say. I am going to my cold and silent grave; my lamp of life is nearly extinguished; my race is run, the grave opens to receive me, and I sink into its bosom! I have but one request to ask at my departure from this world; it is the charity of its silence! Let no man write my epitaph; for as no man who knows my motives dare now vindicate them, let not prejudice or ignorance asperse them. Let them and me repose in obscurity and peace, and my tomb remain uninscribed, until other times and other men can do justice to my character.

When my country takes her place among the nations of the earth—then, and not till then—let my epitaph be written. I HAVE DONE.

[LORD MACAULAY. 1800—1859.]

THE UNIVERSITY OF GLASGOW.

From his Inaugural Address as Lord Rector. March, 1840.

LOOK at the world a hundred years after the seal of Pope Nicholas the Fifth had been affixed to the instrument which called your College into existence. We find Europe, we find Scotland especially, in the agonies of that revolution which we emphatically call the Reformation. The liberal patronage which Nicholas, and men like Nicholas, had given to learning, and of which the establishment of this seat of learning is not the least remarkable instance, had produced an effect which they had never contemplated. Ignorance was the talisman on which their power depended, and that talisman they had themselves broken. They had called in knowledge as a handmaid to decorate superstition, and their error produced its natural effect. I need not tell you what a part the votaries of classical learning, and especially the votaries of Greek learning, the Humanists, as they were then called, bore in the great movement against spiritual tyranny. They formed, in fact, the vanguard of that movement. Every one of the chief Reformers—I do not at this moment remember a single exception—was a Humanist. Almost every eminent Humanist in the north of Europe was, according to the measure of his uprightness and courage, a Reformer. In a Scottish University I need hardly mention the names of Knox, of Buchanan, of Melville, of Secretary Maitland. In truth, minds daily nourished with the best literature of Greece and Rome necessarily grew too strong to be trammelled by the cobwebs of the scholastic divinity; and the influence of such minds was now rapidly felt by the

whole community; for the invention of printing had brought books within the reach of yeomen and of artisans. From the Mediterranean to the Frozen Sea, therefore, the public mind was everywhere in a ferment, and nowhere was the ferment greater than in Scotland. It was in the midst of martyrdoms and proscriptions, in the midst of a war between power and truth, that the first century of the existence of your University closed.

Pass another hundred years, and we are in the midst of another revolution. The war between Popery and Protestantism had, in this island, been terminated by the victory of Protestantism. But from that war another war had sprung, the war between Prelacy and Puritanism. The hostile religious sects were allied, intermingled, confounded with hostile political parties. The monarchical element of the constitution was an object of almost exclusive devotion to the Prelatist. The popular element of the constitution was especially dear to the Puritan. At length an appeal was made to the sword. Puritanism triumphed. Puritanism was already divided against itself. Independency and Republicanism were on one side, Presbyterianism and limited Monarchy on the other. It was in the very darkest part of that dark time; it was in the midst of battles, sieges, and executions; it was when the whole world was still aghast at the awful spectacle of a British king standing before a judgment-seat, and laying his neck on a block; it was when the mangled remains of the Duke of Hamilton had just been laid in the tomb of his house; it was when the head of the Marquis of Montrose had just been fixed on the Tolbooth of Edinburgh, that your University completed her second century.

A hundred years more, and we have at length reached the beginning of a happier period. Our civil and religious liberties had, indeed, been bought with a fearful price. But they had been bought. The price had been paid. The last battle had been fought on British ground. The last black scaffold had been set up on

Tower Hill. The evil days were over. A bright and tranquil century, a century of religious toleration, of domestic peace, of temperate freedom, of equal justice, was beginning. That century is now closing. When we compare it with any equally long period in the history of any other great society, we shall find abundant cause for thankfulness to the Giver of all good. Nor is there any place in the whole kingdom better fitted to excite this feeling than the place where we are now assembled. For in the whole kingdom we shall find no district in which the progress of trade, of manufactures, of wealth, and of the arts of life, has been more rapid than in Clydesdale. Your University has partaken largely of the prosperity of this city and of the surrounding region. The security, the tranquillity, the liberty, which have been propitious to the industry of the merchant, and of the manufacturer, have been also propitious to the industry of the scholar. To the last century belong most of the names of which you justly boast. The time would fail me if I attempted to do justice to the memory of all the illustrious men who, during that period, taught or learned wisdom within these ancient walls; geometricians, anatomists, jurists, philologists, metaphysicians, poets; Simpson and Hunter, Millar and Young, Reid and Stewart; Campbell, whose coffin was lately borne to a grave in that renowned transept which contains the dust of Chaucer, of Spenser, and of Dryden; Black, whose discoveries form an era in the history of chemical science; Adam Smith, the greatest of all the masters of political science; James Watt, who perhaps did more than any single man has done, since the New Atlantis of Bacon was written, to accomplish that glorious prophecy. We now speak the language of humility when we say that the University of Glasgow need not fear a comparison with the University of Bologna.

Another secular period is now about to commence. There is no lack of alarmists, who will tell you that it is about to commence under evil auspices. But

from me you must expect no such gloomy prognostications. I have heard them too long and too constantly to be scared by them. Ever since I began to make observations on the state of my country, I have seen nothing but growth, and heard of nothing but decay. The more I contemplate our noble institutions, the more convinced I am that they are sound at heart, that they have nothing of age but its dignity, and that their strength is still the strength of youth. The hurricane which has recently overthrown so much that was great, and that seemed durable, has only proved their solidity. They still stand, august and immoveable, while dynasties and churches are lying in heaps of ruin all around us. I see no reason to doubt that, by the blessing of God on a wise and temperate policy, on a policy of which the principle is to preserve what is good by reforming in time what is evil, our civil institutions may be preserved unimpaired to a late posterity, and that under the shade of our civil institutions our academical institutions may long continue to flourish.

[CHARLES DICKENS. 1812—1870.]

MECHANICS' INSTITUTES.

Delivered at Manchester, 1843.

I DON'T know whether, at this time of day, we need trouble ourselves very much to rake up the ashes of the dead-and-gone objections that were wont to be urged by men of all parties against institutions such as this, whose interests we are met to promote; but their philosophy was always to be summed up in the unmeaning application of one short sentence. How often have we heard, from a large class of men, wise in their generation, who would really seem to be born and bred for no other purpose than to pass into currency counterfeit and mischievous scraps of wisdom, as it is the sole pursuit of some other criminals to utter base coin,—how often have we heard from them, as an all-convincing

argument, that “a little learning is a dangerous thing!” Why, a little hanging was considered a very dangerous thing, according to the same authorities, with this difference, that, because a little hanging was dangerous, we had a great deal of it; and because a little learning was dangerous, we were to have none at all. Why, when I hear such cruel absurdities gravely reiterated, I do sometimes begin to doubt whether the parrots of society are not more pernicious to its interests than its birds of prey. I should be glad to hear such people's estimate of the comparative danger of “a little learning,” and a vast amount of ignorance; I should be glad to know which they consider the most prolific parent of misery and crime. Descending a little lower in the social scale, I should be glad to assist them in their calculations, by carrying them into certain gaols and rightly refuges I know of, where my own heart dies within me when I see thousands of immortal creatures, condemned, without alternative or choice, to tread, not what our great poet calls—

“The primrose path to the everlasting bonfire,” but one of jagged flints and stones, laid down by brutal ignorance, and held together like the solid rocks by years of this most wicked axiom. Would we know, from any honourable body of merchants, upright in deed and thought, whether they would rather have ignorant or enlightened persons in their own employment? Why, we have had their answer in this building; we have it in this company; we have it emphatically given in the munificent generosity of your own merchants of Manchester, of all sects and kinds, when this establishment was first proposed. But, ladies and gentlemen, are the advantages derivable by the people from institutions such as this, only of a negative character? If a little learning be an innocent thing, has it no distinct, wholesome, and immediate influence upon the mind? The old doggerel rhyme, so often written in the beginning of books, says that—

“When house and lands are gone and spent.”
Then learning is most excellent.”

but I should be strongly disposed to reform the adage, and say that—

“Though house and lands be never got,
Learning can give what they can *not*.”

And this I know, that the first unpurchasable blessing earned by every man who makes an effort to improve himself in such a place as the Athenæum, is self-respect—an inward dignity of character, which, once acquired and righteously maintained, nothing—no, not the hardest drudgery, nor the direst poverty—can vanquish. Though he should find it hard for a season even to keep the wolf, hunger, from his door, let him but once have chased the dragon, ignorance, from his hearth, and self-respect and hope are left him. You could no more deprive him of those sustaining qualities by loss or destruction of his worldly goods, than you could, by plucking out his eyes, take from him an internal consciousness of the bright glory of the sun. The man who lives from day to day by the daily exercise, in his sphere, of hands or head, and seeks to improve himself in such a place as the Athenæum, acquires for himself that property of soul which has in all times upheld struggling men of every degree, but self-made men especially and always. He secures to himself that faithful companion which, while it has ever lent the light of its countenance to men of rank and eminence who have deserved it, has ever shed its brightest consolations on men of low estate and almost hopeless means. It took its patient seat beside Sir Walter Raleigh in his dungeon study in the Tower; it laid its head upon the block with More; but it did not disdain to watch the stars with Ferguson, the shepherd's boy; it walked the streets in mean attire with Crabbe; it was a poor barber here in Lancashire with Arkwright; it was a tallow-chandler's son with Franklin; it worked at shoemaking with Bloomfield in his garret; it followed the plough with Burns; and, high above the noise of loom and hammer, it whispers courage even at this day in ears I could name in Sheffield and in Manchester. The more the man who improves his leisure in such a place learns, the better, gentler, kinder

man he must become. When he knows how much great minds have suffered for the truth in every age and time, and to what dismal persecutions opinion has been exposed, he will become more tolerant of other men's belief in all matters, and will incline more leniently to their sentiments when they chance to differ from his own. Understanding that the relations between himself and his employers involve a mutual duty and responsibility, he will discharge his part of the implied contract cheerfully, satisfactorily, and honourably; for the history of every useful life warns him to shape his course in that direction. The benefits he acquires in such a place are not of a selfish kind, but extend themselves to his home, and to those whom it contains. Something of what he hears or reads within such walls can scarcely fail to become at times a topic of discourse by his own fireside, nor can it ever fail to lead to larger sympathies with man, and to a higher veneration for the great Creator of all the wonders of this universe. It appeals to his home and his homely feeling in other ways; for at certain times he carries there his wife and daughter, or his sister, or, possibly, some bright-eyed acquaintance of a more tender description. Judging from what I see before me, I think it is very likely; I am sure I would if I could. He takes her there to enjoy a pleasant evening, to be gay and happy. Sometimes it may possibly happen that he dates his tenderness from the Athenæum. I think that is a very excellent thing, too, and not the least among the advantages of the institution. In any case, I am sure the number of bright eyes and beaming faces which grace this meeting to-night by their presence will never be among the least of its excellencies in my recollection. Ladies and gentlemen, I shall not easily forget this scene, the pleasing task your favour has devolved upon me, or the strong and inspiring confirmation I have, to-night, of all the hopes and reliances I have ever placed upon institutions of this nature. In the latter point of view,—in their bearing upon this latter point,—I

regard them as of great importance, deeming that the more intelligent and reflective society in the mass becomes, and the more readers there are, the more distinctly writers of all kinds will be able to throw themselves upon the truthful feeling of the people, and the more honoured and the more useful literature must be. At the same time I must confess, that, if there had been an Athenæum, and if the people had been readers years ago, some leaves of dedication in your library, of praise of patrons, which was very cheaply bought, very dearly sold, and very marketably haggled for by the great, would be blank leaves, and posterity might probably have lacked the information that certain monsters of virtue ever had existence. But it is upon a much better and wider scale, let me say it once again, that it is in the effect of such institutions upon the great social system, and the peace and happiness of mankind, that I delight to contemplate them; and, in my heart I am quite certain, that long after your institution, and others of the same nature, have crumbled into dust, the noble harvest of the seed sown in them will shine out brightly in the wisdom, the mercy, and the forbearance of another race.

[LORD CHANCELLOR THURLOW, 1732—1806.]

IN REPLY TO THE DUKE OF GRAFTON, WHO ACCUSED HIM OF PLEBEIAN EXTRACTION.

I AM amazed at the attack the noble duke has made on me. Yes, my lords, (*considerably raising his voice*), I am amazed at his grace's speech. The noble duke cannot look before him, behind him, or on either side of him, without seeing some noble peer who owes his seat in this house to his successful exertions in the profession to which I belong. Does he not feel that it is as honourable to owe it to these, as to being the accident of an accident? To all these noble lords the language of the noble duke is as applicable and as insulting as it is to myself. But I do not fear to meet it single and

alone. No one venerates the peerage more than I do; but, my lords, I must say, that the peerage solicited me, not I the peerage. Nay more: I can say, and will say, that as a peer of Parliament, as Speaker of this right honourable House, as keeper of the great seal, as guardian of his Majesty's conscience, as Lord High Chancellor of England, nay, even in that character alone in which the noble duke would think it an affront to be considered, —as A MAN, I am at this moment as respectable,—I beg leave to add,—I am at this time as much respected, as the proudest peer I now look down upon.

[W. J. FOX. 1790—1856.]

JUSTIFICATION OF THE FRENCH REVOLUTION.

Speech on the 29th Anniversary of the Battle of Waterloo, 1844.

WHAT was, in reality, the French revolution, that nations should have fought against it, or that England especially should have sought its utter extinction? What, I say, was the French revolution? The outbreak of a people down-trodden, starved, insulted, spurned, and scorned, till humanity could bear no more. Any just delineation of the state of France before the revolution,—the wretchedness of its peasantry, the grinding imposts to which they were subjected, the horrible insults to which they were compelled to submit, the licentiousness of its court, the hypocrisy of its church, and the insolence of its nobles; any true picture of France before the revolution is a full justification of the revolution. Apologise for that event! Why, France would infinitely more have needed an apology, had there been no revolution. We should have had to find excuse for a people utterly divesting themselves of the best attributes of our nature; submitting to be worse than brutalised; and with the form of man indicating nothing of that divine spirit within, by which he asserts the dignity of his being, claims his rights, and will not be like the poor worm—

trodden upon even without writhing under and against the foot by which he is crushed. Apologise for the French revolution ! I say, we must have apologised not only for France, but for human nature, for the course of events, for the plan of the world, and for the Divine Providence itself, had there been no French revolution.

It was to quell this just and inevitable outbreak, to expunge it from history, to reverse all that it had done, to turn back the wheels of time : for this it was that Europe fought ; for this did Britain expend its wealth and people ; and for this did Wellington triumph at Waterloo.

But then it is said, a mild revolution—a moderate reform—might have been a very good thing in the then existing circumstances of the French nation ; but they were so violent, so headlong, and committed so many outrageous deeds, that the gentleness of many classes in this country utterly recoils from the exhibition under any circumstances whatever. We frequently meet with people who seem to feel like the dandy when he saw the man broken upon the wheel—a cruel punishment, by which in some states a criminal was tied to a large wheel, and the executioner with a massive bludgeon stood over him, banging on his body, a bone cracking at every blow, and the sufferer uttering excruciating groans and yells. “Pray, my dear fellow,” said the dandy, “your lot is very hard ; but the noise you make is quite vulgar and outrageous.” In like manner would these sensitive individuals have had the French people bear their wrongs, and make their changes as tenderly and gingerly, as if a mere turnpike bill had been the sum and substance of the whole matter in discussion, and they could have afforded to set forth in the coolest and calmest manner the wrongs they had endured, and the rights which, as human beings, they desired and claimed. It is not in the nature of things that such should have been the case. The French revolution was a natural reaction, the result of the principles of our being, which work as infallibly under such circumstances as do the mighty powers and elements of

the material world in their combination, when the liquid metals and liberated gases are commingling and exploding in the bowels of the earth. When the volcano roars and the earthquake shakes down towns and cities, you cannot then interpose, and say to Nature, “Be moderate, and effect your changes and revolutions more gently than this !” It is not in the elements of things, or in their laws, that such should be the case ; nor is it in those of our own being, when the tyranny of ages is to be heaved off from the breast of a nation that it may breathe freely ; when humanity starts up to a full sense of the enjoyment of its rights and dignity from a state of degradation—it is not, I say, in the nature of man that this should be done quietly.

“Great evils ask great passions to redress them,
And whirlwinds fittest scatter pestilence.”

Had the French taken counsel of more moderate persons, they would have made a nice little revolution, like that which occurred in England in 1688. Great care would have been taken with the change of persons to alter no principles. One set of people, perhaps, would have moved off from the possession of good things, and another set would have moved into their enjoyment, unless, indeed, the same parties had maintained their standing just by the change and transfer of their allegiance. There might have been a little incidental massacre, like that at Glencoe, or a bit of civil war, like that which occurred in Ireland, concluding with a treaty only made to be violated. A little toleration might have been established, and a good deal of penalty inflicted by the side of that toleration. The plan might have been introduced of ruling a country *through* a Parliament, instead of the old plan without a Parliament. A very gentle land-tax might have been laid by the aristocracy upon their own ample estates ; a system of corruption and influence might have been substituted for one of prerogative, and that mode of having recourse to public credit been resorted to, by which one generation makes all succeeding generations pay for its own follies, madness and extravagance. . . .

In looking at the French revolution, one thing should never be forgotten. The people were driven to it in the first instance. The principles which they laid down were the simplest and the broadest; such as human nature, left to itself everywhere recognises.

"A man's a man for a' that,"

we often say and sing, and no class objects at present to our doing so; and yet that was the principle of the French revolution. "All ye are brethren," is a Christian doctrine; and yet that was the principle of the French revolution. Clothe them in hateful colours as you may, you cannot strip from the eye of posterity the fact that the principles of the French revolution—the principles of liberty, equality, and human rights—are sacred and eternal principles belonging to all morality and religion. They were so judged at the time by men who had eyes to see and hearts to feel; by men like that pure, noble-minded genuine Christian philanthropist, Roscoe, of Liverpool, who hailed the annunciation of such principles with the whole fervour of his soul; and when the National Convention put forth its celebrated Declaration of Rights, invoked all the powers of nature to give it sanction.

Crimes, no doubt, there were—sanguinary and enormous crimes, perpetrated during the course of the French revolution. But, be it remembered, that these acts were done in self-defence. The revolution itself was completed peacefully, and no proof whatever is capable of being adduced, that a peaceably accomplished event it would not have remained had it been let alone. But the fact is, there was a ceaseless struggle for a counter-revolution—a struggle carried on continually within, and stimulated from without. The revolution was never secure for a day; there were always persons in different ranks of society plotting. Foreign gold was circulating there to bribe domestic treason; and all Europe in arms was thundering on the frontiers. Is it wonderful that crimes were committed in self-defence in the circumstances

in which they were placed? Blockade a man in his own house—bribe his servants—put gunpowder under his bed—set fire to his dwelling already surrounded by banditti—and then you must not be surprised if his conduct is *rather* extravagant, and he becomes somewhat violent. Let there be no exaggeration here. In describing this event, we speak as though the streets of Paris had for years and years flowed with blood. Much there was indeed shed of real noble blood: many fell under the guillotine who deserved statues raised to their honour, and a niche in history—many who, if they had lived in this country at no great distance of time, would have had their chance of being hanged under the reign of terror of William Pitt; for if the French literary, philosophic, and patriotic men suffered, we must not forget that our honest Hardy, and not only men of the shoemaking class, but that our Holcrofts, and Thelwalls, and Horne Tookes—our men of philosophy, literature, art, and genius—were also perilled, and it was by no virtue of the then ruling power that we did not commit some crimes as foul as any of those that stained the progress of the French revolution.

Having thus reviewed the war as antagonistic of the French revolution, and having regarded the events which were adjuncts to it, the child will naturally inquire after its consequences. "What was the use of this grand victory?" will be the question put to the teacher. Well, the battle of Waterloo replaced the Bourbons; and where are they now? The son of Monsieur Egalité is upon the throne of France, and sits there nominally as "the citizen king," by the voice of the people, and not "by the grace of God." The Bourbons reigned fifteen years, and those fifteen years of Bourbon rule required twenty-three years' hard fighting to obtain. For every hour which they reigned over France 100 lives had been sacrificed upon the battle-field, to say nothing of the tears and miseries and the horrors that attend a state of war, and the wretchedness which it propagates to the remotest distances. The reign of an

archangel would have been dearly purchased at such a cost as that.

[RIGHT HON. BENJAMIN DISRAELI.]

CHARACTER OF THE PRINCE CONSORT.

No person can be insensible of the fact that the House meets to-night under circumstances very much changed from those which have attended our assembling for many years. Of late, indeed for more than twenty years past, whatever may have been our personal rivalries and our party strifes, there was at least one sentiment in which we all acquiesced, and in which we all shared, and that was a sentiment of admiring gratitude to that throne whose wisdom and goodness so frequently softened the acerbities of our free public life, and so majestically represented the matured intelligence of an enlightened people. All that has changed. He is gone who was the comfort and support of that throne. It has been said that there is nothing which England so much appreciates as the fulfilment of duty. The prince whom we have lost not only was eminent for the fulfilment of his duty, but it was the fulfilment of the highest duty; and it was the fulfilment of the highest duty under the most difficult circumstances. Prince Albert was the consort of his Sovereign. He was the father of one who might be his Sovereign. He was the prime councillor of a realm, the political constitution of which did not even recognise his political existence. Yet, under these circumstances, so difficult and so delicate, he elevated even the throne by the dignity and purity of his domestic life. He framed, and partly accomplished, a scheme of education for the heir of England which proves how completely its august projector had contemplated the office of an English king. In the affairs of state, while his serene spirit and elevated position bore him above all the possible bias of our party life, he showed, upon every great occasion, all the resources, all the prudence, and all the sagacity of an

experienced and responsible statesman. I have presumed, sir, to touch upon three instances in which there was on the part of Prince Albert, the fulfilment of a duty of the highest character, under circumstances of the greatest difficulty. I will venture to touch upon another point of his character, equally distinguished by the fulfilment of duty; but in this instance the duty was not only fulfilled, but it was created. Although Prince Albert was adopted by this country, he was, after all, but a youth of tender years; yet such was the character of his mind that he at once observed that, notwithstanding all those great achievements which long centuries of internal concord and of public liberty had permitted the energy and enterprise of Englishmen to accomplish, there was still a great deficiency in our national character, and which, if neglected, might lead to the impairing not only of our social happiness, but even the sources of our public wealth,—and that was a deficiency of culture. But he was not satisfied in detecting the deficiency, he resolved to supply it. His plans were deeply laid; they were maturely considered, and notwithstanding the obstacles which they encountered, I am prepared to say they were eminently successful. What might have been his lot had his term completed that which is ordained as the average life of man, it may be presumption to predict. Perhaps he would have impressed upon his age not only his character but his name; but this I think posterity will acknowledge, that he heightened the intellectual and moral standard of this country, that he extended and expanded the sympathies of all classes, and that he most beneficially adapted the productive powers of England to the inexhaustible resources of science and art. It is sometimes deplored by those who loved and admired him, that he was thwarted occasionally in his enterprises, and that he was not duly appreciated in his works. These, however, are not circumstances for regret but for congratulation. They prove the leading and original mind which so long and so advantageously laboured for this country. Had he not encountered

these obstacles, had he not been subject to occasional distrust and misrepresentation, it would only have proved that he was a man of ordinary mould and temper. Those who move must change, and those who change must necessarily disturb and alarm prejudices; and what he encountered was only a demonstration that he was a man superior to his age, and admirably adapted to carry out the work he had undertaken. Sir, there is one point, and one point only, on which I would presume for a moment to dwell; and it is not for the sake of you, sir, whom I am now addressing, or for the generation to which we belong, but it is that those who come after us may not misapprehend the nature of this illustrious man. Prince Albert was not a patron. He was not one of those who, by their smiles and by their gold, reward excellence or stimulate exertion. His contributions to the cause of progress and improvement were far more powerful and far more precious. He gave to it his thought, his time, his toil: he gave to it his life. I see in this House many gentlemen—on both sides and in different parts of it—who occasionally entered with the Prince at those council boards where they conferred and decided upon the great undertakings with which he was connected; and I ask them, without the fear of a denial, whether he was not the leading spirit—whether his was not the mind that foresaw the difficulty, and his the resources that supplied the remedy—whether his was not the courage to overcome apparently insurmountable obstacles, and whether everyone who worked with him did not feel that he was the real originator of those great plans of improvement which they contributed to carry out. Sir, we have been asked to-night to condole with the Crown in this great calamity. That is no easy office. To condole in general is the office of those who, without the pale of sorrow, feel for the sorrowing; but in this instance the country is as heart-stricken as its Queen. Yet, in the mutual sensibilities of a Sovereign and a people there is something ennobling, something that elevates the spirit beyond the ordinary claim of earthly sorrow. The counties,

and cities, and corporations of the realm, and those illustrious institutions of learning, of science, of art, and of skill, of which he was the highest ornament and the inspiring spirit, have bowed before the throne under this great calamity. It does not become the Parliament of the country to be silent. The expression of our feelings may be late, but even in that lateness some propriety may be observed if to-night we sanction the expression of the public sorrow, and ratify, as it were, the record of a nation's woe. It is with these feelings that I shall support the address in answer to the speech from the throne.

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[WENDELL PHILLIPS.]

#### THE ANTI-SLAVERY AGITATION IN AMERICA.

MEN blame us for the bitterness of our language and the personality of our attacks. It results from our position. The great mass of the people can never be made to stay and argue a long question. They must be made to feel it, through the hides of their idols. When you have launched your spear into the rhinoceros hide of a Webster or a Benton, every Whig and Democrat feels it. It is on this principle that every reform must take for its text the mistakes of great men. God gives us great scoundrels for texts to anti-slavery sermons. See to it, when Nature has provided you a monster like Webster, that you exhibit him—himself a whole menagerie—throughout the country. It is not often, in the wide world's history, that you see a man so lavishly gifted by nature, and called, in the concurrence of events, to a position like that which he occupied on the 7th of March, surrender his great power, and quench the high hopes of his race. No man, since the age of Luther, has ever held in his hand so palpably, the destinies and character of a mighty people. He stood like the Hebrew prophet betwixt the living and the dead. He had but to have upheld the cross of common truth and honesty, and the black dis-

honour of two hundred years would have been effaced for ever. He bowed his vassal head to the temptations of the flesh and of lucre. He gave himself up into the lap of the Delilah of slavery, for the mere promise of a nomination, and the greatest hour of the age was bartered away,—not for a mess of pottage, but for the *promise* of a mess of pottage,—a promise, thank God! which is to be broken. I say it is not often that Providence permits the eyes of twenty millions of thinking people to behold the fall of another Lucifer, from the very battlements of Heaven, down into that “lower deep of the lowest deep” of hell. On such a text, how effective should be the sermon!

Let us see to it, that in spite of the tenderness of American prejudice, in spite of the morbid charity that would have us rebuke the sin, but spare the sinner, in spite of this effeminate Christianity, that would let millions pine, lest one man's feelings be injured,—let us see to it, friends, that we be “harsh as truth and uncompromising as justice;” remembering always, that every single man set against this evil may be another Moses, every single thought you launch may be the thunders of another Napoleon from the steps of another St. Roche; remembering that we live not in an age of individual despotism, when a Charles the Fifth could set up or put down the slave-trade, but surrounded by twenty millions, whose opinion is omnipotent,—that the hundred gathered in a New England school-house may be the hundred who shall teach the rising men of the other half of the continent, and stereotype Freedom on the banks of the Pacific; remembering and worshipping reverentially the great American idea of the omnipotence of “thinking men,” of the “sentiment of justice,” against which no throne is potent enough to stand, no Constitution sacred enough to endure. Remember this, when you go to an anti-slavery gathering in a school-house, and know that, weighed against its solemn purpose, its terrible resolution, its earnest thought, Webster himself, and all huxtering statesmen, in the opposite

scale, shall kick the beam. Worshipping the tongue let us be willing, at all times, to be known throughout the community as the all-talk party. The age of bullets is over. The age of men armed in mail is over. The age of thrones has gone by. The age of statesmen—God be praised! *such* statesmen—is over. The age of thinking men has come. With the aid of God, then, every man I can reach I will set *thinking* on the subject of slavery. The age of reading men has come. I will try to imbue every newspaper with Garrisonianism. The age of the masses has come. Now, Daniel Webster counts one. Give him joy of it!—but the “rub-a-dub agitation” counts at least twenty,—nineteen better. Nineteen, whom no chance of nomination tempts to a change of opinions once a twelvemonth; who need no Kossuth advent to recall them to their senses.

What I want to impress you with is the great weight that is attached to the opinion of everything that can call itself a man. Give me anything that walks erect, and can read, and he shall count one in the millions of the Lord's sacramental host, which is yet to come up and trample all oppression in the dust. The weeds poured forth in nature's lavish luxuriance, give them but time, and their tiny roots shall rend asunder the foundations of palaces, and crumble the Pyramids to the earth. We may be weeds in comparison with these marked men; but in the lavish luxuriance of that nature which has at least allowed us to be “thinking, reading men,” I learn, Webster being my witness, that there is no throne potent enough to stand against us. It is morbid enthusiasm this that I have. Grant it. But they tell us that this heart of mine, which beats so unintermittedly in the bosom, if its force could be directed against a granite pillar, would wear it to dust in the course of a man's life. Your Capitol, Daniel Webster, is marble, but the pulse of every humane man is beating against it. God will give us time, and the pulses of men shall beat it down. Take the mines, take the Har

wich fishing-skiffs, take the Lowell mills, take all the coin and the cotton, still the day must be ours, thank God, for the hearts—the hearts are on our side!

There is nothing stronger than human prejudice. A crazy sentimentalism like that of Peter the Hermit hurled half of Europe upon Asia, and changed the destinies of kingdoms. We may be crazy. Would to God he would make us all crazy enough to forget for one moment the cold deductions of intellect, and let these hearts of ours beat, beat, beat, under the promptings of a common humanity! They have put wickedness into the statute-book, and its destruction is just as certain as if they had put gunpowder under the Capitol. That is my faith. That it is which turns my eye from the ten thousand newspapers, from the forty thousand pulpits; from the millions of Whigs, from the millions of Democrats, from the might of sect, from the marble government, from the iron army, from the navy riding at anchor, from all that we are accustomed to deem great and potent,—turns it back to the simplest child or woman, to the first murmured protest that is heard against bad laws. I recognise in it the great future, the first rumblings of that volcano destined to overthrow these mighty preparations, and bury in the hot lava of its full excitement all this laughing prosperity which now rests so secure on its side.

All hail, Public Opinion! To be sure, it is a dangerous thing under which to live. It rules to-day in the desire to obey all kinds of laws, and takes your life. It rules again in the love of liberty, and rescues Shadrach from Boston Court-House. It rules to-morrow in the manhood of him who loads the musket to shoot down—God be praised!—the man-hunter, Gorsuch. It rules in Syracuse, and the slave escapes to Canada. It is our interest to educate this people in humanity, and in deep reverence for the rights of the lowest and humblest individual that makes up our numbers. Each man here, in fact, holds his property and his life dependent on the constant pre-

sence of an agitation like this of anti-slavery. Eternal vigilance is the price of liberty: power is ever stealing from the many to the few. The manna of popular liberty must be gathered each day, or it is rotten. The living sap of to-day outgrows the dead rind of yesterday. The hand intrusted with power, becomes either from human depravity or *esprit de corps*, the necessary enemy of the people. Only by continual oversight can the democrat in office be prevented from hardening into a despot: only by unintermitted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered in material prosperity. All clouds, it is said, have sunshine behind them, and all evils have some good result; so slavery, by the necessity of its abolition, has saved the freedom of the white race from being melted in the luxury or buried beneath the gold of its own success. Never look, therefore, for an age when the people can be quiet and safe. At such times Despotism, like a shrouding mist, steals over the mirror of Freedom. The Dutch, a thousand years ago, built against the ocean their bulwarks of willow and mud. Do they trust to that? No. Each year the patient, industrious peasant gives so much time from the cultivation of his soil and the care of his children to stop the breaks and replace the willow which insects have eaten, that he may keep the land his fathers rescued from the water, and bid defiance to the waves that roar above his head, as if demanding back the broad fields man has stolen from their realm.

Some men suppose that, in order to the people's governing themselves, it is only necessary, as Fisher Ames said, that the "Rights of Man be printed, and that every citizen have a copy." As the Epicureans, two thousand years ago, imagined God a being who arranged this marvellous machinery, set it going, and then sunk to sleep. Republics exist only on the tenure of being constantly agitated. The anti-slavery agitation is an important, nay, an essential part of the machinery of the state. It is not a disease nor a medi-

cine. No ; it is the normal state,—the normal state of the nation. & Never, to our latest posterity, can we afford to do without prophets, like Garrison, to stir up the monotony of wealth, and re-awake the people to the great ideas that are constantly fading out of their minds,—to trouble the waters, that there may be health in their flow. Every government is always growing corrupt. Every Secretary of State is, by the very necessity of his position, an apostate. I mean what I say. He is an enemy to the people, of necessity, because the moment he joins the government, he gravitates against that popular agitation which is the life of a republic. A republic is nothing but a constant overflow of lava. The principles of Jefferson are not up to the principles of to-day. It was well said of Webster, that he knows well the Hancock and Adams of 1776, but he does not know the Hancocks and Adamases of to-day. The republic which sinks to sleep, trusting to constitutions and machinery, to politicians and statesmen, for the safety of its liberties, never will have any. The people are to be waked to a new effort, just as the Church has to be regenerated in each age. The anti-slavery agitation is a necessity of each age, to keep ever on the alert this faithful vigilance, so constantly in danger of sleep. We must live like our Puritan fathers, who always went to church, and sat down to dinner, when the Indians were in their neighbourhood, with their musket-lock on the one side and a drawn sword on the other.

If I had time or voice to-night, I might proceed to a further development of this idea, and I trust I could make it clear, which I fear I have not yet done. To my conviction, it is Gospel truth, that, instead of the anti-slavery agitation being an evil, or even the unwelcome cure of a disease in this government, the youngest child that lives may lay his hand on the youngest child that his grey hairs shall see, and say : "The agitation was commenced when the Declaration of Independence was signed ; it took its second tide when the Anti-slavery Declaration was signed in 1833,—a movement, not

the cure, but the diet of a free people,—not the homœopathic or the allopathic dose to which a sick land has recourse, but the daily cold water and the simple bread, the daily diet and absolute necessity, the manna of a people wandering in the wilderness." There is no Canaan in politics. As health lies in labour, and there is no royal road to it but through toil, so there is no republican road to safety but in constant distrust. "In distrust," said Demosthenes, "are the nerves of the mind." Let us see to it that these sentinel nerves are ever on the alert. If the Alps, piled in cold and still sublimity, be the emblem of Despotism, the ever-restless ocean is ours, which, girt within the eternal laws of gravitation, is pure only because never still.—*Wendell Phillips's Speech at the Boston Anti-slavery Society, 1852.*

[ABRAHAM LINCOLN, PRESIDENT OF THE UNITED STATES. 1809—1865.]

### LAST INAUGURAL ADDRESS.

*March 4th, 1865.*

FELLOW-COUNTRYMEN : At this second appearing to take the oath of the presidential office, there is less occasion for an extended address than there was at the first. Then, a statement, somewhat in detail, of a course to be pursued, seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself ; and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it—all sought to avert it. While



the inaugural address was being delivered from this place, devoted altogether to *saving* the Union without war, insurgent agents were in the city seeking to *destroy* it without war—seeking to dissolve the Union, and divide the effects, by negotiation. Both parties deprecated war; but one of them would *make* war rather than let the nation survive; and the other would *accept* war rather than let it perish. And the war came.

One-eighth of the whole population were coloured slaves, not distributed generally over the Union, but localised in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union, even by war; while the government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the *cause* of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be an-

swered—that of neither has been answered fully. The Almighty has His own purposes. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." If we shall suppose that American slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him! Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and a lasting peace among ourselves, and with all nations.

## SECTION VIII.

## POLITICAL.

[SIR JOHN CHEKE. 1514-1557.]

A REMONSTRANCE WITH THE  
REVOLUTIONISTS AND LEV-  
ELLERS OF HIS TIME.

YE pretend to a commonwealth. How amend ye it by killing of gentlemen, by spoiling of gentlemen, by imprisoning of gentlemen? Why should ye hate them for their riches, or for their rule? Rule, they never took so much in hand as ye do now. They never resisted the king, never withstood his council, be faithful at this day, when ye be faithless, not only to the king, whose subjects ye be, but also to your lords, whose tenants ye be. Is this your true duty—in some of homage, in most of fealty, in all of allegiance—to leave your duties, go back from your promises, fall from your faith, and, contrary to law and truth, to make unlawful assemblies, ungodly companies, wicked and detestable camps, to disobey your betters.

If riches offend you, because ye would have the like, then think that to be no commonwealth, but envy to the commonwealth. Envy it is to appair another man's estate, without the amendment of your own; and to have no gentlemen, because ye be none yourselves, is to bring down an estate, and to mend none. Would ye have all alike rich? That is the overthrow of all labour, and utter decay of work in this realm. For, who will labour more, if, when he hath gotten more, the idle shall by lust, without right, take what him list from him, under pretence of equality with him? This is the

bringing in of idleness, which destroyeth the commonwealth, and not the amendment of labour, which maintaineth the commonwealth. If there should be such equality, then ye take all hope away from yours, to come to any better estate than you now leave them. And as many mean men's children come honestly up, and are great succour to all their stock, so should none be hereafter holpen by you. But because you seek equality, whereby all cannot be rich, ye would that belike, whereby every man should be poor. And think beside, that riches and inheritance be God's providence, and given to whom of his wisdom he thinketh good.—*The Hurt of Sedition.*

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[JOHN MILTON. 1608-1674.]AGAINST THE CENSORSHIP OF
THE PRESS.*An Appeal to the Lords and Commons of
England.*

I DENY not but that it is of the greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul whose progeny they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as

vigorously productive, as those fabulous dragons' teeth; and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life. 'Tis true no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary, therefore, what persecution we raise against the living labours of public men, how spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a kind of martyrdom; and if it extend to the whole impression a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at that ethereal and soft essence, the breath of reason itself, slays an immortality rather than a life.

Wholesome meats to a vitiated stomach differ little or nothing from unwholesome; and best books to a naughty mind are not unapplicable to occasions of evil. Bad meats will scarce breed good nourishment in the healthiest concoction; but herein the difference is of bad books, that they to a discreet and judicious reader serve in many respects to discover, to confute, to forewarn, and to illustrate. Good and evil, we know, in the field of this world grow up together almost inseparably; and the knowledge of good is so involved and interwoven with the knowledge of evil, and in so many cunning resemblances hardly to be discerned, that those confused seeds which were imposed upon Psyche as an incessant labour to cull out, and sort asunder, were not more intermixed. It was from out the rind of one apple tasted, that the

knowledge of good and evil, as two twins cleaving together, leaped forth into the world. And perhaps this is that doom which Adam fell into of knowing good and evil, that is to say, of knowing good by evil. As therefore the state of man now is, what wisdom can there be to choose, what continence to forbear, without the knowledge of evil? He that can apprehend and consider vice, with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true way-faring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather: that which purifies us is trial, and trial is by what is contrary. That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure; her whiteness is but an excremental whiteness: which was the reason why our sage and serious poet, Spenser (whom I dare be known to think a better teacher than Scotus or Aquinas), describing true temperance under the person of Guion, brings him in with his Palmer through the cave of Mammon and the bower of earthly bliss, that he might see and know, and yet abstain. Since, therefore, the knowledge and survey of vice is in this world so necessary to the constituting of human virtue, and the scanning of error to the confirmation of truth, how can we more safely, and with less danger, scout into the regions of sin and falsity, than by reading all manner of tractates, and hearing all manner of reason?

I lastly proceed, from the no good it can do, to the manifest hurt it causes, in being first the greatest discouragement and affront that can be offered to learning and to learned men. It was a complaint and lamentation of prelates, upon every least breath of a motion to remove

pluralities, and to distribute more equally church revenues, that then all learning would be for ever dashed and discouraged. But as for that opinion, I never found cause to think that the tenth part of learning stood or fell with the clergy; nor could I ever but hold it for a sordid and unworthy speech of any churchman who had a competency left him. If, therefore, ye be loth to dishearten utterly and discontent, not the mercenary crew and false pretenders to learning, but the free and ingenious sort of such as evidently were born to study and love learning for itself, not for lucre, or any other end, but the service of God and of truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be the reward of those whose published labours advance the good of mankind; then know, that so far to distrust the judgment and honesty of one who has but a common repute in learning, and never yet offended, as not to count him fit to print his mind without a tutor and examiner, lest he should drop a schism, or something of corruption, is the greatest displeasure and indignity, to a free and knowing spirit, that can be put upon him. What advantage is it to be a man, over it is to be a boy at school, if we have only escaped the fœcula to come under the fœcuse of an impetratur?—if serious and elaborate writings, as if they were no more than the theme of a grammar lad under his pedagogue, must not be uttered without the cursory eyes of a temporising and extemporising licenser? He who is not trusted with his own actions, his drift not being known to be evil, and standing to the hazard of law and penalty, has no great argument to think himself reputed in the commonwealth wherein he was born for other than a fool or a foreigner. When a man writes to the world, he summons up all his reason and deliberation to assist him; he searches, meditates, is industrious, and likely consults and confers with his judicious friends; after all which is done, he takes himself to be informed in what he writes, as well as any that writ before him; if in this, the

most consummate act of his fidelity and ripeness, no years, no industry, no former proof of his abilities can bring him to that state of maturity, as not to be still mistrusted and suspected, unless he carry all his considerate diligence, all his midnight watchings, and expense of Palladian oil, to the hasty view of an unleisured licenser, perhaps much his younger, perhaps far his inferior in judgment, perhaps one who never knew the labour of book-writing; and if he be not repulsed, or slighted, must appear in print like a puny with his guardian, and his censor's hand on the back of his title, to be his bail and surety that he is no idiot or seducer; it cannot be but a dishonour and derogation to the author, to the book, to the privilege and dignity of learning. . . . And how can a man teach with authority, which is the life of teaching; how can he be a doctor in his book, as he ought to be, or else had better be silent, whenas all he teaches, all he delivers, is but under the tuition, under the correction of his patriarchal licenser, to blot or alter what precisely accords not with the hide-bound humour which he calls his judgment. } When every acute reader, upon the first sight of a pedantic license, will be ready with these like words to ding the book a quoit's distance from him, I hate a pupil teacher, I endure not an instructor that comes to me under the wardship of an overseeing fist. . . .

And lest some should persuade ye, Loris and Commons, that these arguments of learned men's discouragement at this your order are mere flourishes, and not real, I could recount what I have seen and heard in other countries, where this kind of inquisition tyrannises; when I have sat among their learned men (for that honour I had), and been counted happy to be born in such a place of philosophic freedom, as they supposed England was, while themselves did nothing but bemoan the servile condition into which learning amongst them was brought; that this was it which had damped the glory of Italian wits; that nothing had been there written now these many years but flattery and fustian.

There it was that I found and visited the famous Galileo, grown old, a prisoner to the inquisition, for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought. And though I knew that England then was groaning loudest under the prelatical yoke, nevertheless I took it as a pledge of future happiness that other nations were so persuaded of her liberty. Yet it was beyond my hope that those worthies were then breathing in her air, who should be her leaders to such a deliverance, as shall never be forgotten by any revolution of time that this world hath to finish.

Lords and Commons of England! consider what nation it is whereof ye are, and whereof ye are the governors; a nation not slow and dull, but of a quick, ingenious, and piercing spirit; acute to invent, subtle and sinewy to discourse, not beneath the reach of any point that human capacity can soar to. . . . Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means. . . .

Though all the winds of doctrine were at loose to play upon the earth, so Truth be in the field, we do injuriously, by licensing and prohibiting, to misdoubt her strength. Let her and falsehood grapple; whoever knew Truth put to the worse in a free and open encounter? Her confuting is the best and surest suppressing. He who hears what praying there is for light and clear knowledge to be sent down among us, would think of other matters to be constituted beyond the discipline of Geneva, framed and fabricated already to our hands. Yet when the new light which we beg for shines in upon us, there be who envy and oppose, if it come not first in at their easements. What a collusion is this,

whenas we are exhorted by the wise man to use diligence, "to seek for wisdom as for hidden treasures," early and late, that another order shall enjoin us to know nothing but by statute! When a man hath been labouring the hardest labour in the deep mines of knowledge, hath furnished out his findings in all their equipage, drawn forth his reasons, as it were a battle ranged, scattered and defeated all objections in his way, calls out his adversary into the plain, offers him the advantage of wind and sun, if he please, only that he may try the matter by dint of argument; for his opponents then to skulk, to lay ambushments, to keep a narrow bridge of licensing where the challenger should pass, though it be valour enough in soldiership, is but weakness and cowardice in the wars of Truth. For who knows not that Truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensings, to make her victorious; those are the shifts and the defences that error uses against her power; give her but room, and do not bind her when she sleeps.

TRUTH.

TRUTH, indeed, came once into the world with her Divine Master, and was a perfect shape, most glorious to look on; but when He ascended, and His apostles after him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces and scattered them to the four winds. From that time, ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they could find them. We have not yet found them all, Lords and Commons, nor ever shall do, till her master's second coming; he shall bring together every joint and member, and mould them into an immortal feature of loveliness and perfection.—*Arcoposita.*

[ALGERNON SIDNEY. 1621—1683.]

ON THE ORIGIN OF GOVERNMENT AND THE GROWTH OF LIBERTY.

SUCH as enter into society must, in some degree, diminish their liberty. Reason leads them to this. No one man or family is able to provide that which is requisite for their convenience or security, whilst every one has an equal right to everything, and none acknowledges a superior to determine the controversies that upon such occasions must continually arise, and will probably be so many and great, that mankind cannot bear them. Therefore, though I do not believe that Bellarmine said a commonwealth could not exercise its power; for he could not be ignorant, that Rome and Athens did exercise theirs, and that all the regular kingdoms in the world are commonwealths; yet there is nothing of absurdity in saying, that man cannot continue in the perpetual and entire fruition of the liberty that God hath given him. The liberty of one is thwarted by that of another: and whilst they are all equal, none will yield to any, otherwise than by a general consent. This is the ground of all just governments; for violence or fraud can create no right; and the same consent gives the form to them all, how much soever they differ from each other. Some small numbers of men, living within the precincts of one city, have, as it were, cast into a common stock the right which they had of governing themselves and children, and, by common consent joining in one body, exercised such power over every single person as seemed beneficial to the whole; and this men call perfect democracy. Others choose rather to be governed by a select number of such as most excelled in wisdom and virtue; and this, according to the signification of the word, was called aristocracy; or when one man excelled all others, the government was put into his hands, under the name of monarchy. But the wisest, best, and far the greatest part of mankind, rejecting these simple

species, did form governments mixed or composed of the three, as shall be proved hereafter, which commonly received their respective denomination from the part that prevailed, and did deserve praise or blame as they were well or ill proportioned.

It were a folly hereupon to say, that the liberty for which we contend is of no use to us, since we cannot endure the solitude, barbarity, weakness, want, misery, and dangers that accompany it whilst we live alone, nor can enter into a society without resigning it; for the choice of that society, and the liberty of framing it according to our own wills, for our own good, is all we seek. This remains to us whilst we form governments, that we ourselves are judges how far it is good for us to recede from our natural liberty; which is of so great importance, that from thence only we can know whether we are freemen or slaves; and the difference between the best government and the worst doth wholly depend on a right or wrong exercise of that power. If men are naturally free, such as have wisdom and understanding will always frame good governments; but if they are born under the necessity of a perpetual slavery, no wisdom can be of use to them; but all must for ever depend on the will of their lords, how cruel, mad, proud, or wicked soever they be. . . .

The Grecians, amongst others who followed the light of reason, knew no other original title to the government of a nation, than that wisdom, valour, and justice, which was beneficial to the people. These qualities gave beginning to those governments which we call *Heroum Regna* [the governments of the Heroes]; and the veneration paid to such as enjoyed them, proceeded from a grateful sense of the good received from them; they were thought to be descended from the gods, who in virtue and beneficence surpassed other men: the same attended their descendants, till they came to abuse their power, and by their vices showed themselves like to, or worse than, others, who could best perform their duty.

Upon the same grounds we may con-

clude, that no privilege is peculiarly annexed to any form of government ; but that all magistrates are equally the ministers of God, who perform the work for which they are instituted ; and that the people which institutes them may proportion, regulate, and terminate their power as to time, measure, and number of persons, as seems most convenient to themselves, which can be no other than their own good. For it cannot be imagined that a multitude of people should send for Numa, or any other person to whom they owed nothing, to reign over them, that he might live in glory and pleasure ; or for any other reason, than that it might be good for them and their posterity. This shows the work of all magistrates to be always and everywhere the same, even the doing of justice, and procuring the welfare of those that create them. This we learn from common sense : Plato, Aristotle, Cicero, and the best human authors, lay it as an immovable foundation, upon which they build their arguments relating to matters of that nature.

—*Discourses on Governing.*

[DR. GEORGE BERKELEY, BISHOP OF CLOYNE.
1684—1753.]

AGAINST INORDINATE SPECULATION. — INDUSTRY THE ONLY TRUE SOURCE OF WEALTH.

INDUSTRY is the natural sure way to wealth ; this is so true, that it is impossible an industrious free people should want the necessities and comforts of life, or an idle enjoy them under any form of government. Money is so far useful to the public, as it promoteth industry, and credit having the same effect, is of the same value with money ; but money or credit circulating through a nation from hand to hand, without producing labour and industry in the inhabitants, is direct gaming.

It is not impossible for cunning men to make such plausible schemes, as may draw those who are less skilful into their own and the public ruin. But surely there

is no man of sense and honesty but must see and own, whether he understands the game or not, that it is an evident folly for any people, instead of prosecuting the old honest methods of industry and frugality, to sit down to a public gaming-table and play off their money one to another.

The more methods there are in a state for acquiring riches without industry or merit, the less there will be of either in that state : this is as evident as the ruin that attends it. Besides, when money is shifted from hand to hand in such a blind fortuitous manner, that some men shall from nothing acquire in an instant vast estates, without the least desert ; while others are as suddenly stripped of plentiful fortunes, and left on the parish by their own avarice and credulity, what can be hoped for on the one hand but abandoned luxury and wantonness, or on the other but extreme madness and despair !

In short, all projects for growing rich by sudden and extraordinary methods, as they operate violently on the passions of men, and encourage them to despise the slow moderate gains that are to be made by an honest industry, must be ruinous to the public, and even the winners themselves will at length be involved in the public ruin. . . .

God grant the time be not near when men shall say, "This island was once inhabited by a religious, brave, sincere people, of plain, uncorrupt manners, respecting inbred worth rather than titles and appearances, assertors of liberty, lovers of their country, jealous of their own rights, and unwilling to infringe the rights of others ; improvers of learning and useful arts, enemies to luxury, tender of other men's lives, and prodigal of their own ; inferior in nothing to the old Greeks or Romans, and superior to each of those people in the perfections of the other. Such were our ancestors during their rise and greatness ; but they degenerated, grew servile flatterers of men in power, adopted Epicurean notions, became venal, corrupt, injurious, which drew upon them the hatred of God and man, and occasioned their final ruin."—*Essay towards preventing the ruin of Great Britain.*

[ADAM SMITH. 1723—1790.]

THE DIVISION OF LABOUR.

OBSERVE the accommodation of the most common artificer or day-labourer in a civilised and thriving country, and you will perceive that the number of people, of whose industry a part, though but a small part, has been employed in procuring him this accommodation, exceeds all computation. The woollen coat, for example, which covers the day-labourer, as coarse and rough as it may appear, is the produce of the joint labour of a great multitude of workmen. The shepherd, the sorter of the wool, the wool-comber or carder, the dyer, the scribbler, the spinner, the weaver, the fuller, the dresser, with many others, must all join their different arts in order to complete even this homely production. How many merchants and carriers, besides, must have been employed in transporting the materials from some of those workmen to others, who often live in a very distant part of the country! How much commerce and navigation in particular, how many ship-builders, sailors, sail-makers, rope-makers, must have been employed in order to bring together the different drugs made use of by the dyer, which often come from the remotest corners of the world! What a variety of labour, too, is necessary in order to produce the tools of the meanest of those workmen! To say nothing of such complicated machines as the ship of the sailor, the mill of the fuller, or even the loom of the weaver, let us consider only what a variety of labour is requisite in order to form that very simple machine, the shears with which the shepherd clips the wool. The miner, the builder of the furnace for smelting the ore, the feller of the timber, the burner of the charcoal to be made use of in the smelting-house, the brick-maker, the bricklayer, the workmen who attend the furnace, the millwright, the forger, the smith, must all of them join their different arts in order to produce them. Were we to examine in the same manner all the different parts of his dress and household furniture, the coarse linen

shirt which he wears next his skin, the shoes which cover his feet, the bed which he lies on, and all the different parts which compose it, the kitchen-grate at which he prepares his victuals, the coals which he makes use of for that purpose, dug from the bowels of the earth, and brought to him, perhaps, by a long sea and a long land carriage, all the other utensils of his kitchen, all the furniture of his table, the knives and forks, the earthen or pewter plates upon which he serves up and divides his victuals, the different hands employed in preparing his bread and his beer, the glass window which lets in the heat and the light, and keeps out the wind and the rain, with all the knowledge and art requisite for preparing that beautiful and happy invention, without which these northern parts of the world could scarce have afforded a very comfortable habitation, together with the tools of all the different workmen employed in producing those different conveniences; if we examine, I say, all these things, and consider what a variety of labour is employed about each of them, we shall be sensible that, without the assistance and co-operation of many thousands, the very meanest person in a civilised country could not be provided, even according to, what we very falsely imagine, the easy and simple manner in which he is commonly accommodated. Compared, indeed, with the more extravagant luxury of the great, his accommodation must no doubt appear extremely simple and easy; and yet it may be true, perhaps, that the accommodation of a European prince does not always so much exceed that of an industrious and frugal peasant, as the accommodation of the latter exceeds that of many an African king, the absolute masters of the lives and liberties of ten thousand naked savages. — *The Wealth of Nations.*

[SIR WILLIAM BLACKSTONE. 1723—1780.]

THE ORIGIN OF THE RIGHT OF PROPERTY.

In the beginning of the world, we ar-

informed by holy writ, the all-bountiful Creator gave to man "dominion over all the earth, and over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This is the only true and solid foundation of man's dominion over external things, whatever airy metaphysical notions may have been started by fanciful writers upon this subject. The earth, therefore, and all things therein, are the general property of all mankind, exclusive of other beings, from the immediate gift of the Creator. And while the earth continued bare of inhabitants, it is reasonable to suppose that all was in common among them, and that every one took from the public stock to his own use such things as his immediate necessities required.

These general notions of property were then sufficient to answer all the purposes of human life; and might, perhaps, still have answered them, had it been possible for mankind to have remained in a state of primeval simplicity; as may be collected from the manners of many American nations, when first discovered by the Europeans; and from the ancient method of living among the first Europeans themselves, if we may credit either the memorials of them preserved in the golden age of the poets, or the uniform accounts given by historians of those times wherein *erant omnia communia et indivisa omnibus, veluti unum cunctis patrimonium esset*. Not that this communion of good seems ever to have been applicable, even in the earliest ages, to aught but the substance of the thing, nor could be extended to the use of it. For, by the law of nature and reason, he who first began to use it acquired therein a kind of transient property, that lasted so long as he was using it, and no longer; or, to speak with greater precision, the right of possession continued for the same time only that the act of possession lasted. Thus the ground was in common, and no part of it was the permanent property of any man in particular; yet, whoever was in the occupation of any determinate spot of it, for rest, for shade, or the like, acquired for the time a sort of ownership, from

which it would have been unjust, and contrary to the law of nature, to have driven him by force; but the instant that he quitted the use or occupation of it, another might seize it without injustice. Thus, also a vine or other tree might be said to be in common, as all men were equally entitled to its produce; and yet any private individual might gain the sole property of the fruit, which he had gathered for his own repast; a doctrine well illustrated by Cicero, who compares the world to a great theatre, which is common to the public, and yet the place which any man has taken is for the time his own.

But when mankind increased in number, craft, and ambition, it became necessary to entertain conceptions of more permanent dominion; and to appropriate to individuals not the immediate use only, but the very substance of the thing to be used. Otherwise, innumerable tumults must have arisen, and the good order of the world been continually broken and disturbed, while a variety of persons were striving who should get the first occupation of the same thing, or disputing which of them had actually gained it. As human life also grew more and more refined, abundance of conveniences were devised to render it more easy, commodious, and agreeable, as habitations for shelter and safety, and raiment for warmth and decency. But no man would be at the trouble to provide either, so long as he had only a usufructuary property in them, which was to cease the instant that he quitted possession; if, as soon as he walked out of his tent, or pulled off his garment, the next stranger who came by would have a right to inhabit the one, and to wear the other. In the case of habitations, in particular, it was natural to observe, that even the brute creation, to whom everything else was in common, maintained a kind of permanent property in their dwellings, especially for the protection of their young; that the birds of the air had nests, and the beasts of the field had caverns, the invasion of which they esteemed a very flagrant injustice, and would sacrifice their lives to preserve

them. Hence a property was soon established in every man's house and homestead, which seem to have been originally mere temporary huts or movable cabins, suited to the design of Providence for more speedily peopling the earth, and suited to the wandering life of their owners, before any extensive property in the soil or ground was established. And there can be no doubt but that movables of every kind became sooner appropriated than the permanent substantial soil; partly because they were more susceptible of a long occupancy, which might be continued for months together without any sensible interruption, and at length by usage ripen into an established right; but principally because few of them could be fit for use, till improved and ameliorated by the bodily labour of the occupant; which bodily labour, bestowed upon any subject which before lay in common to all men, is universally allowed to give the fairest and most reasonable title to an exclusive property therein.

The article of food was a more immediate call, and therefore a more early consideration. Such as were not contented with the spontaneous product of the earth, sought for a more solid refreshment in the flesh of beasts, which they obtained by hunting. But the frequent disappointments incident to that method of provision, induced them to gather together such animals as were of a more tame and sequacious nature; and to establish a permanent property in their flocks and herds, in order to sustain themselves in a less precarious manner, partly by the milk of the dams, and partly by the flesh of the young. The support of these their cattle made the article of water also a very important point. And therefore the book of Genesis (the most venerable monument of antiquity, considered merely with a view to history) will furnish us with frequent instances of violent contentions concerning wells, the exclusive property of which appears to have been established in the first digger or occupant, even in such places where the ground and herbage remained yet in common. Thus we find Abraham, who

was but a sojourner, asserting his right to a well in the country of Abimelech, and exacting an oath for his security, "because he had digged that well." And Isaac, about ninety years afterwards, reclaimed this his father's property; and after much contention with the Philistines, was suffered to enjoy it in peace.

All this while the soil and pasture of the earth remained still in common as before, and open to every occupant; except perhaps in the neighbourhood of towns, where the necessity of a sole and exclusive property in lands (for the sake of agriculture) was earlier felt, and therefore more readily complied with. Otherwise, when the multitude of men and cattle had consumed every convenience on one spot of ground, it was deemed a natural right to seize upon and occupy such other lands as would more easily supply their necessities. This practice is still retained among the wild and uncultivated nations that have never been formed into civil states, like the Tartars and others in the East, where the climate itself, and the boundless extent of their territory, conspire to retain them still in the same savage state of vagrant liberty which was universal in the earliest ages, and which Tacitus informs us continued among the Germans till the decline of the Roman Empire. We have also a striking example of the same kind in the history of Abraham and his nephew Lot. When their joint substance became so great that pasture and other conveniences grew scarce, the natural consequence was that a strife arose between their servants, so that it was no longer practicable to dwell together. This contention Abraham thus endeavoured to compose: "Let there be no strife, I pray thee, between thee and me. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." This plainly implies an acknowledged right in either to occupy whatever ground he pleased, that was not pre-occupied by other tribes. "And Lot lifted up his eyes, and beheld all the

plain of Jordan, that it was well watered everywhere, even as the garden of the Lord. Then Lot chose him all the plain of Jordan; and Lot journeyed east, and Abraham dwelled in the land of Canaan."

Upon the same principle was founded the right of migration, or sending colonies to find out new habitations, when the mother-country was over-charged with inhabitants; which was practised as well by the Phœnicians and Greeks, as the Germans, Scythians, and other northern people. And so long as it was confined to the stocking and cultivation of desert, uninhabited countries, it kept strictly within the limits of the law of nature. But how far the seizing on countries already peopled, and driving out or massacring the innocent and defenceless natives, merely because they differed from their invaders in language, in religion, in customs, in government, or in colour; how far such a conduct was consonant to nature, to reason, or to Christianity, deserved well to be considered by those who have rendered their names immortal by thus civilising mankind.

As the world by degrees grew more populous, it daily became more difficult to find out new spots to inhabit, without encroaching upon former occupants: and, by constantly occupying the same individual spot, the fruits of the earth were consumed, and its spontaneous produce destroyed, without any provision for a future supply or succession. It therefore became necessary to pursue some regular method of providing a constant subsistence; and this necessity produced, or at least promoted and encouraged, the art of agriculture, by a regular connection and consequence; introduced and established the idea of a more permanent property in the soil than had hitherto been received and adopted. It was clear that the earth would not produce her fruits in sufficient quantities, without the assistance of tillage; but who would be at the pains of tilling it, if another might watch an opportunity to seize upon and enjoy the product of his industry, art, and labour? Had not, therefore, a separate property

in lands, as movables, been vested in some individuals, the world must have continued a forest, and men have been mere animals of prey; which, according to some philosophers, is the genuine state of nature. Whereas now—so graciously has Providence interwoven our duty and our happiness together—the result of this very necessity has been the ennobling of the human species, by giving it opportunities of improving its rational faculties, as well as of exerting its natural. Necessity begat property; and, in order to insure that property, recourse was had to civil society, which brought along with it a long train of inseparable concomitants—states, government, laws, punishments, and the public exercise of religious duties. Thus connected together, it was found that a part only of society was sufficient to provide, by their manual labour, for the necessary subsistence of all; and leisure was given to others to cultivate the human mind, to invent useful arts, and to lay the foundations of science.

The only question remaining is, how this property became actually vested; or what it is that gave a man an exclusive right to retain in a permanent manner that specific land which before belonged generally to everybody, but particularly to nobody? And as we before observed, that occupancy gave the right to the temporary use of the soil, so it is agreed upon all hands that occupancy gave also the original right to the permanent property in the substance of the earth itself, which excludes every one else but the owner from the use of it. There is, indeed, some difference among the writers on natural law concerning the reason why occupancy should convey this right, and invest one with this absolute property; Grotius and Puffendorf insisting that this right of occupancy is founded upon a tacit and implied assent of all mankind, that the first occupant should become the owner; and Barbeyrac, Titius, Mr. Locke, and others, holding that there is no such implied assent, neither is it necessary that there should be; for that the very act of occupancy alone, being a degree of bodily labour, is, from a prin-

ciple of natural justice, without any consent or compact, sufficient of itself to gain a title; a dispute that savours too much of nice and scholastic refinement! However, both sides agree in this, that occupancy is the thing by which the title was in fact originally gained; every man seizing to his own continued use such spots of ground as he found most agreeable to his own convenience, provided he found them unoccupied by any one else.—*Commentaries.*

[WILLIAM PALFREY, D.D. 1743—1805.]

THE ORIGIN OF PROPERTY.

If you should see a flock of pigeons in a field of corn, and if—instead of each picking where and what it liked, taking just as much as it wanted, and no more—you should see ninety-nine of them gathering all they got into a heap, reserving nothing for themselves but the chaff and the refuse, keeping this heap for one, and that the weakest, perhaps worst pigeon of the flock; sitting round, and looking on all the winter, whilst this one was devouring, throwing about, and wasting it; and if a pigeon, more hardy or hungry than the rest, touched a grain of the hoard, all the others instantly flying upon it and tearing it to pieces: if you should see this, you would see nothing more than what is every day practised and established among men. Among men you see the ninety-and-nine toiling and scraping together a heap of superfluities for one, and this one too, oftentimes, the feeblest and worst of the whole set—a child, a woman, a madman, or a fool—getting nothing for themselves all the while but a little of the coarsest of the provision which their own industry produces; looking quietly on while they see the fruits of all their labour spent or spoiled; and if one of the number take or touch a particle of the hoard, the others joining against him, and hanging him for the theft.

There must be some very important advantages to account for an institution which, in the view of it above given, is so paradoxical and unnatural.

The principal of these advantages are the following:—

I. It increases the produce of the earth.

The earth, in climates like ours, produces little without cultivation; and none would be found willing to cultivate the ground, if others were to be admitted to an equal share of the produce. The same is true of the care of flocks and herds of tame animals.

Crabs and acorns, red deer, rabbits, game, and fish, are all which we should have to subsist upon in this country, if we trusted to the spontaneous productions of the soil; and it fares not much better with other countries. A nation of North American savages, consisting of two or three hundred, will take up and be half starved upon a tract of land which in Europe, and with European management, would be sufficient for the maintenance of as many thousands.

In some fertile soils, together with great abundance of fish upon their coasts, and in regions where clothes are unnecessary, a considerable degree of population may subsist without property in land, which is the case in the islands of Otaheite; but in less-favoured situations, as in the country of New Zealand, though this sort of property obtain in a small degree, the inhabitants, for want of a more secure and regular establishment of it, are driven oftentimes by the scarcity of provision to devour one another.

II. It preserves the produce of the earth to maturity.

We may judge what would be the effects of a community of right to the productions of the earth from the trifling specimens which we see of it at present. A cherry-tree in a hedgerow, nuts in a wood, the grass of an unstinted pasture, are seldom of much advantage to anybody, because people do not wait for the proper season of reaping them. Corn, if any were sown, would never ripen; lambs and calves would never grow up to sheep and cows, because the first person that met them would reflect that he had better take them as they are than leave them for another.

III. It prevents contests.

War and waste, tumult and

must be unavoidable and eternal where there is not enough for all, and where there are no rules to adjust the division.

IV. It improves the conveniency of living.

This it does two ways. It enables mankind to divide themselves into distinct professions, which is impossible, unless a man can exchange the productions of his own art for what he wants from others, and exchange implies property. Much of the advantage of civilised over savage life depends upon this. When a man is, from necessity, his own tailor, tent-maker, carpenter, cook, huntsman and fisherman, it is not probable that he will be expert at any of his callings. Hence the rude habitations, furniture, clothing, and implements of savages, and the tedious length of time which all their operations require.

It likewise encourages those arts by which the accommodations of human life are supplied, by appropriating to the artist the benefit of his discoveries and improvements, without which appropriation, ingenuity will never be exerted with effect.

Upon these several accounts we may venture, with a few exceptions, to pronounce that even the poorest and the worst provided, in countries where property and the consequences of property prevail, are in a better situation with respect to food, raiment, houses, and what are called the necessaries of life, than any are in places where most things remain in common.

The balance, therefore, upon the whole, must preponderate in favour of property with a manifest and great excess.

Inequality of property, in the degree in which it exists in most countries of Europe, abstractedly considered, is an evil; but it is an evil which flows from those rules concerning the acquisition and disposal of property, by which men are incited to industry, and by which the object of their industry is rendered secure and valuable. If there be any great inequality unconnected with this origin, it ought to be corrected.—*Moral Philosophy.*

[SIR JAMES MACKINTOSH. 1765—1832.]

CHIVALRY AND MODERN MANNERS.

In reply to Mr. Burke.

THE collision of armed multitudes [in Paris] terminated in unforeseen excesses and execrable crimes. In the eye of Mr. Burke, however, these crimes and excesses assume an aspect far more important than can be communicated to them by their own insulated guilt. They form, in his opinion, the crisis of a revolution far more important than any change of government—a revolution in which the sentiments and opinions that have formed the manners of the European nations are to perish: “The age of chivalry is gone, and the glory of Europe extinguished for ever.” He follows this exclamation by an eloquent eulogium on chivalry, and by gloomy predictions of the future state of Europe, when the nation that has been so long accustomed to give her the tone in arts and manners is thus debased and corrupted. A caviller might remark, that ages much more near the meridian fervour of chivalry than ours have witnessed a treatment of queens as little gallant and generous as that of the Parisian mob. He might remind Mr. Burke that, in the age and country of Sir Philip Sidney, a queen of France, whom no blindness to accomplishment, no malignity of detraction, could reduce to the level of Maria Antoinette, was, by “a nation of men of honour and cavaliers,” permitted to languish in captivity, and expire on a scaffold; and he might add, that the manners of a country are more surely indicated by the systematic cruelty of a sovereign, than by the licentious frenzy of a mob. He might remark, that the mild system of modern manners which survived the massacres with which fanaticism had for a century desolated and almost barbarised Europe, might perhaps resist the shock of one day’s excesses committed by a delirious populace.

But the subject itself is, to an enlarged thinker, fertile in reflections of a different nature. That system of manners which

arose among the Gothic nations of Europe, of which chivalry was more properly the effusion than the source, is, without doubt, one of the most peculiar and interesting appearances in human affairs. The moral causes which formed its character have not perhaps been hitherto investigated with the happiest success. But to confine ourselves to the subject before us, chivalry was certainly one of the most prominent features and remarkable effects of this system of manners. Candour must confess that this singular institution is not *alone* admirable as a corrector of the ferocious ages in which it flourished. It contributed to polish and soften Europe. It paved the way for that diffusion of knowledge and extension of commerce which afterwards in some measure supplanted it, and gave a new character to manners. Society is inevitably progressive. In government, commerce has overthrown that "feudal and chivalrous" system under whose shade it first grew. In religion, learning has subverted that superstition whose opulent endowments had first fostered it. Peculiar circumstances softened the barbarism of the middle ages to a degree which favoured the admission of commerce and the growth of knowledge. These circumstances were connected with the manners of chivalry; but the sentiments peculiar to that institution could only be preserved by the situation which gave them birth. They were themselves enfeebled in the progress from ferocity and turbulence, and almost obliterated by tranquillity and refinement. But the auxiliaries which the manners of chivalry had in rude ages reared, gathered strength from its weakness and flourished

in its decay. Commerce and diffused knowledge have, in fact, so completely assumed the ascendant, in polished nations, that it will be difficult to discover any relics of Gothic manners but in a fantastic exterior, which has survived the generous illusions that made these manners splendid and seductive. Their direct influence has long ceased in Europe; but their indirect influence, through the medium of those causes, which would not perhaps have existed but for the mildness which chivalry created in the midst of a barbarous age, still operates with increasing vigour. The manners of the middle age were, in the most singular sense, compulsory. Enterprising benevolence was produced by general fierceness, gallant courtesy by ferocious rudeness, and artificial gentleness resisted the torrent of natural barbarism. But a less incongruous system has succeeded, in which commerce, which unites men's interests, and knowledge, which excludes those prejudices that tend to embroil them, present a broader basis for the stability of civilised and beneficent manners.

Mr. Burke, indeed, forebodes the most fatal consequences to literature, from events which he supposes to have given a mortal blow to the spirit of chivalry. I have ever been protected from such apprehensions by my belief in a very simple truth — *that diffused knowledge immortalises itself*. A literature which is confined to a few, may be destroyed by the massacre of scholars and the conflagration of libraries, but the diffused knowledge of the present day could only be annihilated by the extirpation of the civilised part of mankind. — *Vindiciae Gallicae*.

SECTION IX.

MISCELLANEOUS.

[RICHARD HOOKER, D.D. 1554—1600.]

THE VALUE AND BEAUTY OF
CHURCH MUSIC.

TOUCHING musical harmony, whether by instrument or by voice, it being but of high and low in sounds a due proportionable disposition, such notwithstanding is the force thereof, and so pleasing effects it hath in that very part of man which is most divine, that some have been thereby induced to think that the soul itself by nature is, or hath in it, harmony; a thing which delighteth all ages, and becometh all states; a thing as seasonable in grief as in joy; as decent, being added unto actions of greatest weight and solemnity, as being used when men most sequester themselves from action. The reason hereof is an admirable facility which music hath to express and represent to the mind, more inwardly than any other sensible mean, the very standing, rising, and falling, the very steps and inflections every way, the turns and varieties of all passions whereunto the mind is subject; yea, so to imitate them, that whether it resemble unto us the same state wherein our minds already are, or a clean contrary, we are not more contentedly by the one confirmed, than changed and led away by the other. In harmony, the very image and character even of virtue and vice is perceived, the mind delighted with their resemblances, and brought by having them often iterated into a love of the things themselves. For which cause there is nothing more contagious and pestilent than some kinds of harmony;

than some, nothing more strong and potent unto good. And that there is such a difference of one kind from another, we need no proof but our own experience, inasmuch as we are at the hearing of some more inclined unto sorrow and heaviness, of some more mollified and softened in mind; one kind apter to stay and settle us, another to move and stir our affections; there is that draweth to a marvellous grave and sober mediocrity; there is also that carrieth, as it were, into ecstasies, filling the mind with a heavenly joy, and for the time in a manner severing it from the body; so that, although we lay altogether aside the consideration of ditty or matter, the very harmony of sounds being framed in due sort, and carried from the ear to the spiritual faculties of our souls, is, by a native puissance and efficacy, greatly available to bring to a perfect temper whatsoever is there troubled; apt as well to quicken the spirits as to allay that which is too eager; sovereign against melancholy and despair; forcible to draw forth tears of devotion, if the mind be such as can yield them; able both to move and to moderate all affections. The prophet David having, therefore, singular knowledge, not in poetry alone, but in music also, judged them both to be things most necessary for the house of God, left behind him to that purpose a number of divinely-indited poems, and was further the author of adding unto poetry melody in public prayer; melody, both vocal and instrumental, for the raising up of men's hearts, and the sweetening of their affections.

towards God. In which considerations the church of Christ doth likewise at this present day retain it as an ornament to God's service, and an help to our own devotion. They which, under pretence of the law ceremonial abrogated, require the abrogation of instrumental music, approving, nevertheless, the use of vocal melody to remain, must show some reason wherefore the one should be thought a legal ceremony, and not the other. In church music, curiosity or ostentation of art, wanton, or light, or unsuitable harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions which the matter that goeth with it leaveth, or is apt to leave, in men's minds, doth rather blemish and disgrace that we do, than add either beauty or furtherance unto it. On the other side, the faults prevented, the force and efficacy of the thing itself, when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify, if not the understanding, because it teacheth not, yet surely the affection, because therein it worketh much. They must have hearts very dry and tough, from whom the melody of the psalms doth not sometime draw that wherein a mind religiously affected delighteth.

[SAMUEL PURCHAS. 1577—1628.]

IN PRAISE OF THE SEA.

As God hath combined the sea and land into one globe, so their joint combination and mutual assistance is necessary to secular happiness and glory. The sea covereth one-half of this patrimony of man, whereof God set him in possession when he said, "Replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Thus should man at once lose half his inheritance, if the art of navigation did not enable him to manage this untamed beast, and with the bridle of the winds and saddle of his shipping to make him ser-

viceable. Now for the services of the sea, they are innumerable: it is the great purveyor of the world's commodities to our use; conveyer of the excess of rivers; uniter, by traffic, of all nations: it presents the eye with diversified colours and motions, and is, as it were, with rich brooches, adorned with various islands. It is an open field for merchandise in peace; a pitched field for the most dreadful fights of war; yields diversity of fish and fowl for diet; materials for wealth, medicine for health, simples for medicines, pearls, and other jewels for ornament; amber and ambergrise for delight; "the wonders of the Lord in the deep" for instruction, variety of creatures for use, multiplicity of natures for contemplation, diversity of accidents for admiration, compendiousness to the way, to full bodies healthful evacuation, to the thirsty earth fertile moisture, to distant friends pleasant meeting, to weary persons delightful refreshing, to studious and religious minds a map of knowledge, mystery of temperance, exercise of continence; school of prayer, meditation, devotion and sobriety; refuge to the distressed, portage to the merchant, passage to the traveller, customs to the prince, springs, lakes, rivers, to the earth; it hath on it tempests and calms to chastise the sins, to exercise the faith, of seamen; manifold affections in itself, to affect and stupify the subtlest philosopher; sustaineth movable fortresses for the soldier; maintaineth (as in our island) a wall of defence and watery garrison to guard the state; entertains the sun with vapours, the moon with obsequiousness, the stars also with a natural looking-glass, the sky with clouds, the air with temperateness, the soil with suppleness, the rivers with tides, the hills with moisture, the valleys with fertility; containeth most diversified matter for meteors, most multiform shapes, most various, numerous kinds, most immense, difformed, deformed, unformed monsters; once (for why should I longer detain you?) the sea yields action to the body, meditation to the mind, the world to the world, all parts thereof to each part, by this art of arts, navigation.—*His Pilgrimage.*

[SIR THOMAS OVERBURY. 1581—1613.]

AN ENGLISH MILKMAID OF
THE OLDEN TIME

Is a country wench, that is so far from making herself beautiful by art, that one look of hers is able to put all *face-physic* out of countenance. She knows a fair look is but a dumb orator to commend virtue, therefore minds it not. All her excellences stand in her so silently, as if they had stolen upon her without her knowledge. The lining of her apparel, which is herself, is far better than outsides of tissue; for though she be not arrayed in the spoil of the silk-worm, she is decked in innocence, a far better wearing. She doth not, with lying long in bed, spoil both her complexion and conditions; nature hath taught her, too, immoderate sleep is rust to the soul; she rises, therefore, with Chanticleer, her dame's cock, and at night makes the lamb her *curfew*. In milking a cow, and straining the teats through her fingers, it seems that so sweet a milk-press makes the milk whiter or sweeter; for never came almond-glore or aromatic ointment on her palm to taint it. The golden ears of corn fall and kiss her feet when she reaps them, as if they wished to be bound and led prisoners by the same hand that felled them. Her breath is her own, which scents all the year long of June, like a new-made hay-cock. She makes her hand hard with labour, and her heart soft with pity; and when winter evenings fall early, sitting at her merry wheel, she sings defiance to the giddy wheel of fortune. She doth all things with so sweet a grace, it seems ignorance will not suffer her to do ill, being her mind is to do well. She bestows her year's wages at next fair, and in choosing her garments, counts no bravery in the world like decency. The garden and bee-hive are all her physic and surgery, and she lives the longer for it. She dares go alone, and unfold sheep in the night, and fears no manner of ill, because she means none; yet, to say truth, she is never alone, but is still accompanied with old songs, honest

thoughts, and prayers, but short ones; yet they have their efficacy, in that they are not palled with ensuing idle cogitations. Lastly, her dreams are so chaste, that she dare tell them; only a Friday's dream is all her superstition; that she conceals for fear of anger. Thus lives she, and all her care is, she may die in the spring-time, to have store of flowers stuck upon her winding-sheet.—*Characters: a Witty Description of the Properties of Sundry Persons.*

[JAMES HOWELL. 1596—1666.]

A DISCOURSE ON WINES AND
OTHER DRINKS.

FRANCE, participating of the climes of all the countries about her, affords wines of quality accordingly; as, towards the Alps and Italy, she hath a luscious rich wine called Frontinac. In the country of Provence, towards the Pyrenees in Languedoc, there are wines conglustable with those of Spain: one of the prime sort of white wines is that of Beaume; and of clarets, that of Orleans, though it be interdicted to wine the king's cellar with it, in respect of the corrosiveness it carries with it. As in France, so in all other wine countries, the white is called the female, and the claret or red wine is called the male, because commonly it hath more sulphur, body, and heat in't: the wines that our merchants bring over upon the river of Garonne, near Bordeaux, in Gascony, which is the greatest mart for wines in all France. The Scot, because he hath always been an useful confederate to France against England, hath (among other privileges) right of pre-emption of first choice of wines in Bordeaux; he is also permitted to carry his ordnance to the very walls of the town, whereas the English are forced to leave them at Blay, a good way down the river. There is a hard green wine, that grows about Rochelle, and the islands thereabouts, which the cunning Hollander sometime used to fetch, and he hath a trick to put a bag of herbs, or some other infusions

into it (as he doth brimstone into Rhenish), to give it a whiter tincture, and more sweetness; then they re-embark it for England, where it passes for good Bachrag,* and this is called stooming of wines. In Normandy there's little or no wine at all grows; therefore the common drink of that country is cider, specially in low Normandy. There are also many beer houses in Paris and elsewhere; but though their barley and water be better than ours, or that of Germany, and though they have English and Dutch brewers among them, yet they cannot make beer in that perfection.

The prime wines of Germany grow about the Rhine, specially in the Prolts or lower Palatinate about Bachrag, which hath its etymology from Bacharia; for in ancient times there was an altar erected there to the honour of Bacchus, in regard of the richness of the wines. Here, and all France over, 'tis held a great part of incivility for maidens to drink wine until they are married, as it is in Spain for them to wear high shoes, or to paint, till then. The German mothers, to make their sons fall into a hatred of wine, do use, when they are little, to put some owl's eggs into a cup of Rhenish, and sometimes a little living eel, which, twingling in the wine while the child is drinking, so scares him, that many come to abhor and have an antipathy to wine all their lives after. From Bachrag the first stock of vines which grow now in the grand Canary Island were brought, which, with the heat of the sun and the soil, is grown now to that height of perfection, that the wines which they afford are accounted the richest, the most firm, the best bodied, and lastingst wine, and the most defecated from all earthly grossness, of any other whatsoever; it hath little or no sulphur at all in't, and leaves less dregs behind, though one drink it to excess. French wines may be said but to pickle meat in the stomachs, but this is the wine that digests, and doth not only breed good blood, but it nutritieth also, being a glutinous substantial liquor: of this wine, if of any other, may be verified that merry

* Now called Bacharach.

induction, "That good wine makes good blood, good blood causeth good humours, good humours cause good thoughts, good thoughts bring forth good works, good works carry a man to heaven—ergo, good wine carrieth a man to heaven." If this be true, surely more English go to heaven this way than any other; for I think there's more Canary brought into England than to all the world besides. I think, also, there is a hundred times more drunk under the name of Canary wine than there is brought in; for sherries and malagas, well mingled, pass for canaries in most taverns, more often than Canary itself; else I do not see how 'twere possible for the vintner to save by it, or to live by his calling, unless he were permitted sometimes to be a brewer. When sacks and canaries were brought in first among us, they were used to be drunk in aqua vitæ measures, and 'twas held fit only for those to drink who were used to carry their legs in their hands, their eyes upon their noses, and an almanac in their bones; but now they go down every one's throat, both young and old, like milk.

The countries that are freest from excess of drinking are Spain and Italy. If a woman can prove her husband to have been thrice drunk, by the ancient laws of Spain she may plead for a divorce from him. Nor indeed can the Spaniard, being hot-brained, bear much drink, yet I have heard that Gondomar was once too hard for the king of Denmark when he was here in England. But the Spanish soldiers that have been in the wars of Flanders will take their cups freely, and the Italians also. When I lived 'tother side the Alps, a gentleman told me a merry tale of a Ligurian soldier, who had got drunk in Genoa; and Prince Doria going a-horseback to walk the round one night, the soldier took his horse by the bridle, and asked what the price of him was, for he wanted a horse. The prince, seeing in what humour he was, caused him to be taken into a house and put to sleep. In the morning he sent for him, and asked him what he would give for his horse. "Sir," said the recovered soldier, "the merchant that would have bought him

last night of your highness, went away betimes in the morning." The boonest companions for drinking are the Greeks and Germans; but the Greek is the merriest of the two, for he will sing, and dance, and kiss his next companions; but the other will drink as deep as he. If the Greek will drink as many glasses as there be letters in his mistress's name, the other will drink the number of his years; and though he be not apt to break out in singing, being not of so airy a constitution, yet he will drink often musically a health to every one of these six notes, *ut, re, mi, fa, sol, la*; which, with this reason, are all comprehended in this hexameter:—

"Ut relivet miserum satum solitosque labores."

The fewest draughts he drinks are three—the first to quench the thirst past, the second to quench the present thirst, the third to prevent the future. I heard of a company of Low Dutchmen that had drunk so deep, that, beginning to stagger, and their heads turning round, they thought verily they were at sea, and that the upper chamber where they were was a ship, insomuch that, it being foul windy weather, they fell to throw the stools and other things out of the window, to lighten the vessel, for fear of suffering shipwreck.

Thus have I sent your lordship a *dry* discourse upon a *fluent* subject; yet I hope your lordship will please to take all in good part, because it proceeds from your most humble and ready servitor.—*Letter to the Lord Cliffe.*

[PETER HEVLIN. 1600—1662.]

THE FRENCH OF THE SEVENTEENTH CENTURY.

THE present French is nothing but an old Gaul, moulded into a new name: as rash he is, as headstrong, and as hair-brained. A nation whom you shall win with a feather, and lose with a straw; upon the first sight of him, you shall have him as familiar as your sleep, or the necessity of breathing. In one hour's

conference you may endear him to you, in the second unbutton him, the third pumps him dry of all his secrets, and he gives them you as faithfully as if you were his ghostly father, and bound to conceal them "*sub sigillo confessionis*." When you have learned this, you may lay him aside, for he is no longer serviceable. If you have any humour in holding him in a further acquaintance (a favour which he confesseth, and I believe him, he is unworthy of), himself will make the first separation: he hath said over his lesson now unto you, and now must find out somebody else to whom to repeat it. Fare him well: he is a garment whom I would be loath to wear above two days together, for in that time he will be threadbare.

"Familiare est hominis omnia sibi remittere," saith Velleius of all; it holdeth most properly in this people. He is very kind-hearted to himself, and thinketh himself as free from wants as he is full; so much he hath in him the nature of a Chinese, that he thinketh all men blind but himself. In this private self-conceitedness he hateth the Spaniard, loveth not the English, and contemneth the German; himself is the only courtier and complete gentleman, but it is his own glass which he seeth in. Out of this conceit of his own excellency and partly out of shallowness of brain, he is very liable to exceptions; the least distaste that can be draweth his sword, and a minute's pause sheatheth it to your hand; afterwards, if you beat him into better manners, he shall take it kindly, and cry, *serviteur*. In this one thing they are wonderfully like the devil; meekness or submission makes them insolent; a little resistance putteth them to their heels, or makes them your spaniels. In a word (for I have held him too long), he is a walking vanity in a new fashion.

I will give you now a taste of his table, which you shall find in a measure furnished (I speak not of the peasant), but not with so full a manner as with us. Their beef they cut out into such chops, that that which goeth there for a laudable dish, would be thought here a university commons, new served from the hatch.

A loin of mutton serves amongst them for three roastings, besides the hazard of making pottage with the rump. Fowl, also, they have in good plenty, especially such as the king found in Scotland; to say truth, that which they have is sufficient for nature and a friend, were it not for the mistress or the kitchen wench. I have heard much fame of the French cooks, but their skill lieth not in the neat handling of beef and mutton. They have (as generally have all this nation) good fancies, and are special fellows for the making of puff-pastes, and the ordering of banquets. Their trade is not to fill the belly, but the palate. It is now time you were set down, where the first thing you must do is to say your grace; private graces are as ordinary there as private masses, and from thence I think they learned them. That done, fall to where you like best; they observe no method in their eating, and if you look for a carver, you may rise fasting. When you are risen, if you can digest the slutishness of the cookery (which is most abominable at first sight), I dare trust you in a garrison. Follow him to church, and there he will show himself most irreligious and irreverent: I speak not of all, but the general. At a mass, in Cordeliers' church in Paris, I saw two French Papists, even when the most sacred mystery of their faith was celebrating, break out into such a blasphemous and atheistical laughter, that even an Ethnic would have hated it; it was well they were Catholics, otherwise some French hothead or other would have sent them laughing to Pluto.

The French language is, indeed, very sweet and delectable: it is cleared of all harshness, by the cutting and leaving out the consonants, which maketh it fall off the tongue very volubly; yet, in my opinion, it is rather elegant and copious; and, therefore, is much troubled for want of words to find out paraphrases. It expresseth very much of itself in the action; the head, body, and shoulders, concur all in the pronouncing of it; and he that hopeth to speak it with a good grace, must have something in him of the mimic. It is enriched with a full number of signi-

ficant proverbs, which is a great help to the French humour in scoffing; and very full of courtship, which maketh all the people complimentary. The poorest cobbler in the village hath his court cringes, and his *cau benite de cour*; his court holy-water as perfectly as the prince of Condé.
—*Microcosmus.*

[RALPH CUDWORTH. 1617—1688.]

GOD INCOMPREHENSIBLE, BUT CONCEIVABLE.

It doth not at all follow, because God is incomprehensible to our finite and narrow understandings, that he is utterly inconceivable by them, so that they cannot frame any idea of him at all, and he may therefore be concluded to be a non-entity. For it is certain that we cannot comprehend ourselves, and that we have not such an adequate and comprehensive knowledge of the essence of any substantial thing as that we can perfectly master and conquer it. It was a truth, though abused by the sceptics, *akatalepton ti, something incomprehensible* in the essence of the lowest substances. For even body itself, which the atheists think themselves so well acquainted with, because they can feel it with their fingers, and which is the only substance that they acknowledge either in themselves or in the universe, hath such puzzling difficulties and entanglements in the speculation of it, that they can never be able to extricate themselves from. We might instance, also, in some accidental things, as time and motion. Truth is bigger than our minds, and we are not the same with it, but have a lower participation only of the intellectual nature, and are rather apprehenders than comprehenders thereof. This is indeed one badge of our creaturely state, that we have not a perfectly comprehensive knowledge, or such as is adequate and commensurate to the essences of things; from whence we ought to be led to this acknowledgment, that there is another Perfect Mind or Understanding Being above us in the universe, from which our imperfect minds were derived,

and upon which they do depend. Wherefore, if we can have no idea or conception of anything, whereof we have not a full and perfect comprehension, then can we not have an idea or conception of the nature of any substance. But though we do not comprehend all truth, as if our mind were above it, or master of it, and cannot penetrate into, and look quite through the nature of everything, yet may rational souls frame certain ideas and conceptions, of whatsoever is in the orb of being proportionate to their own nature, and sufficient for their purpose. And though we cannot fully comprehend the Deity, nor exhaust the infiniteness of its perfection, yet may we have an idea of a Being absolutely perfect; such a one as is *nostro modulo conformis, agreeable and proportionate to our measure and scantling*; as we may approach near to a mountain, and touch it with our hands, though we cannot encompass it all round, and enclasp it within our arms. Whatsoever is in its own nature absolutely unconceivable, is nothing; but not whatsoever is not fully comprehensible by our imperfect understandings.

It is true, indeed, that the Deity is more incomprehensible to us than anything else whatsoever, which proceeds from the fulness of its being and perfection, and from the transcendency of its brightness; but for the very same reason may it be said also in some sense, that it is more knowable and conceivable than anything. As the sun, though by reason of its excessive splendour it dazzle our weak sight, yet is it, notwithstanding, far more visible also than any of the *nebulae stellae—the small misty stars*. Where there is more of light there is more visibility; so, where there is more of entity, reality, and perfection, there is more of conceptibility and cognoscibility; such a thing filling up the mind more, and acting more strongly upon it. Nevertheless, because our weak and imperfect minds are lost in the vast immensity and redundancy of the Deity, and overcome with its transcendent light and dazzling brightness, therefore hath it to us an appearance of darkness and incomprehensibility; as the unbounded

expansion of light, in the clear transparent ether, hath to us the apparition of an azure obscurity; which yet is not an absolute thing in itself, but only relative to our sense, and a mere fancy in us. . . .

And nature itself plainly intimates to us that there is some such absolutely perfect Being, which, though not inconceivable, yet is incomprehensible to our finite understandings, by certain passions, which it hath implanted in us, that otherwise would want an object to display themselves upon; namely, those of devout veneration, adoration, and admiration, together with a kind of ecstasy and pleasing horror; which, in the silent language of nature, seem to speak thus much to us, that there is some object in the world so much bigger and vaster than our mind and thoughts, that it is the very same to them that the ocean is to narrow vessels; so that, when they have taken into themselves as much as they can thereof by contemplation, and filled up all their capacity, there is still an immensity of it left without, which cannot enter in for want of room to receive it, and therefore must be apprehended after some other strange and more mysterious manner, namely, by their being plunged into it, and swallowed up or lost in it.

To conclude, the Deity is indeed incomprehensible to our finite and imperfect understandings, but not inconceivable; and therefore there is no ground at all for this atheistic pretence to make it a non-entity.—*Treatise concerning Eternal and Immutable Morality.*

[JOHN RAY. 1627—1705.]

THE BEAUTY OF THE WORLD; AND GOD'S COMMAND TO MAN TO IMPROVE AND ENJOY IT.

METHINKS by all this provision for the use and service of man, the Almighty interpretatively speaks to him in this manner: "I have now placed thee in a spacious and well-furnished world; I have endued thee with an ability of understanding what is beautiful and proportionable, and have made that which is so agreeable and

delightful to thee; I have provided thee with materials whereon to exercise and employ thy art and strength; I have given thee an excellent instrument, the hand, accommodated to make use of them all; I have distinguished the earth into hills and valleys, and plains, and meadows, and woods; all these parts capable of culture and improvement by thy industry; I have committed to thee for thy assistance in thy labours of ploughing, and carrying and drawing, and travel, the laborious ox, the patient ass, and the strong and servicable horse; I have created a multitude of seeds for thee to make choice out of them, of what is most pleasant to thy taste, and of most wholesome and plentiful nourishment; I have also made great variety of trees, bearing fruit both for food and physic, those, too, capable of being meliorated and improved by transplantation, stercoration, incision; pruning, watering, and other arts and devices. Till and manure thy fields, sow them with thy seeds, extirpate noxious and unprofitable herbs, guard them from the invasions and spoil of beasts, clear and fence in thy meadows and pastures, dress and prune thy vines, and so rank and dispose them as is most suitable to the climate; plant thee orchards, with all sorts of fruit trees, in such order as may be most beautiful to the eye, and most comprehensive of plants; gardens for culinary herbs, and all kinds of salading; for delectable flowers to gratify the eye with their agreeable colours and figures, and thy scent with their fragrant odours: for odoriferous and evergreen shrubs and suffrutices; for exotic and medicinal plants of all sorts; and dispose them in that comely order as may be most pleasant to behold, and commodious for access. I have furnished thee with all materials for building, as stone, and timber, and slate, and lime, and clay, and earth, whereof to make bricks and tiles. Deck and bespangle the country with houses and villages convenient for thy habitation, provided with outhouses and stables for the harbouring and shelter of thy cattle, with barns and granaries

for the reception, and custody, and storing up thy corn and fruits. I have made thee a sociable creature, *soon politikon*, for the improvement of thy understanding by conference, and communication of observations and experiments; for mutual help, assistance, and defence, build thee large towns and cities with straight and well-paved streets and elegant rows of houses, adorned with magnificent temples for my honour and worship, with beautiful palaces for thy princes and grandees, with stately halls for public meetings of the citizens and their several companies, and the sessions of the courts of judicature, besides public porticos and aqueducts. I have implanted in thy nature a desire of seeing strange and foreign, and finding out unknown countries, for the improvement and advance of thy knowledge in geography, by observing the bays, and creeks, and havens, and promontories, the outlets of rivers, the situation of the maritime towns and cities, the longitude and latitude, &c., of those places; in politics by noting their government, their manners, laws, and customs, their diet and medicine, their trades and manufactures, their houses and buildings, their exercises, and sports, &c. In physiology, or natural history, by searching out their natural rarities, the productions both of land and water, what species of animals, plants, and minerals, of fruits and drugs, are to be found there, what commodities for bartering and permutation, whereby thou mayest be enabled to make large additions to natural history, to advance those other sciences, and to benefit and enrich thy country by increase of its trade and merchandise. I have given thee timber and iron to build the hulls of ships, tall trees for masts, flax and hemp for sails, cables and cordage for rigging. I have armed thee with courage and hardiness to attempt the seas, and traverse the spacious plains of that liquid element: I have assisted thee with a compass, to direct thy course when thou shalt be out of all ken of land, and have nothing in view but sky and water. Go thither for the purposes before-mentioned, and bring home

what may be useful and beneficial to thy country in general, or thyself in particular."

I persuade myself, that the bountiful and gracious Author of man's being and faculties, and all things else, delights in the beauty of his creation, and is well pleased with the industry of man, in adorning the earth with beautiful cities and castles, with pleasant villages and country-houses, with regular gardens and orchards, and plantations of all sorts of shrubs, and herbs, and fruits, for meat, medicine, or moderate delight; with shady woods and groves, and walks set with rows of elegant trees; with pastures clothed with flocks, and valleys covered over with corn, and meadows burthened with grass, and whatever else differenceth a civil and well-cultivated region from a barren and desolate wilderness.

If a country thus planted and adorned, thus polished and civilised, thus improved to the height by all manner of culture for the support and sustenance, and convenient entertainment of innumerable multitudes of people, be not to be preferred before a barbarous and inhospitable Scythia, without houses, without plantations, without cornfields or vineyards, where the roving hordes of the savage and truculent inhabitants transfer themselves from place to place in waggons, as they can find pasture and forage for their cattle, and live upon milk, and flesh roasted in the sun, at the pommels of their saddles; or a rude and unpolished America, peopled with slothful and naked Indians — instead of well-built houses, living in pitiful huts and cabins, made of poles set endways; then surely the brute beast's condition and manner of living, to which what we have mentioned doth nearly approach, is to be esteemed better than man's, and wit and reason was in vain bestowed on him. — *The Wisdom of God manifested in the Works of His Creation.*

ALL THINGS NOT MADE FOR MAN.

THERE are infinite other creatures without this earth which no considerate

man can think were made only for man, and have no other use. For my part, I cannot believe that all the things in the world were so made for man, that they have no other use.

For it seems to me highly absurd and unreasonable to think that bodies of such vast magnitude as the fixed stars were only made to twinkle to us; nay, a multitude of them there are, that do not so much as twinkle, being, either by reason of their distance or of their smallness, altogether invisible to the naked eye, and only discoverable by a telescope; and it is likely, perfecter telescopes than we yet have may bring to light many more; and who knows how many lie out of the ken of the best telescope that can possibly be made? And I believe there are many species in nature, even in this sublunary world, which were never yet taken notice of by man, and consequently of no use to him, which yet we are not to think were created in vain; but may be found out by, and of use to, those who shall live after us in future ages. But though in this sense it be not true that all things were made for man, yet thus far it is, that all the creatures in the world may be some way or other useful to us, at least to exercise our wits and understandings, in considering and contemplating of them, and so afford us subject of admiring and glorifying their and our Maker. Seeing then, we do believe and assert that all things were in some sense made for us, we are thereby obliged to make use of them for those purposes for which they serve us, else we frustrate this end of their creation. Now, some of them serve only to exercise our minds. Many others there be which might probably serve us to good purpose, whose uses are not discovered, nor are they ever like to be, without pains and industry. True it is, many of the greatest inventions have been accidentally stumbled upon, but not by men supine and careless, but busy and inquisitive. Some reproach methinks it is to learned men, that there should be so many animals still in the world whose outward shape is not yet taken notice of or described, much less their way of

generation, food, manners, uses, observed.—*Ibid.*

[HOM. BOYLE. 1629—1691.]

THE STUDY OF NATURAL PHILOSOPHY.

THE first advantage that our experimental philosopher, as such, hath towards being a Christian, is, that his course of studies conduceth much to settle in his mind a firm belief of the existence, and divers of the chief attributes, of God ; which belief is, in the order of things, the first principle of that natural religion which itself is pre-required to revealed religion in general, and consequently to that in particular which is embraced by Christians.

That the consideration of the vastness, beauty, and regular motions of the heavenly bodies, the excellent structure of animals and plants, besides a multitude of other phenomena of nature, and the subserviency of most of these to man, may justly induce him, as a rational creature, to conclude that this vast, beautiful, orderly, and (in a word) many ways admirable system of things, that we call the world, was framed by an author supremely powerful, wise, and good, can scarce be denied by an intelligent and unprejudiced considerer. And this is strongly confirmed by experience, which witnesseth that in almost all ages and countries the generality of philosophers and contemplative men were persuaded of the existence of a Deity, by the consideration of the phenomena of the universe, whose fabric and conduct, they rationally concluded, could not be deservedly ascribed either to blind chance, or to any other cause than a divine Being.

But though it be true "that God hath not left Himself without witness," even to perfunctory considerers, by stamping upon divers of the more obvious parts of his workmanship such conspicuous impressions of his attributes, that a moderate degree of understanding and attention may suffice to make men acknowledge

His being, yet I scruple not to think that assent very much inferior to the belief that the same objects are fitted to produce in a heedful and intelligent contemplator of them. For the works of God are so worthy of their author, that, besides the impresses of his wisdom and goodness that are left, as it were, upon their surfaces, there are a great many more curious and excellent tokens and effects of divine artifice in the hidden and innermost recesses of them ; and these are not to be discovered by the perfunctory looks of oscitant and unskilful beholders ; but require, as well as deserve, the most attentive and prying inspection of inquisitive and well-instructed considerers. And sometimes in one creature there may be I know not how many admirable things that escape a vulgar eye, and yet may be clearly discerned by that of a true naturalist, who brings with him, besides a more than common curiosity and attention, a competent knowledge of anatomy, optics, cosmography, mechanics, and chemistry. But treating elsewhere purposely of this subject, it may here suffice to say, that God has couched so many things in his visible works, that the clearer light a man has, the more he may discover of their unobvious exquisiteness, and the more clearly and distinctly he may discern those qualities that lie more obvious. And the more wonderful things he discovers in the works of nature, the more auxiliary proofs he meets with to establish and enforce the argument, drawn from the universe and its parts, to evince that there is a God ; which is a proposition of that vast weight and importance, that it ought to endear everything to us that is able to confirm it, and afford us new motives to acknowledge and adore the divine Author of things.

[DR. THOMAS BURNET. 1635—1715.]

THE VASTNESS OF THE UNIVERSE.

WE must not, by any means, admit or imagine that all nature, and this great universe, was made only for the sake of

man, the meanest of all intelligent creatures that we know of; nor that this little planet where we sojourn for a few days, is the only habitable part of the universe: these are thoughts so groundless and unreasonable in themselves, and also so derogatory to the infinite power, wisdom, and goodness of the First Cause, that as they are absurd in reason, so they deserve far better to be marked and censured for heresies in religion, than many opinions that have been censured for such in former ages. How is it possible that it should enter into the thoughts of vain man to believe himself the principal part of God's creation; or that all the rest was ordained for him, for his service or pleasure? Man, whose follies we laugh at every day, or else complain of them; whose pleasures are vanity, and his passions stronger than his reason; who sees himself every way weak and impotent; hath no power over external nature, little over himself; cannot execute so much as his own good resolutions; mutable, irregular, prone to evil. Surely, if we made the least reflection upon ourselves with impartiality, we should be ashamed of such an arrogant thought. How few of these sons of men, for whom, they say, all things were made, are the sons of wisdom; how few find the paths of life! They spend a few days in folly and sin, and then go down to the regions of death and misery. And is it possible to believe that all Nature, and all Providence, are only, or principally, for their sake? Is it not a more reasonable character or conclusion which the prophet hath made, Surely every man is vanity? Man that comes into the world at the pleasure of another, and goes out by a hundred accidents; his birth and education generally determine his fate here, and neither of those are in his own power; his wit, also, is as uncertain as his fortune; he hath not the moulding of his own brain, however a knock on the head makes him a fool, stupid as the beasts of the field; and a little excess of passion or melancholy makes him worse, mad and frantic. In his best senses he is shallow, and of little understanding; and in nothing more

blind and ignorant than in things sacred and divine; he falls down before a stock or a stone, and says, Thou art my God: he can believe nonsense and contradictions, and make it his religion to do so. And is this the great creature which God hath made by the might of his power, and for the honour of his majesty? upon whom all things must wait, to whom all things must be subservient? Methinks we have noted weaknesses and follies enough in the nature of man; this need not be added as the top and accomplishment, that with all these he is so vain as to think that all the rest of the world was made for his sake.—*The Sacred Theory of the Earth.*

[EDMUND BURKE. 1738—1797].

THE BRITISH MONARCHY.

THE learned professors of the rights of man regard prescription, not as a title to bar all claim, set up against old possession, but they look on prescription itself as a bar against the possessor and proprietor. They hold an immemorial possession to be no more than a long-continued, and therefore an aggravated injustice. Such are their ideas, such their religion, and such their law. But as to our country and our race, as long as the well-compacted structure of our church and state, the sanctuary, the holy of holies of that ancient law, defended by reverence, defended by power, a fortress at once and a temple, shall stand inviolate on the brow of the British Sion—as long as the British monarchy, not more limited than fenced by the orders of the state, shall, like the proud keep of Windsor, rising in the majesty of proportion, and girt with the double belt of its kindred and coeval towers—as long as this awful structure shall oversee and guard the subjected land, so long the mounds and dikes of the low fat Bedford Level will have nothing to fear from all the pickaxes of all the levellers of France. As long as our sovereign lord the king, and his faithful subjects, the lords and commons of this realm—the triple cord

which no man can break ; the solemn, sworn constitutional frankpledge of this nation ; the firm guarantee of each other's being and each other's rights ; the joint and several securities, each in its place and order for every kind and every quality of property and of dignity—as long as these endure, so long the Duke of Bedford is safe ; and we are all safe together—the high from the blights of envy and the spoiliations of rapacity ; the low from the iron hand of oppression and the insolent spurn of contempt.

THE ORDER OF NOBILITY.

To be honoured and even privileged by the laws, opinions, and inveterate usages of our country, growing out of the prejudice of ages, has nothing to provoke horror and indignation in any man. Even to be too tenacious of those privileges is not absolutely a crime. The strong struggle in every individual to preserve possession of what he has found to belong to him, and to distinguish him, is one of the securities against injustice and despotism implanted in our nature. It operates as an instinct to secure property, and to preserve communities in a settled state. What is there to shock in this ? Nobility is a graceful ornament to the civil order. It is the Corinthian capital of polished society. *Omnes boni nobilitati semper favemus*, was the saying of a wise and good man. It is, indeed, one sign of a liberal and benevolent mind to incline to it with some sort of partial propensity. He feels no ennobling principle in his own heart who wishes to level all the artificial institutions which have been adopted for giving a body to opinion and permanence to fugitive esteem. It is a sour, malignant, and envious disposition, without taste for the reality, or for any image or representation of virtue, that sees with joy the unmerited fall of what had long flourished in splendour and in honour. I do not like to see any thing destroyed, any void produced in society, any ruin on the face of the land.—*Reflections on the Revolution in France.*

MR. BURKE'S PENSION AND THE DUKE OF BEDFORD'S ESTATES.*

* The Duke of Bedford and the Earl of Lauderdale attacked Mr. Burke and his pension in their place in the House of Lords, and Burke replied in his *Letter to a Noble Lord*, one of the most sarcastic and most able of all his productions.

I WAS not, like his Grace of Bedford, swaddled and rocked, and dandled into a legislator—*Nitor in adversum* is the motto for a man like me. I possessed not one of the qualities, nor cultivated one of the arts, that recommend men to the favour and protection of the great. I was not made for a minion or a tool. As little did I follow the trade of winning the hearts by imposing on the understandings of the people. At every step of my progress in life—for in every step was I traversed and opposed—and at every turnpike I met I was obliged to show my passport, and again and again to prove my sole title to the honour of being useful to my country, by a proof that I was not wholly unacquainted with its laws, and the whole system of its interests both abroad and at home. (Otherwise, no rank, no toleration even for me. I had no arts but manly arts. On them I have stood, and, please God, in spite of the Duke of Bedford and the Earl of Lauderdale, to the last gasp will I stand. . . .

I really am at a loss to draw any sort of parallel between the public merits of his Grace, by which he justifies the grants he holds, and these services of mine, on the favourable construction of which I have obtained what his Grace so much disapproves. In private life, I have not at all the honour of acquaintance with the noble duke. But I ought to presume, and it costs me nothing to do so, that he abundantly deserves the esteem and love of all who live with him. But as to public service, why, truly, it would not be more ridiculous for me to compare myself in rank, in fortune, in splendid descent, in youth, strength, or figure, with the Duke of Bedford, than to make a parallel between his services and my attempts to be useful to my country. It would not

be gross adulation, but uncivil irony, to say that he has any public merit of his own, to keep alive the idea of the services by which his vast landed pensions were obtained. My merits, whatever they are, are original and personal; his, are derivative. It is his ancestor, the original pensioner, that has laid up this inexhaustible fund of merit, which makes his Grace so very delicate and exceptionable about the merits of all other grantees of the crown. Had he permitted me to remain in quiet, I should have said: "'Tis his estate; that's enough. It is his by law; what have I to do with it or its history?" He would naturally have said on his side: "'Tis this man's fortune. He is as good now as my ancestor was two hundred and fifty years ago. I am a young man with very old pensions; he is an old man with very young pensions—that's all."

Why will his Grace, by attacking me, force me reluctantly to compare my little merit with that which obtained from the crown those prodigies of profuse donation by which he tramples on the mediocrity of humble and laborious individuals? . . . Since the new grantees have war made on them by the old, and that the word of the sovereign is not to be taken, let us turn our eyes to history, in which great men have always a pleasure in contemplating the heroic origin of their house.

The first peer of the name, the first purchaser of the grants, was a Mr. Russell, a person of an ancient gentleman's family, raised by being a minion of Henry VIII. As there generally is some resemblance of character to create these relations, the favourite was in all likelihood much such another as his master. The first of these immoderate grants was not taken from the ancient demesne of the crown, but from the recent confiscation of the ancient nobility of the land. The lion having sucked the blood of his prey, threw the offal carcase to the jackal in waiting. Having tasted once the food of confiscation, the favourites became fierce and ravenous. This worthy favourite's first grant was from the lay nobility. The

second, infinitely improving on the enormity of the first, was from the plunder of the church. In truth, his Grace is somewhat excusable for his dislike to a grant like mine, not only in its quantity, but in its kind so different from his own.

Mine was from a mild and benevolent sovereign; his from Henry VIII. Mine had not its fund in the murder of any innocent person of illustrious rank, or in the pillage of any body of unoffending men; his grants were from the aggregate and consolidated funds of judgments iniquitously legal, and from possessions voluntarily surrendered by the lawful proprietors with the gibbet at their door.

The merit of the grantee whom he derives from, was that of being a prompt and greedy instrument of a levelling tyrant, who oppressed all descriptions of his people, but who fell with particular fury on everything that was great and noble. Mine has been in endeavouring to screen every man, in every class, from oppression, and particularly in defending the high and eminent, who in the bad times of confiscating princes, confiscating chief-governors, or confiscating demagogues, are the most exposed to jealousy, avarice, and envy.

The merit of the original grantee of his Grace's pensions was in giving his hand to the work, and partaking the spoil with a prince, who plundered a part of the national church of his time and country. Mine was in defending the whole of the national church of my own time and my own country, and the whole of the national churches of all countries, from the principles and the examples which lead to ecclesiastical pillage, thence to a contempt of all prescriptive titles, thence to the pillage of all property, and thence to universal desolation.

The merit of the origin of his Grace's fortune was in being a favourite and chief adviser to a prince who left no liberty to his native country. My endeavour was to obtain liberty for the municipal country in which I was born, and for all descriptions and denominations in it. Mine was to support, with unre-

laxing vigilance, every right, every privilege, every franchise, in this my adopted, my dearer, and more comprehensive country; and not only to preserve those rights in this chief seat of empire, but in every nation, in every land, in every climate, language, and religion in the vast domain that still is under the protection, and the larger that was once under the protection, of the British crown.

His founder's merits were by arts in which he served his master and made his fortune, to bring poverty, wretchedness, and depopulation on his country. Mine were under a benevolent prince, in promoting the commerce, manufactures, and agriculture of his kingdom; in which his majesty shows an eminent example, who even in his amusements is a patriot, and in hours of leisure an improver of his native soil.—*Letter to a Noble Lord.*

MR. BURKE'S ACCOUNT OF HIS SON.

HAD it pleased God to continue to me the hopes of succession, I should have been, according to my mediocrity, and the mediocrity of the age I live in, a sort of founder of a family; I should have left a son, who, in all the points in which personal merit can be viewed, in science, in erudition, in genius, in taste, in honour, in generosity, in humanity, in every liberal sentiment, and every liberal accomplishment, would not have shown himself inferior to the Duke of Bedford, or to any of those whom he traces in his line. His Grace very soon would have wanted all plausibility in his attack upon that provision which belonged more to mine than to me. He would soon have supplied every deficiency, and symmetrised every disproportion. It would not have been for that successor to resort to any stagnant wasting reservoir of merit in me, or in any ancestry. He had in himself a salient living spring of generous and manly action. Every day he lived, he would have repurchased the bounty of the crown, and ten times more, if ten times more he had received. He was

made a public creature, and had no enjoyment whatever but in the performance of some duty. At this exigent moment the loss of a finished man is not easily supplied.

But a Disposer, whose power we are little able to resist, and whose wisdom it behoves us not at all to dispute, has ordained it in another manner, and—whatever my querulous weakness might suggest—a far better. The storm has gone over me, and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honours; I am torn up by the roots, and lie prostrate on the earth! There, and prostrate there, I most unfeignedly recognise the divine justice, and in some degree submit to it. But whilst I numb myself before God, I do not know that it is forbidden to repel the attacks of unjust and inconsiderate men. The patience of Job is proverbial. After some of the convulsive struggles of our irritable nature, he submitted himself, and repented in dust and ashes. But even so, I do not find him blamed for replendishing, and with a considerable degree of verbal asperity, those ill-natured neighbours of his who visited his dunghill to read moral, political, and economical lectures on his misery. I am alone. I have none to meet my enemies in the gate. Indeed, my lord, I greatly deceive myself, if in this hard season I would give a peck of refuse wheat for all that is called fame and honour in the world. This is the appetite but of a few. It is a luxury; it is a privilege; it is an indulgence for those who are at their ease. But we are all of us made to shun disgrace, as we are made to shrink from pain, and poverty, and disease. It is an instinct; and under the direction of reason, instinct is always in the right. I live in an inverted order. They who ought to have succeeded me are gone before me; they who should have been to me as posterity, are in the place of ancestors. I owe to the dearest relation—which ever must subsist in memory—that act of piety which he would have performed to me; I owe it to him to

show, that he was not descended, as the Duke of Bedford would have it, from an unworthy parent.

[OLIVER GOLDSMITH. 1728—1774.]

THE PHILOSOPHER AND THE SPIDER.

WHAT follows is the result of my own observation upon that species of the insect called the house-spider. I perceived, about four years ago, a large spider in one corner of my room, making its web, and though the maid frequently levelled her fatal broom against the labours of the little animal, I had the good fortune then to prevent its destruction, and, I may say, it more than paid me by the entertainment it afforded.

In three days the web was with incredible diligence completed; nor could I avoid thinking that the insect seemed to exult in its new abode. It frequently traversed it round, and examined the strength of every part of it, retired into its hole, and came out very frequently. The first enemy, however, it had to encounter, was another and a much larger spider, which, having no web of its own, and having probably exhausted all its stock in former labours of this kind, came to invade the property of its neighbour. Soon, then, a terrible encounter ensued, in which the invader seemed to have the victory, and the laborious spider was obliged to take refuge in its hole. Upon this I perceived the victor using every art to draw the enemy from its stronghold. He seemed to go off, but quickly returned, and when he found all arts vain, began to demolish the new web without mercy. This brought on another battle, and, contrary to my expectations, the laborious spider became conqueror, and fairly killed his antagonist.

Now then, in peaceable possession of what was justly its own, it waited three days with the utmost impatience, repairing the breaches of its web, and taking no sustenance that I could perceive. At last, however, a large blue fly fell into the

snare, and struggled hard to get loose. The spider gave it leave to entangle itself as much as possible, but it seemed to be too strong for the cobweb. I must own I was greatly surprised when I saw the spider immediately sally out, and in less than a minute weave a new net round its captive, by which the motion of its wings was stopped, and when it was fairly hampered in this manner, it was seized and dragged into the hole.

In this manner it lived, in a precarious state, and nature seemed to have fitted it for such a life; for upon a single fly it subsisted for more than a week. I once put a wasp into the nest, but when the spider came out in order to seize it as usual, upon perceiving what kind of an enemy it had to deal with, it instantly broke all the bands that held it fast, and contributed all that lay in its power to disengage so formidable an antagonist. When the wasp was at liberty, I expected the spider would have set about repairing the breaches that were made in its net; but those, it seems, were irreparable, wherefore the cobweb was now entirely forsaken, and a new one begun, which was completed in the usual time.

I had now a mind to try how many cobwebs a single spider could furnish; wherefore I destroyed this, and the insect set about another. When I destroyed the other also, its whole stock seemed entirely exhausted, and it could spin no more. The arts it made use of to support itself, now deprived of its great means of subsistence, were indeed surprising. I have seen it roll up its legs like a ball, and lie motionless for hours together, but cautiously watching all the time; when a fly happened to approach sufficiently near, it would dart out all at once, and often seize its prey.

Of this life, however, it soon began to grow weary, and resolved to invade the possession of some other spider, since it could not make a web of its own. It formed an attack upon a neighbouring fortification, with great vigour, and at first was as vigorously repulsed. Not daunted, however, with one defeat, in this manner it continued to lay siege to another's web

for three days, and at length, having killed the defendant, actually took possession. When smaller flies happen to fall into the snare, the spider does not sally out at once, but very patiently waits till it is sure of them; or upon his immediately approaching, the terror of his appearance might give the captive strength sufficient to get loose; the manner then is to wait patiently till, by ineffectual and impotent struggles, the captive has wasted all its strength, and then he becomes a certain and easy conquest.

The insect I am now describing lived three years; every year it changed its skin, and got a new set of legs. I have sometimes plucked off a leg, which grew again in two or three days. At first it dreaded my approach to its web; but at last it became so familiar as to take a fly out of my hand, and upon my touching any part of the web, would immediately leave its hole, prepared either for a defence or an attack. — *Animated Nature*.

[REV. GILBERT WHITE. 1720—1793.]

THE ROOKS RETURNING TO THEIR NESTS.

THE evening proceedings and manoeuvres of the rooks are curious and amusing in the autumn. Just before dusk, they return in long strings from the foraging of the day, and rendezvous by thousands over Selborne-down, where they wheel round in the air, and sport and dive in a playful manner, all the while exerting their voices, and making a loud cawing, which, being blended and softened by the distance that we at the village are below them, becomes a confused noise or chiding; or rather a pleasing murmur, very engaging to the imagination, and not unlike the cry of a pack of hounds in hollow echoing woods, or the rushing of the wind in tall trees, or the tumbling of the tide upon a pebbly shore. When this ceremony is over, with the last gleam of day they retire for the night to the deep beechen woods of Tisted and Ropley. We remember a little girl, who, as she was going to bed, used to remark on such

an occurrence, in the true spirit of physico-theology, that the rooks were saying their prayers; and yet 'his child was much too young to be aware that the Scriptures have said of the Deity, that "he feedeth the ravens who call upon him." *Natural History of Selborne*.

THE HOUSE OR CHIMNEY SWALLOW.

THE house-swallow, or chimney-swallow, is, undoubtedly, the first comer of all the *British hirundines*, and appears in general on or about the thirteenth of April, as I have remarked from many years' observation. Not but now and then a straggler is seen much earlier; and, in particular, when I was a boy I observed a swallow for a whole day together, on a sunny warm Shrove Tuesday; which day could not fall out later than the middle of March, and often happened early in February.

It was worth remarking that these birds are seen first about lakes and mill-ponds; and it is also very particular, that if these early visitors happen to find frost and snow, as was the case of the two dreadful springs of 1770 and 1771, they immediately withdraw for a time,—a circumstance this, much more in favour of hiding than migration; since it is much more probable that a bird should retire to its hybernaculum just at hand, than return for a week or two only to warmer latitudes.

The swallow, though called the chimney-swallow, by no means builds altogether in chimneys, but often within barns and outhouses against the rafters, and so she did in Virgil's time.

—“Antè
Garrula quàm tignis nidum suspendat hirundo.”

In Sweden she builds in barns, and is called *ladu svala*, the barn swallow. Besides, in the warmer parts of Europe there are no chimneys to houses, except they are *English-built*: in these countries she constructs her nest in porches, and gateways, and galleries, and open halls.

Here and there a bird may affect some odd peculiar place ; as we have known a swallow build down the shaft of an old well, through which chalk had been formerly drawn up for the purpose of manure : but in general with us the *hirundo* breeds in chimneys, and loves to haunt those stacks where there is a constant fire, no doubt for the sake of warmth. Not that it can subsist in the immediate shaft where there is a fire ; but prefers one adjoining to that of the kitchen, and disregards the perpetual smoke of that funnel, as I have often observed with some degree of wonder.

Five or six or more feet down the chimney does this little bird begin to form her nest about the middle of May, which consists, like that of the house-martin, of a crust or shell composed of dirt or mud, mixed with short pieces of straw, to render it tough and permanent ; with this difference, that whereas the shell of the martin is nearly hemispheric, that of the swallow is open at the top, and like half a deep dish : this nest is lined with fine grasses and feathers, which are often collected as they float in the air.

Wonderful is the address which this adroit bird shows all day long in ascending and descending with security through so no narrow a pass. When hovering over the mouth of the funnel, the vibrations of her wings acting on the confined air occasion a rumbling like thunder. It is not improbable that the dam submits to this inconvenient situation so low in the shaft, in order to secure her broods from rapacious birds, and particularly from owls, which frequently fall down chimneys, perhaps in attempting to get at these nestlings.

The swallow lays from four to six white eggs, dotted with red specks, and brings out her first brood about the last week in June, or the first week in July. The progressive method by which the young are introduced into life is very amusing ; first they emerge from the shaft with difficulty enough, and often fall down into the rooms below : for a day or so they are fed on the chimney-top, and then are conducted to the dead leaf-

less bough of some tree, where, sitting in a row, they are attended with great assiduity, and may then be called *perchers*. In a day or two more they become *flyers*, but are still unable to take their own food ; therefore they play about near the place where the dams are hawking for flies ; and when a mouthful is collected, at a certain signal given, the dam and the nestling advance, rising towards each other, and meeting at an angle ; the young one all the while uttering such a little quick note of gratitude and complacency, that a person must have paid very little regard to the wonders of nature that has not often remarked this feat.

The dam betakes herself immediately to the business of a second brood as soon as she is disengaged from the first ; which at once associates with the first broods of house-martins ; and with them congregates clustering on sunny roofs, towers, and trees. This *hirundo* brings out her second brood towards the middle and end of August.

All the summer long is the swallow a most instructive pattern of unwearied industry and affection ; for, from morning to night, while there is a family to be supported, she spends the whole day in skimming close to the ground, and exerting the most sudden turns and quick evolutions. Avenues and long walks under hedges, and pasture-fields, and mown meadows where cattle graze, are her delight, especially if there are trees interspersed ; because in such spots insects most abound. When a fly is taken, a smart snap from her bill is heard, resembling the noise at the shutting of a watch-case ; but the motion of the mandibles is too quick for the eye.

The swallow, probably the male bird, is the *excubitor* to house-martins and other little birds, announcing the approach of birds of prey. For, as soon as a hawk appears, with a shrill alarming note he calls all the swallows and martins about him ; who pursue in a body, and buffet and strike their enemy till they have driven him from the village, darting down from above on his back, and rising in a perpendicular line in perfect security

This bird also will sound the alarm, and strike at cats when they climb on the roofs of houses, or otherwise approach the nests. Each species of *hirundo* drinks as it flies along, sipping the surface of the water; but the swallow alone, in general, *washes* on the wing, by dropping into a pool for many times together: in very hot weather house-martins and bank-martins dip and wash a little.

The swallow is a delicate songster, and in soft sunny weather sings both perching and flying; on trees in a kind of concert, and on chimney-tops: is also a bold flyer, ranging to distant downs and commons, even in windy weather, which the other species seem much to dislike; nay, even frequenting exposed seaport towns, and making little excursions over the salt water. Horsemen on wide downs are often closely attended by a little party of swallows for miles together, which play before and behind them, sweeping around, and collecting all the skulking insects that are roused by the trampling of the horse's feet; when the wind blows hard, without this expedient, they are often forced to settle to pick up their lurking prey.

This species feed much on little *coleoptera*, as well as on gnats and flies; and often settles on dug ground, or paths, for gravel to grind and digest its food. Before they depart, for some weeks, to a bird, they forsake houses and chimneys, and roost in trees, and usually withdraw about the beginning of October; though some few stragglers may appear on, at times, till the first week in November.—*Natural History of Selborne.*

[REV. WILLIAM GILPIN. 1724—1804.]

SUNRISE AND SUNSET IN THE WOODS.

THE first dawn of day exhibits a beautiful obscurity. When the east begins just to brighten with the reflections only of effulgence, a pleasing progressive light, dubious and amusing, is thrown over the face of things. A single ray is able to

assist the picturesque eye, which by such slender aid creates a thousand imaginary forms, if the scene be unknown, and as the light steals gradually on, is amused by correcting its vague ideas by the real objects. What in the confusion of twilight perhaps seemed a stretch of rising ground, broken into various parts, becomes now vast masses of wood and an extent of forest.

As the sun begins to appear above the horizon, another change takes place. What was before only form, being now enlightened, begins to receive effect. This effect depends on two circumstances—the catching lights which touch the summits of every object, and the mistiness in which the rising orb is commonly enveloped.

The effect is often pleasing when the sun rises in unsullied brightness, diffusing its ruddy light over the upper parts of objects, which is contrasted by the deeper shadows below; yet the effect is then only transcendent when he rises accompanied by a train of vapours in a misty atmosphere. Among lakes and mountains, this happy accompaniment often forms the most astonishing visions, and yet in the forest it is nearly as great. With what delightful effect do we sometimes see a sun's disk just appear above a woody hill, or, in Shakespeare's language,

“Stand tiptoe on the misty mountain top,”

and dart his diverging rays through the rising vapour. The radiance, catching the tops of the trees as they hang midway upon the shaggy steep, and touching here and there a few other prominent objects, imperceptibly mixes its ruddy tint with the surrounding mists, setting on fire, as it were, their upper parts, while their lower skirts are lost in a dark mass of varied confusion, in which trees and ground, and radiance and obscurity, are all blended together. When the eye is fortunate enough to catch the glowing instant—for it is always a vanishing scene—it furnishes an idea worth treasuring among the choicest appearances of nature. Mistiness alone, we have observed, occasions a confusion in objects which is often

picturesque ; but the glory of the vision depends on the glowing lights which are mingled with it.

Landscape-painters, in general, pay too little attention to the discriminations of morning and evening. We are often at a loss to distinguish in pictures the rising from the setting sun, though their characters are very different both in the lights and shadows. The ruddy lights, indeed, of the evening are more easily distinguished, but it is not perhaps always sufficiently observed that the shadows of the evening are much less opaque than those of the morning. They may be brightened perhaps by the numberless rays floating in the atmosphere, which are incessantly reverberated in every direction, and may continue in action after the sun is set ; whereas in the morning the rays of the preceding day having subsided, no object receives any light but from the immediate lustre of the sun. Whatever becomes of the theory, the fact I believe is well ascertained.

The incidental beauties which the meridian sun exhibits are much fewer than those of the rising sun. In summer when he rides high at noon, and sheds his perpendicular ray, all is illumination ; there is no shadow to balance such a glare of light, no contrast to oppose it. The judicious artist, therefore, rarely represents his objects under a vertical sun. And yet no species of landscape bears it so well as the scenes of the forest. The tuftings of the trees, the recesses among them, and the lighter foliage hanging over the darker, may all have an effect under a meridian sun. I speak chiefly, however, of the internal scenes of the forest, which bear such total brightness better than any other, as in them there is generally a natural gloom to balance it. The light, obstructed by close intervening trees, will rarely predominate ; hence the effect is often fine. A strong sunshine striking a wood through some fortunate chasm, and reposing on the tuftings of a clump, just removed from the eye, and strengthened by the deep shadows of the trees behind, appears to great advantage ; especially if some noble tree, standing on the fore-

ground in deep shadow, flings athwart the sky its dark branches, here and there illumined with a splendid touch of light.

In an open country, the most fortunate circumstance that attends a meridian sun is cloudy weather, which occasions partial lights. Then it is that the distant forest scene is spread with lengthened gleams, while the other parts of the landscape are in shadow ; the tuftings of trees are particularly adapted to catch this effect with advantage ; there is a richness in them from the strong opposition of light and shade, which is wonderfully fine. A distant forest thus illumined wants only a foreground to make it highly picturesque.

As the sun descends, the effect of its illumination becomes stronger. It is a doubt whether the rising or the setting sun is more picturesque. The great beauty of both depends on the contrast between splendour and obscurity. But this contrast is produced by these different incidents in different ways. The grandest effects of the rising sun are produced by the vapours which envelop it—the setting sun rests its glory on the gloom which often accompanies its parting rays. A depth of shadow hanging over the eastern hemisphere gives the beams of the setting sun such powerful effect, that although in fact they are by no means equal to the splendour of a meridian sun, yet through force of contrast they appear superior. A distant forest scene under this brightened gloom is particularly rich, and glows with double splendour. The verdure of the summer leaf, and the varied tints of the autumnal one, are all lighted up with the most resplendent colours.

The internal parts of the forest are not so happily disposed to catch the effects of a setting sun. The meridian ray, we have seen, may dart through the openings at the top, and produce a picture, but the flanks of the forest are generally too well guarded against its horizontal beams. Sometimes a recess fronting the west may receive a beautiful light, spreading in a lengthened gleam amidst the gloom of the woods which surround it ; but this can only be had in the outskirts of the forest.

Sometimes also we find in its internal parts, though hardly in its deep recesses, splendid lights here and there catching the foliage which though in nature generally too scattered to produce an effect, yet, if judiciously collected, may be beautiful on canvas.

We sometimes also see in a woody scene coruscations like a bright star, occasioned by a sunbeam darting through an eyelet-hole among the leaves. Many painters, and especially Rubens, have been fond of introducing this radiant spot in their landscapes. But in painting, it is one of those trifles which produce no effect, nor can this radiance be given. In poetry, indeed, it may produce a pleasing image. Shakespeare hath introduced it beautifully, where, speaking of the force of truth entering a guilty conscience, he compares it to the sun, which

"Fires the proud tops of the eastern pines,
And darts his light through every guilty hole."

It is one of those circumstances which poetry may offer to the imagination, but the pencil cannot well produce to the eye.—*Forest Scenery.*

[JAMES BRUCE. 1730—1794.]

SOURCES OF THE NILE.

HALF undressed as I was, by the loss of my sash, and throwing off my shoes, I ran down the hill towards the hillock of green sod, which was about two hundred yards distant; the whole side of the hill was thick grown with flowers, the large bulbous roots of which appearing above the surface of the ground, and their skins coming off on my treading upon them, occasioned me two very severe falls before I reached the brink of the marsh. I after this came to the altar of green turf, which was apparently the work of art, and I stood in rapture above the principal fountain, which rises in the middle of it. It is easier to guess than to describe the situation of my mind at that moment—standing in that spot which had baffled the genius, industry, and inquiry of both ancients and moderns for the

course of near three thousand years. Kings had attempted this discovery at the head of armies, and each expedition was distinguished from the last only by the difference of numbers which had perished, and agreed alone in the disappointment which had uniformly, and without exception, followed them all. Fame, riches, and honour had been held out for a series of ages to every individual of those myriads these princes commanded, without having produced one man capable of gratifying the curiosity of his sovereign, or wiping off this stain upon the enterprise and abilities of mankind, or adding this desideratum for the encouragement of geography. Though a mere private Briton, I triumphed here, in my own mind, over kings and their armies! and every comparison was leading nearer and nearer to presumption, when the place itself, where I stood, the object of my vainglory, suggested what depressed my short-lived triumph. I was but a few minutes arrived at the sources of the Nile, through numberless dangers and sufferings, the least of which would have overwhelmed me but for the continual goodness and protection of Providence: I was, however, but then half through my journey, and all those dangers through which I had already passed awaited me on my return; I found a despondency gaining ground fast, and blasting the crown of laurels which I had too rashly woven for myself.—*Travels in Abyssinia.*

[WILLIAM COBBETT. 1762—1835.]

RECOLLECTIONS OF BOYHOOD.

AFTER living within a few hundred yards of Westminster Hall, and the Abbey Church, and the Bridge, and looking from my own windows into St. James's Park, all other buildings and spots appear mean and insignificant. I went to-day to see the house I formerly occupied. How small! It is always thus: the words large and small are carried about with us in our minds, and we forget real dimensions. The idea,

such as it was received, remains during our absence from the object. When I returned to England in 1800, after an absence from the country parts of it of sixteen years, the trees, the hedges, even the parks and woods, seemed so small! It made me laugh to hear little gutters, that I could jump over, called rivers! The Thames was but a "creek!" But when, in about a month after my arrival in London, I went to Farnham, the place of my birth, what was my surprise! Everything was become so pitifully small! I had to cross, in my post-chaise, the long and dreary heath of Bagshot. Then, at the end of it, to mount a hill called Hungry Hill; and from that hill I knew that I should look down into the beautiful and fertile vale of Farnham. My heart fluttered with impatience, mixed with a sort of fear, to see all the scenes of my childhood; for I had learned before the death of my father and mother. There is a hill not far from the town called Crooksbury Hill, which rises up out of a flat in the form of a cone, and is planted with Scotch fir-trees. Here I used to take the eggs and young ones of crows and magpies. This hill was a famous object in the neighbourhood. It served as the superlative degree of height. "As high as Crooksbury Hill," meant, with us, the utmost degree of height. Therefore the first object that my eyes sought was this hill. I could not believe my eyes! Literally speaking, I for a moment thought the famous hill removed, and a little heap put in its stead; for I had seen in New Brunswick a single rock, or hill of solid rock, ten times as big, and four or five times as high! The post-boy, going down-hill, and not a bad road, whisked me in a few minutes to the Bush Inn, from the garden of which I could see the prodigious sand-hill where I had begun my gardening works. What a nothing! But now came rushing into my mind all at once my pretty little garden, my little blue smock-frock, my little nailed shoes, my pretty pigeons that I used to feed out of my hands, the last kind words and tears of my gentle and tender-hearted and affectionate mother! I hastened back

into the room. If I had looked a moment longer I should have dropped. When I came to reflect, what a change! I looked down at my dress. What a change! What scenes I had gone through! How altered my state! I had dined the day before at a secretary of state's in company with Mr. Pitt, and had been waited upon by men in gaudy liveries! I had had nobody to assist me in the world. No teachers of any sort. Nobody to shelter me from the consequence of bad, and no one to counsel me to good behaviour. I felt proud. The distinctions of rank, birth, and wealth, all became nothing in my eyes; and from that moment—less than a month after my arrival in England—I resolved never to bend before them.

A DEFENCE OF FIELD SPORTS.

TAKING it for granted, then, that sportsmen are as good as other folks on the score of humanity, the sports of the field, like everything else done in the fields, tend to produce or preserve health. I prefer them to all other pastime, because they produce early rising; because they have a tendency to lead young men into virtuous habits. It is where men congregate that the vices haunt. A hunter or a shooter may also be a gambler and a drinker; but he is less likely to be fond of the two latter if he be fond of the former. Boys will take to something in the way of pastime; and it is better that they take to that which is innocent, healthy, and manly, than that which is vicious, unhealthy, and effeminate. Besides, the scenes of rural sport are necessarily at a distance from cities and towns. This is another great consideration; for though great talents are wanted to be employed in the hives of men, they are very rarely acquired in these hives; the surrounding objects are too numerous, too near the eye, too frequently under it, and too artificial.—*Rural Rides.*

[MUNDO PARK. 1771-1805.]

AFRICAN HOSPITALITY.

I WAITED more than two hours without having an opportunity of crossing the river, during which time the people who had crossed carried information to Mansong, the king, that a white man was waiting for a passage, and was coming to see him. He immediately sent over one of his chief men, who informed me that the king could not possibly see me until he knew what had brought me into his country; and that I must not presume to cross the river without the king's permission. He therefore advised me to lodge at a distant village, to which he pointed, for the night, and said that in the morning he would give me further instructions how to conduct myself. This was very discouraging. However, as there was no remedy, I set off for the village, where I found, to my great mortification, that no person would admit me into his house. I was regarded with astonishment and fear, and was obliged to sit all day without victuals in the shade of a tree; and the night threatened to be very uncomfortable—for the wind rose, and there was great appearance of a heavy rain—and the wild beasts are so very numerous in the neighbourhood, that I should have been under the necessity of climbing up the tree and resting amongst the branches. About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose that he might graze at liberty, a woman, returning from the labours of the field, stopped to observe me, and perceiving that I was weary and dejected, inquired into my situation, which I briefly explained to her; whereupon, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted up a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was very hungry, she said she would procure me something to eat. She accordingly went out, and returned in a short time with a very fine fish, which,

having caused to be half broiled upon some embers, she gave me for supper. The rites of hospitality being thus performed towards a stranger in distress, my worthy benefactress—pointing to the mat, and telling me I might sleep there without apprehension—called to the female part of her family, who had stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton, in which they continued to employ themselves great part of the night. They lightened their labour by songs, one of which was composed extempore, for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words, literally translated, were these: "The winds roared, and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk—no wife to grind his corn. *Chorus*—*Let us pity the white man—no mother has he,*" &c. Trifling as this recital may appear to the reader, to a person in my situation the circumstance was affecting in the highest degree. I was oppressed by such unexpected kindness, and sleep fled from my eyes. In the morning I presented my compassionate landlady with two of the four brass buttons which remained on my waistcoat—the only recompense I could make her.—*Travels in Africa.*

[REV. THOMAS CHALMERS, D.D. 1780-1847.]

COMPARATIVE INSIGNIFICANCE OF THE EARTH.

THOUGH the earth were to be burned up, though the trumpet of its dissolution were sounded, though yon sky were to pass away as a scroll, and every visible glory which the finger of the Divinity has inscribed on it were extinguished for ever—an event so awful to us, and to every world in our vicinity, by which so many suns would be extinguished, and so many varied scenes of life and population would rush into forgetfulness—what is it in the high scale of the Almighty's workman-

ship? a mere shred, which, though scattered into nothing, would leave the universe of God one entire scene of greatness and of majesty. Though the earth and the heavens were to disappear, there are other worlds which roll afar; the light of other suns shines upon them; and the sky which mantles them is garnished with other stars. Is it presumption to say that the moral world extends to these distant and unknown regions? that they are occupied with people? that the charities of home and of neighbourhood flourish there? that the praises of God are there lifted up, and his goodness rejoiced in? that there piety has its temples and its offerings? and the richness of the divine attributes is there felt and admired by intelligent worshippers?

And what is this world in the immensity which teems with them; and what are they who occupy it? The universe at large would suffer as little in its splendour and variety by the destruction of our planet, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind tears it from its stem, and it lights on the stream of water which passes underneath. In a moment of time the life, which we know by the microscope it teems with, is extinguished; and an occurrence so insignificant in the eye of man, and on the scale of his observation, carries in it to the myriads which people this little leaf an event as terrible and as decisive as the destruction of a world. Now, on the grand scale of a universe, we, the occupiers of this ball, which performs its little round among the suns and the systems that astronomy has unfolded—we may feel the same littleness and the same insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us. But these elements exist. The fire which rages within may lift its devouring energy to the surface of our planet, and transform it into one wide and wasting volcano. The sudden formation of elastic matter in the

bowels of the earth—and it lies within the agency of known substances to accomplish this—may explode it into fragments. The exhalation of noxious air from below may impart a virulence to the air that is around us; it may affect the delicate proportion of its ingredients; and the whole of animated nature may wither and die under the malignity of a tainted atmosphere. A blazing comet may cross this fated planet in its orbit, and realise all the terrors which superstition has conceived of it. We cannot anticipate with precision the consequences of an event which every astronomer must know to lie within the limits of chance and probability. It may hurry our globe towards the sun, or drag it to the outer regions of the planetary system, or give it a new axis of revolution—and the effect, which I shall simply announce without explaining it, would be to change the place of the ocean, and bring another mighty flood upon our islands and continents.

These are changes which may happen in a single instant of time, and against which nothing known in the present system of things provides us with any security. They might not annihilate the earth, but they would unpeople it, and we, who tread its surface with such firm and assured footsteps, are at the mercy of devouring elements, which, if let loose upon us by the hand of the Almighty, would spread solitude, and silence, and death over the dominions of the world.

Now, it is this littleness and this insecurity which make the protection of the Almighty so dear to us, and bring with such emphasis to every pious bosom the holy lessons of humility and gratitude. The God who sitteth above, and presides in high authority over all worlds, is mindful of man; and though at this moment his energy is felt in the remotest provinces of creation, we may feel the same security in his providence as if we were the objects of his undivided care.

It is not for us to bring our minds up to this mysterious agency. But such is the incomprehensible fact, that the same being, whose eye is abroad over the whole

universe, gives vegetation to every blade of grass, and motion to every particle of blood which circulates through the veins of the minutest animal; that though his mind takes into his comprehensive grasp immensity and all its wonders, I am as much known to him as if I were the single object of his attention; that he marks all my thoughts; that he gives birth to every feeling and every movement within me; and that, with an exercise of power which I can neither describe nor comprehend, the same God who sits in the highest heaven, and reigns over the glories of the firmament, is at my right hand to give me every breath which I draw, and every comfort which I enjoy.

—*Astronomical Discourses.*

[JOHN JAMES AUDUBON. 17th—1851.]

A HURRICANE IN AMERICA.

I HAD left the village of Shawanay, situated on the banks of the Ohio, on my return from Henderson, which is also situated on the banks of the same beautiful stream. The weather was pleasant, and I thought not warmer than usual at that season. My horse was jogging quietly along, and my thoughts were for once at least in the course of my life entirely engaged in commercial speculations. I had forded Highland Creek, and was on the eve of entering a tract of bottom land or valley that lay between it and Canoe Creek, when on a sudden I remarked a great difference in the aspect of the heavens. A hazy thickness had overspread the country, and I for some time expected an earthquake, but my horse exhibited no propensity to stop and prepare for such an occurrence. I had nearly arrived at the verge of the valley, when I thought fit to stop near a brook, and dismounted to quench the thirst which had come upon me.

I was leaning on my knees, with my lips about to touch the water, when, from my proximity to the earth, I heard a distant murmuring sound of an extraordinary nature. I drank, however, and as I rose on my feet, looked towards the south-west,

when I observed a yellowish oval spot, the appearance of which was quite new to me. Little time was left to me for consideration, as the next moment a smart breeze began to agitate the taller trees. It increased to an unexpected height, and already the smaller branches and twigs were seen falling in a slanting direction towards the ground. Two minutes had scarcely elapsed, when the whole forest before me was in fearful motion. Here and there, where one tree pressed against another, a creaking noise was produced, similar to that occasioned by the violent gusts which sometimes sweep over the country. Turning instinctively toward the direction from which the wind blew, I saw, to my great astonishment, that the noblest trees of the forest bent their lofty heads for a while, and unable to stand against the blast, were falling to pieces. First, the branches were broken off with a crackling noise, then went the upper part of the massy trunks, and in many places whole trees of gigantic size were falling entire to the ground. So rapid was the progress of the storm, that before I could think of taking measures to insure my safety, the hurricane was passing opposite the place where I stood. Never can I forget the scene which at that moment presented itself. The tops of the trees were seen moving in the strangest manner, in the central current of the tempest, which carried along with it a mingled mass of twigs and foliage that completely obscured the view. Some of the largest trees were seen bending and writhing under the gale; others suddenly snapped across, and many, after a momentary resistance, fell uprooted to the earth. The mass of branches, twigs, foliage, and dust that moved through the air, was whirled onwards like a cloud of feathers, and, on passing, disclosed a wide space filled with fallen trees, naked stumps, and heaps of shapeless ruins, which marked the path of the tempest. This space was about a fourth of a mile in breadth, and to my imagination resembled the dried-up bed of the Mississippi, with its thousands of planters and sawyers strewed in the sand, and inclined in various degrees. The hor-

rible noise resembled that of the great cataracts of Niagara, and as it howled along in the tract of the desolating tempest, produced a feeling in my mind which it is impossible to describe.

The principal force of the hurricane was now over, although millions of twigs and small branches, that had been brought from a great distance, were seen following the blast, as if drawn onwards by some mysterious power. They were floated in the air for some hours after, as if supported by the thick mass of dust that rose high above the ground. The sky had now a greenish lurid hue, and an extremely disagreeable sulphureous odour was diffused in the atmosphere. I waited in amazement, having sustained no material injury, until nature at length resumed her wonted aspect. For some moments I felt undetermined whether I should return to Morgantown, or attempt to force my way through the wrecks of the tempest. My business, however, being of an urgent nature, I ventured into the path of the storm, and, after encountering innumerable difficulties, succeeded in crossing it. I was obliged to lead my horse by the bridle to enable him to leap over the fallen trees, whilst I scrambled over or under them in the best way I could, at times so hemmed in by the broken tops and tangled branches, as almost to become desperate. On arriving at my house, I gave an account of what I had seen, when, to my surprise, I was told that there had been very little wind in the neighbourhood, although in the streets and gardens many branches and twigs had fallen in a manner which excited great surprise.

Many wondrous accounts of the devastating effect of this hurricane were circulated in the country after its occurrence. Some log-houses, we were told, had been overturned, and their inmates destroyed. One person informed me that a wire sifter had been conveyed by a gust to a distance of many miles. Another had found a cow lodged in the fork of a large half-broken tree. But as I am disposed to relate only what I have myself seen, I will not lead you into the region of romance, but shall content myself by say-

ing that much damage was done by this awful visitation. The valley is yet a desolate place, overgrown with briars and bushes, thickly entangled amidst the tops and trunks of the fallen trees, and is the resort of ravenous animals, to which they betake themselves when pursued by man, or after they have committed their depredations on the farms of the surrounding district. I have crossed the path of the storm, at a distance of a hundred miles from the spot where I witnessed its fury, and again, four hundred miles farther off, in the state of Ohio. Lastly, I observed traces of its ravages on the summits of the mountains connected with the Great Pine Forest of Pennsylvania, three hundred miles beyond the place last mentioned. In all those different parts, it appeared to me not to have exceeded a quarter of a mile in breadth.

[SIR DAVID BREWSTER. 1781—1868.]

IS THE PLANET JUPITER INHABITED?

IN studying this subject, persons who have only a superficial knowledge of astronomy, though firmly believing in a plurality of worlds, have felt the force of certain objections, or rather difficulties, which naturally present themselves to the inquirer. The distance of Jupiter from the sun is so great, that the light and heat which he receives from that luminary are supposed to be incapable of sustaining the same animal and vegetable life which exists on the earth. If we consider the heat upon any planet as arising solely from the direct rays of the sun, the cold upon Jupiter must be very intense, and water could not exist upon its surface in a fluid state. Its rivers and its seas must be tracks and fields of ice. But the temperature of a planet depends upon other causes—upon the condition of its atmosphere, and upon the internal heat of its mass. The temperature of our own globe decreases as we rise in the atmosphere and approach the sun, and it increases as we descend into the bowels of the earth and

go further from the sun. In the first of these cases, the increase of heat as we approach the surface of the earth from a great height in a balloon, or from the summit of a lofty mountain is produced by its atmosphere; and in Jupiter the atmosphere may be so formed as to compensate to a certain extent the diminution in the direct heat of the sun arising from the great distance of the planet. In the second case, the internal heat of Jupiter may be such as to keep its rivers and seas in a fluid state, and maintain a temperature sufficiently genial to sustain the same animal and vegetable life which exists upon our own globe. These arrangements, however, if they are required, and have been adopted, cannot contribute to increase the feeble light which Jupiter receives from the sun; but in so far as the purposes of vision are concerned, an enlargement of the pupil of the eye, and an increased sensibility of the retina, would be amply sufficient to make the sun's light as brilliant as it is to us. The feeble light reflected from the moons of Jupiter would then be equal to that which we derive from our own, even if we do not adopt the hypothesis, which we shall afterwards have occasion to mention, that a brilliant phosphorescent light may be excited in the satellites by the action of the solar rays. Another difficulty has presented itself, though very unnecessarily, in reference to the shortness of the day in Jupiter. A day of *ten* hours has been supposed insufficient to afford that period of rest which is requisite for the renewal of our physical functions when exhausted with the labours of the day. This objection, however, has no force. Five hours of rest is surely sufficient for five hours of labour; and when the inhabitants of the temperate zone of our own globe reside, as many of them have done, for years in the arctic regions, where the length of the days and nights are so unusual, they have been able to perform their usual functions as well as in their native climates. A difficulty, however, of a more serious kind is presented by the great force of gravity upon so gigantic a planet as Jupiter. The stems

of plants, the materials of buildings, the human body itself, would, it is imagined, be crushed by their own enormous weight. This apparently formidable objection will be removed by an accurate calculation of the force of gravity upon Jupiter, or of the relative weight of bodies on its surface. The mass of Jupiter is 1230 times greater than that of the earth, so that if both planets consisted of the same kind of matter, a man weighing 150 pounds on the surface of the earth would weigh $150 \times 1,200$, or 180,000 pounds at a distance from Jupiter's centre equal to the earth's radius. But as Jupiter's radius is *eleven* times greater than that of the earth, the weight of bodies on his surface will be diminished in the ratio of the square of his radius—that is, in the ratio of 11×11 , or 121 to 1. Consequently, if we divide 180,000 pounds by 121, we shall have 1,487 pounds as the weight of a man of 150 pounds on the surface of Jupiter—that is, less than *ten* times his weight on the earth. But the matter of Jupiter is much lighter than the matter of our earth, in the ratio of 24 to 100, the numbers which represent the densities of the two planets, so that if we diminish 1,487 pounds in the ratio of 24 to 100, or divide it by 4.17, we shall have 312 pounds as the weight of a man on Jupiter, who weighs on the earth only 150 pounds—that is, only double his weight—a difference which actually exists between many individuals on our own planet. A man, therefore, constituted like ourselves, could exist without inconvenience upon Jupiter; and plants, and trees, and buildings, such as occur on our own earth, could grow and stand secure in so far as the force of gravity is concerned.

[WASHINGTON IRVING. 1783—1859.]

ENGLISH COUNTRY LIFE.

IN some countries, the large cities absorb the wealth and fashion of the nation; they are the only fixed abodes of elegant and intelligent society, and the country is inhabited almost entirely by

boorish peasantry. In England, on the contrary, the metropolis is a mere gathering-place, or general rendezvous, of the polite classes, where they devote a small portion of the year to a hurry of gaiety and dissipation, and having indulged this carnival, return again to the apparently more congenial habits of rural life. The various orders of society are therefore diffused over the whole surface of the kingdom, and the most retired neighbourhoods afford specimens of the different ranks.

The English, in fact, are strongly gifted with the rural feeling. They possess a quick sensibility to the beauties of nature, and a keen relish for the pleasures and employments of the country. This passion seems inherent in them. Even the inhabitants of cities, born and brought up among brick walls and bustling streets, enter with facility into rural habits, and evince a turn for rural occupation. The merchant has his snug retreat in the vicinity of the metropolis, where he often displays as much pride and zeal in the cultivation of his flower-garden, and the maturing of his fruits, as he does in the conduct of his business and the success of his commercial enterprises. Even those less fortunate individuals, who are doomed to pass their lives in the midst of din and traffic, contrive to have something that shall remind them of the green aspect of nature. In the most dark and dingy quarters of the city, the drawing-room window resembles frequently a bank of flowers; every spot capable of vegetation has its grass-plot and flower-bed; and every square its mimic park, laid out with picturesque taste and gleaming with refreshing verdure.

Those who see the Englishmen only in town are apt to form an unfavourable opinion of his social character. He is either absorbed in business, or distracted by the thousand engagements that dissipate time, thought, and feeling, in this huge metropolis: he has, therefore, too commonly a look of hurry and abstraction. Wherever he happens to be, he is on the point of going somewhere else; at the moment he is talking on one subject,

his mind is wandering to another; and while paying a friendly visit, he is calculating how he shall economise time so as to pay the other visits allotted to the morning. An immense metropolis like London is calculated to make men selfish and uninteresting. In their casual and transient meetings, they can but deal briefly in common-places. They present but the cold superficialities of character—its rich and genial qualities have no time to be warmed into a flow.

It is in the country that the Englishman gives scope to his natural feelings. He breaks loose gladly from the cold formalities and negative civilities of town; throws off his habits of shy reserve, and becomes joyous and free-hearted. He manages to collect around him all the conveniences and elegancies of polite life, and to banish its restraint. His country-seat abounds with every requisite, either for studious retirement, tasteful gratification, or rural exercise. Books, paintings, music, horses, dogs, and sporting implements of all kinds, are at hand. He puts no constraint either upon his guests or himself, but in the true spirit of hospitality provides the means of enjoyment, and leaves every one to partake according to his inclination.

The taste of the English in the cultivation of land, and in what is called landscape gardening, is unrivalled. They have studied nature intently, and discover an exquisite sense of her beautiful forms and harmonious combinations. Those charms, which in other countries she lavishes in wild solitudes, are here assembled round the haunts of domestic life. They seem to have caught her coy and furtive glances, and spread them, like witchery, about their rural abodes.

Nothing can be more imposing than the magnificence of English park scenery. Vast lawns that extend like sheets of vivid green, with here and there clumps of gigantic trees, heaping up rich piles of foliage. The solemn pomp of groves and woodland glades, with the deer trooping in silent herds across them; the hare, bounding away to the covert; or the pheasant, suddenly bursting upon the

wing. The brook, taught to wind in the most natural meanderings, or expand into a glassy lake—the sequestered pool, reflecting the quivering trees, with the yellow leaf sleeping on its bosom, and the trout roaming fearlessly about its limpid waters; while some rustic temple or sylvan statue, grown green and dark with age, gives an air of classic sanctity to the seclusion.

These are but a few of the features of park scenery; but what most delights me, is the creative talent with which the English decorate the unostentatious abodes of middle life. The rudest habitation, the most unpromising and scanty portion of land, in the hands of an Englishman of taste, becomes a little paradise. With a nicely discriminating eye, he seizes at once upon its capabilities, and pictures in his mind the future landscape. The sterile spot grows into loveliness under his hand; and yet the operations of art which produce the effect are scarcely to be perceived. The cherishing and training of some trees; the cautious pruning of others; the nice distribution of flowers and plants of tender and graceful foliage; the introduction of a green slope of velvet turf; the partial opening to a peep of blue distance, or silver gleam of water; all these are managed with a delicate tact, a prevailing, yet quiet assiduity, like the magic touchings with which a painter finishes up a favourite picture. . . .

The fondness for rural life among the higher classes of the English has had a great and salutary effect upon the national character. I do not know a finer race of men than the English gentlemen. Instead of the softness and effeminacy which characterise the men of rank in most countries, they exhibit a union of elegance and strength, a robustness of frame and freshness of complexion, which I am inclined to attribute to their living so much in the open air, and pursuing so eagerly the invigorating recreations of the country. These hardy exercises produce also a healthful tone of mind and spirits, and a manliness and simplicity of manners which even the follies and dissipations of the town cannot easily pervert, and

can never entirely destroy.—*The Sketch Book.*

RURAL LIFE.

IN rural occupation there is nothing mean and debasing. It leads a man forth among scenes of natural grandeur and beauty; it leaves him to the workings of his own mind, operated upon by the purest and most elevating of external influences. The man of refinement, therefore, finds nothing revolting in an intercourse with the lower orders of rural life, as he does when he casually mingles with the lower orders of cities. He lays aside his distance and reserve, and is glad to waive the distinctions of rank, and to enter into the honest heartfelt enjoyments of common life. Indeed the very amusements of the country bring men more and more together, and the sound of hound and horn blend all feelings into harmony. I believe this is one great reason why the nobility and gentry are more popular among the inferior orders in England than they are in any other country; and why the latter have endured so many excessive pressures and extremities, without repining more generally at the unequal distribution of fortune and privilege.

To this mingling of cultivated and rustic society may also be attributed the rural feeling that runs through British literature; the frequent use of illustrations from rural life: those incomparable descriptions of nature which abound in the British poets, that have continued down from "The Flower and the Leaf" of Chaucer, and have brought into our closets all the freshness and fragrance of the dewy landscape. The pastoral writers of other countries appear as if they had paid Nature an occasional visit, and become acquainted with her general charms; but the British poets have lived and revelled with her—they have woo'd her in her most secret haunts—they have watched her minutest caprices. A spray could not tremble in the breeze—a leaf could not rustle to the ground—a diamond drop could not patter in the stream—a fragrance could not exhale from the

humble violet, nor a daisy unfold its crimson tints to the morning, but it has been noticed by these impassioned and delicate observers, and wrought up into some beautiful morality. — *The Sketch Book*.

[DANIEL WEBSTER. 1782—1852.]

THE BATTLE OF RUNKER HILL.

No national drama was ever developed in a more interesting and splendid first scene. The incidents and the result of the battle itself were most important, and indeed most wonderful. As a mere battle, few surpass it in whatever engages and interests the attention. It was fought on a conspicuous eminence, in the immediate neighbourhood of a populous city, and consequently in the view of thousands of spectators. The attacking army moved over a sheet of water to the assault. The operations and movements were of course all visible and all distinct. Those who looked on from the houses and heights of Boston had a fuller view of every important operation and event than can ordinarily be had of any battle, or than can possibly be had of such as are fought on a more extended ground, or by detachments of troops acting in different places, and at different times, and in some measure independently of each other. When the British columns were advancing to the attack, the flames of Charlestown (fired, as is generally supposed, by a shell) began to ascend. The spectators, far outnumbering both armies, thronged and crowded on every height and every point which afforded a view of the scene, themselves constituted a very important part of it. The troops of the two armies seemed like so many combatants in an amphitheatre. The manner in which they should acquit themselves was to be judged of, not, as in other cases of military engagements, by reports and future history, but by a vast and anxious assembly already on the spot, and waiting with unspeakable concern and emotion the progress of the day. In other battles the *recollection* of wives and children has been used as an excitement

to animate the warrior's breast and nerve his arm. Here was not a mere recollection, but an actual *presence* of them, and other dear connections, hanging on the skirts of the battle, anxious and agitated, feeling almost as if wounded themselves by every blow of the enemy, and putting forth, as it were, their own strength, and all the energy of their own throbbing bosoms, into every gallant effort of their warring friends. But there was a more comprehensive and vastly more important view of that day's contest than has been mentioned—a view, indeed, which ordinary eyes, bent intently on what was immediately before them, did not embrace, but which was perceived in its full extent and expansion by minds of a higher order. Those men who were at the head of the colonial councils, who had been engaged for years in the previous stages of the quarrel with England, and who had been accustomed to look forward to the future, were well apprised of the magnitude of the events likely to hang on the business of that day. They saw in it not only a battle, but the beginning of a civil war of unmeasured extent and uncertain issue. All America and all England were likely to be deeply concerned in the consequences. The individuals themselves, who knew full well what agency they had in bringing affairs to this crisis, had need of all their courage—not that disregard of personal safety in which the vulgar suppose true courage to consist, but that high and fixed moral sentiment, that steady and decided purpose, which enables men to pursue a distant end, with a full view of the difficulties and dangers before them, and with a conviction that, before they must arrive at the proposed end, should they ever reach it, they must pass through evil report as well as good report, and be liable to obloquy as well as to defeat. Spirits that fear nothing else, fear disgrace; and this danger is necessarily encountered by those who engage in civil war. Unsuccessful resistance is not only ruin to its authors, but is esteemed, and necessarily so, by the laws of all countries, treasonable. This is the case, at least, till resistance becomes so general and formidable.

able as to assume the form of regular war. But who can tell, when resistance commences, whether it will attain even to that degree of success? Some of those persons who signed the Declaration of Independence, in 1776, described themselves as signing it "as with halters about their necks." If there were grounds for this remark in 1776, when the cause had become so much more general, how much greater was the hazard when the battle of Bunker Hill was fought! These considerations constituted, to enlarged and liberal minds, the moral sublimity of the occasion, while to the outward senses, the movement of armies, the roar of artillery, the brilliancy of the reflection of a summer's sun from the burnished armour of the British columns, and the flames of a burning town, made up a scene of extraordinary grandeur."—*North American Review*.

[HUGH MILLER. 1802—1855.]

THE MOSAIC VISION OF CREATION.

SUCH a description of the creative vision of Moses as the one given by Milton of that vision of the future which he represents as conjured up before Adam by the archangel, would be a task rather for the scientific poet than for the mere practical geologist or sober theologian. Let us suppose that it took place far from man, in an untrodden recess of the Midian desert, ere yet the vision of the burning bush had been vouchsafed; and that, as in the vision of St. John in Patmos, voices were mingled with scenes, and the ear as certainly addressed as the eye. A "great darkness" first falls upon the prophet, like that which in an earlier age fell upon Abraham, but without the "horror;" and as the Divine Spirit moves on the face of the wildly troubled waters, as a visible aurora enveloped by the pitchy cloud, the great doctrine is orally enunciated, that "in the beginning God created the heavens and the earth." Unreckoned ages, condensed in the vision into a few brief moments, pass away; the creative

voice is again heard, "Let there be light," and straightway a gray diffused light springs up in the east, and casting its sickly gleam over a cloud-limited expanse of steaming vaporuous sea, journeys through the heavens towards the west. One heavy, sunless day is made the representative of myriads; the faint light waxes fainter—it sinks beneath the dim undefined horizon; the first scene of the drama closes upon the seer; and he sits awhile on his hill-top in darkness, solitary but not sad, in what seems to be a calm and starless night.

The light again brightens—it is day; and over an expanse of ocean without visible bound the horizon has become wider and sharper of outline than before. There is life in that great sea—invertebrate, mayhap also ichthyic, life; but, from the comparative distance of the point of view occupied by the prophet, only the slow roll of its waves can be discerned, as they rise and fall in long undulations before a gentle gale; and what most strongly impresses the eye is the change which has taken place in the atmospheric scenery. That lower stratum of the heavens occupied in the previous vision by seething steam, or gray, smoke-like fog, is clear and transparent; and only in an upper region, where the previously invisible vapour of the tepid sea has thickened in the cold, do the clouds appear. But there, in the higher strata of the atmosphere, they lie, thick and manifold—an upper sea of great waves, separated from those beneath by the transparent firmament, and, like them too, impelled in rolling masses by the wind. A mighty advance has taken place in creation; but its most conspicuous optical sign is the existence of a transparent atmosphere—of a firmament stretched out over the earth, that separates the waters above from the waters below. But darkness descends for the third time upon the seer, for the evening and the morning have completed the second day.

Yet, again, the light rises under a canopy of cloud; but the scene has changed, and there is no longer an unbroken expanse of sea. The white surf breaks, at the dis-

tant horizon, on an insulated reef, formed mayhap by the Silurian or Old Red coral zoophytes ages before, during the bygone yesterday; and beats in long lines of foam, nearer at hand, against a low, winding shore, the seaward barrier of a widely spread country. For at the Divine command the land has arisen from the deep—not inconspicuously and in scattered islets, as at an earlier time, but in extensive though flat and marshy continents, little raised over the sea-level; and a yet further fiat has covered them with the great carboniferous flora. The scene is one of mighty forests of cone-bearing trees—of palms, and tree-ferns, and gigantic club-mosses, on the opener slopes, and of great reeds clustering by the sides of quiet lakes and dark rolling rivers. There is deep gloom in the recesses of the thicker woods, and low thick mists creep along the dank marsh or sluggish stream. But there is a general lightening of the sky overhead: as the day declines: a redder flush than had hitherto lighted up the prospect falls athwart fern-covered bank and long withdrawing glade. And while the fourth evening has fallen on the prophet, he becomes sensible, as it wears on, and the fourth dawn approaches, that yet another change has taken place. The Creator has spoken, and the stars look out from openings of deep unclouded blue; and as day rises, and the planet of morning pales in the east, the broken cloudlets are transmuted from bronze into gold, and anon the gold becomes fire, and at length the glorious sun arises out of the sea, and enters on his course rejoicing. It is a brilliant day; the waves, of a deeper and softer blue than before, dance and sparkle in the light; the earth, with little else to attract the gaze, has assumed a garb of brighter green; and as the sun declines amid even richer glories than those which had encircled his rising, the moon appears full-orbed in the east—to the human eye the second great luminary of the heavens—and climbs slowly to the zenith as night advances, shedding its mild radiance on land and sea.

Again the day breaks; the prospect consists, as before, of land and ocean.

There are great pine-woods, reed-covered swamps, wide plains, winding rivers, and broad lakes; and a bright sun shines over all. But the landscape derives its interest and novelty from a feature unmarked before. Gigantic birds stalk along the sands, or wade far into the water in quest of their ichthyic food; while birds of lesser size float upon the lakes, or scream discordant in hovering flocks, thick as insects in the calm of a summer evening, over the narrower seas, or brighten with the sunlit gleam of their wings the thick woods. And ocean has its monsters: great *tanninim* tempest the deep, as they heave their huge bulk over the surface, to inhale the life-sustaining air; and out of their nostrils goeth smoke, as out of a "seething pot or cauldron." Monstrous creatures, armed in massive scales, haunt the rivers, or scour the flat rank meadows; earth, air, and water are charged with animal life; and the sun sets on a busy scene, in which unerring instinct pursues unremittingly its few simple ends—the support and preservation of the individual, the propagation of the species, and the protection and maintenance of the young.

Again the night descends, for the fifth day has closed; and morning breaks on the sixth and last day of creation. Cattle and beasts of the field graze on the plains; the thick-skinned rhinoceros wallows in the marshes; the squat hippopotamus rustles among the reeds, or plunges sullenly into the river; great herds of elephants seek their food amid the young herbage of the woods; while animals of fiercer nature—the lion, the leopard, and the bear—harbour in deep caves till the evening, or lie in wait for their prey amid tangled thickets, or beneath some broken bank. At length, as the day wanes and the shadows lengthen, man, the responsible lord of creation, formed in God's own image, is introduced upon the scene, and the work of creation ceases for ever upon the earth. The night falls once more upon the prospect, and there dawns yet another morrow—the morrow of God's rest—that Divine Sabbath in which there is no more creative labour, and which, "blessed and sanctified" beyond all the

days that had gone before, has as its special object the moral elevation and final redemption of man. And over it no evening is represented in the record as falling, for its special work is not yet complete. Such seems to have been the sublime panorama of creation exhibited in vision of old to

"The shepherd who first taught the chosen seed,
In the beginning how the heavens and earth
Rose out of chaos ;"

and, rightly understood, I know not a single scientific truth that militates against even the minutest or least prominent of its details.—*The Testimony of the Rocks.*

[WILLIAM SCROPE. 1771—1852.]

THE RED DEER OF SCOTLAND.

THERE is no animal more shy or solitary by nature than the red deer. He takes the note of alarm from every living thing on the moor—all seem to be his sentinels. The sudden start of any animal, the springing of a moorfowl, the complaining note of a plover, or of the smallest bird in distress, will set him off in an instant. He is always most timid when he does not see his adversary, for then he suspects an ambush. If, on the contrary, he has him in full view, he is as cool and circumspect as possible ; he then watches him most acutely, endeavours to discover his intention, and takes the best possible method to defeat it. In this case, he is never in a hurry or confused, but repeatedly stops and watches his disturber's motions ; and when at length he does take his measure, it is a most decisive one : a whole herd will sometimes force their way at the very point where the drivers are the most numerous and where there are no rifles ; so that I have seen the hillmen fling their sticks at them, while they have raced away without a shot being fired.

When a stag is closely pursued by dogs, and feels that he cannot escape from them, he flies to the best position he can, and defends himself to the last extremity. This is called going to bay. If he is badly wounded, or very much over-matched in

speed, he has little choice of ground ; but if he finds himself stout in the chase, and is pursued in his native mountains, he will select the most defensible spot he has it in his power to reach ; and woe be unto the dog that approaches him rashly. His instinct always leads him to the rivers, where his long legs give him a great advantage over the deer-hounds. Firmly he holds his position, whilst they swim powerless about him, and would die from cold and fatigue before they could make the least impression on him. Sometimes he will stand upon a rock in the midst of the river, making a most majestic appearance ; and in this case it will always be found that the spot on which he stands is not approachable in his rear. In this situation he takes such a sweep with his antlers that he could exterminate a whole pack of the most powerful lurchers that were pressing too closely upon him in front. He is secure from all but man, and the rifle-shot must end him. Superior dogs may pull him down when running, but not when he stands at bay. . . .

The deer, like many other animals, seems to foresee every change of weather : at the approach of a storm they leave the higher hills, and descend to the low grounds ; sometimes even two days before the change takes place. Again, at the approach of a thaw, they leave the low grounds and go to the mountains by a similar anticipation of change. They never perish in snow-drifts, like sheep, since they do not shelter themselves in hollows, but keep the bare ground, and eat the tops of the heather. . . .

Harts are excellent swimmers, and will pass from island to island in quest of hinds or change of food. It is asserted that the rear hart in swimming rests his head on the croup of the one before him ; and that all follow in the same manner.

When a herd of deer are driven, they follow each other in a line ; so that when they cross the stalker it is customary for him to be quiet, and suffer the leaders to pass before he raises his rifle. If he were to fire at the first that appeared, he would probably turn the whole of them ; or if

he were to run forward injudiciously after a few had passed, the remainder, instead of following the others in a direct line, would not cross him except under particular circumstances and dispositions of ground, but would bear off on end, and join the others afterwards. It must be remarked, however, that when deer are hard pressed by a dog, they run in a compact mass, the tail ones endeavouring to wedge themselves into it. They will also run in this manner when pressed by drivers on the open moor. But they are sensible that they could not pass the narrow oblique paths that are trodden out by them in the precipitous and stony parts of the mountain, or encounter the many obstructions of rock, river, and precipice, that rugged nature is continually opposing to them, in any other manner than in rank and file. If they did, they must separate, and lose the wind, which is not their system.—*The Art of Deer Stalking.*

[DOUGLAS JERROLD. 1803—1857.]

WINTER IN LONDON.

THE streets were empty. Pitiless cold had driven all who had the shelter of a roof to their homes; and the north-east blast seemed to howl in triumph above the untrodden snow. Winter was at the heart of all things. The wretched, dumb with excessive misery, suffered, in stupid resignation, the tyranny of the season. Human blood stagnated in the breast of want; and death in that despairing hour, losing its terrors, looked in the eyes of many a wretch a sweet deliverer. It was a time when the very poor, barred from the commonest things of earth, take strange counsel with themselves, and, in the deep humility of destitution, believe they are the burden and the offal of the world.

It was a time when the easy, comfortable man, touched with finest sense of human suffering, gives from his abundance; and, whilst bestowing, feels almost ashamed that, with such wide-spread misery circled round him, he has all things fitting, all things grateful. The

smitten spirit asks wherefore he is not of the multitude of wretchedness; demands to know for what especial excellence he is promoted above the thousand thousand starving creatures: in his very tenderness for misery, tests his privilege of exemption from a woe that withers manhood in man, bowing him downward to the brute. And so questioned, this man gives in modesty of spirit—in very thankfulness of soul. His alms are not cold, formal charities; but reverent sacrifices to his suffering brother.

It was a time when selfishness hugs itself in its own warmth; with no other thoughts than of its pleasant possessions; all made pleasanter, sweeter, by the desolation around. When the mere worldling rejoices the more in his warm chamber, because it is so bitter cold without; when he eats and drinks with whetted appetite, because he hears of destitution, prowling like a wolf around his well-barred house; when, in fine, he bears his every comfort about him with the pride of a conqueror. A time when such a man sees in the misery of his fellow-beings nothing save his own victory of fortune—his own successes in a suffering world. To such a man, the poor are but the tattered slaves that grace his triumph.

It was a time, too, when human nature often shows its true divinity, and with misery like a garment clinging to it, forgets its wretchedness in sympathy with suffering. A time, when in the cellars and garrets of the poor are acted scenes which make the noblest heroism of life; which prove the immortal texture of the human heart, not wholly seared by the branding-iron of the torturing hours. A time when in want, in anguish, in throes of mortal agony, some seed is sown that bears a flower in heaven.

[ANGUS B. REACH, 1818—1856.]

A DEFENCE OF CATS.

THE "common domestic cat"—as elementary books of natural history call our fireside-sitting, garden-haunting, and roof-frequenting puss—is a creature to

whose qualities and true characteristics I hardly think the world does justice. Forlorn old women, who wanted something to love—and, for that matter, prim old maids, who experienced in a less elevated degree the same sensation—were bad patrons for raising puss in the scale of popular favour; and, although great philosophers and great writers—for example, Montaigne, Johnson, Scott, Joanna Baillie—had favourites of the feline race, and left their names to posterity, yet the great majority of men pin their quadrupedal affections upon dogs instead. The quiet characteristics and unobtrusive traits of character of poor puss are passed over unnoticed and unknown. The dog, with moral and instinctive lineaments more pronounced—and, I do not deny it, more elevated in their nature than are pussy's humbler gifts—has become the universal favourite. You hear the dog's clatter on the stair—never the velvet foot-ball of the cat: the one rouses you, the other produces no effect. Yet the paw of the cat is a thousand times more artistic and curious than that of the dog.

One of the results of the careless estimate of cats—as a species of all but worthless animals, destitute of the fine affection and noble instincts of the dog, and fit only for watching at a mouse-hole—has been to foster, if not to create, among boys a degree of habitual cruelty to the creature, which is anything but creditable to those who allow its practical development. "A good dog for cats," meaning a ferocious bull-terrier which can worry poor puss in a couple of shakes, is a common expression among precocious juveniles; and, unhappily, it sticks to them as they grow. Shooting cats, when they can be conveniently put an end to, is not unfrequently a boy's passion; and in most acts of wanton cruelty—which from time to time we find recorded in print—an unfortunate tabby is pretty sure to have been the victim. Unhappily, puss has got credit for nine lives, and, Heaven knows, that she has frequently full occasion for them all. She also possesses the wretched reputation of always falling upon her feet, from whatever

height she may be thrown, and many a cruel experiment has been made to ascertain the fact. We repeat, that people having a taste for dogs are seldom catholic enough in their animal fondness to extend it to cats. You never hear of drowning dogs, or pelting dogs, or having dogs worried, for mere amusement. The creature's more conspicuous gifts are appreciated by those rougher-judging estimates, which are unable to make out the subtler delicacies of the cat organisation. The man with a prime terrier for rats—or a mastiff which can throttle a bulldog—or a hound which can pull down a red-deer—or even a poodle which can sit upon its hind legs and yelp at the word of command—not one of these amateurs but will discover and admire the points and motions of the creatures while performing these achievements; but it is twenty to one that they never studied, or never thought it worth while studying, one of the most perfectly graceful things beneath the sun—a cat curving herself for a spring; or one of the most dexterous performances which animal nature is capable of—a cat picking her way among a series either of movable or hurtful petty articles, without touching a single one. I myself have a cat which deftly walks from end to end of a chimney-piece, so crowded with the tiny ornaments, that there is hardly a square inch of space unoccupied, and which promenades upon a glass-protected wall as on a Turkey carpet. Place a dog on the chimney-piece, and vast will be the clatter of destruction—on the wall, and sore and bleeding will be the paws with which he will howlingly precipitate himself to mother earth.

That cats love localities better than persons, is an axiom in which I feel assured that there is not half so much truth as is generally believed. In many of the cases which are commonly quoted in proof, the cat has returned to her former locality because she can make an easier living there than on unknown grounds. I remember a gentleman abusing a cat for attachment to stone and lime rather than to flesh and blood, because, on his changing his residence, puss had

practically refused to change hers with him, and had gone back to haunt the purlieu of a neighbouring granary. I inquired whether the family had regularly fed her. "Oh dear no!" was the reply; "she could feed herself very well, and did so on the rats and mice and small birds about the barn." "Then, of course," I rejoined, "the cat has more reason to love the barn than you. It gave her food: she found none here. She might not be aware that you intended to supply her, and animal instinct prompted her—as, if a dog lived on what he could pick up, it would also prompt him, to return to the spot where his wants had been supplied." The plain truth of the matter is that well-treated and regularly-fed cats have no particular attachment to a place. On the contrary, they attach themselves to the persons kind to them, and who often notice them; so that the cry of want of personal attachment on the part of the feline tribe, is very frequently mere slander of ladies and gentlemen who have neglected, perhaps ill treated, the creatures, and yet expect them to be as fond as lovers. Cats are, in truth, fond of those who are fond of them; and they are as sharp as needles in finding out their real friends, and in shrinking from people "who don't like cats." One of my pussies knows my knock at the door especially, and her mew follows closely on the sound, while generally a couple of other creatures of the same species are waiting with her in the lobby, and the whole three accompany me upstairs in procession. If they happen to be out of doors at night, a single call will generally bring them scampering home; and if their names prove inefficient, one enunciation of "Cat's-meat!" acts like a spell. It is curious to contrast the mild and, if I may use the expression, the affable faces of cats which are noticed—perhaps playfully talked to—with the fierce and moody countenances of those neglected creatures which, in London and elsewhere, grow half or wholly wild, among gardens, yards, and outhouses, picking up their living as they can. The two classes seem to belong to different species. The well-

kept and well-treated house-cat seems rather civilised than tamed; the neglected and too often persecuted brute outside the window has relapsed into a skulking savage. You never see the two consort together, and the natural playfulness of the species seems in the outcast to have almost entirely vanished. Now, is all this poor, ragged, beaten, pelted, and unsheltered pussy's fault? Far from it. It is too often the fault of her accusers. They do not give her sufficient food. She steals it, gets beaten and driven out; and perhaps in a month or two acquires that horribly stealthy crawl, and that misgiving hungry eye—both of which are quite unnatural, and speak a creature under the influence of constant want and the fear of tyrant man.

A not uncommon phrase in households is that of a "parlour cat" and a "kitchen cat;" and I believe it to be an undoubted fact, that there are differences in the character of the creatures which somehow prompt the one to seek the cheerful light and talk of a sitting-room, and the other rather to brood and nestle in the gloomier and the warmer regions below. The one is always seen conspicuous on the rug, or stretched upon the footstool. The other makes casual appearances upon the stairs, and flies like a spectre at the approach of anybody but the cook. The one creature seems to have a sort of aristocracy in its nature, and it is all but uniformly the handsomest cat of the twain; the other is, most probably, a vulgar, squat plebeian, with its original shyness still strongly present in it. Of my three cats, two I reckon as parlour cats, *pur sang*; and the third has been, by kind usage and encouragement, coaxed into a degree of the same familiarity. Still, however, the natural timidity seems unconquerable. If you make a rapid motion towards the creature, she bounds away like a wild thing. Her two comrades, on the contrary, are frightened at nothing. The room, the occupants, the whole *locale*, seem their own special sphere and natural dwelling-place; and the only period of the day when the three appear to be merged into a common character, is as the

hour for the visit of the "cat's-meat-man" approaches; when they are sure to be in waiting at the door, and to set up their sweet voices as soon as they hear that of the vendor of the food. It is to be remarked that they take not the slightest notice of the daily cry of a rival practitioner who perambulates the street at nearly the same time; and that on Sundays, when no prandial visit takes place, they never appear to expect the week-day ceremony, but are perfectly aware of a double quantity of good things being stowed away in a certain cupboard, round which they cluster with arching backs and waving tails.

People not unfrequently cry out that kittens are pretty playful things, but that they lose the *gentillesse* and piquant prettiness of their youth when they degenerate into stupid cats. The complaint is unreasonable enough. The infantine Johnny Tomkins, who kicked, and crowed, and lisped funny imperfect words, and made big eyes at his mother, can hardly be expected to repeat the performances some half-century after, when he is Tomkins and Co., perhaps the mayor of the town, and a churchwarden of the parish to boot. Why, then, should sedate ten-years-old puss, who is getting rather stiff in the joints, and likes better and better the summer's bask, and the winter's warm, be expected to tumble over a ball of cotton, or to lie on his back kicking at nothing at all, like his own son and heir, whom he gravely observes at these amusements, and sometimes tips over with his paw? Mr. Tomkins is not blamed for his matured dignity, why, then, should Mr. Puss? But the fact is, that the playfulness of kittenhood can be partially, particularly with healthy and good-tempered cats, kept up, by a little encouragement, even when they have grown into "potent, grave, and reverend seigneurs;" and that grim old grimalkins, who have drunk their morning's milk for a dozen of years, can be induced to skip and roll and tumble in the most absurdly awkward mimicry of the small fry, which are still indebted for 'he lacteal fluid to their mothers.

Our feline friends among their other

short-comings, are often, too, with justice, taxed with being savage murderers of pet birds. Many a cat has hung from a branch, or gone over a bridge with a rope and a stone, after being caught crouching beside an empty and open cage with fatal yellow feathers strewed around; while in the cases of milder masters or mistresses, many a bitter tear has probably been shed over the mangled remnants of "poor Goldy, who would eat out of your hand;" or "poor Bully, who piped so beautifully the 'Banks and Braes.'" To cure cats of the propensity to attack pet birds has always, therefore, been a matter of effort; and a variety of expedients—such as heating the bars of the cages, and burning the cat's nose against them—are more or less in request. Some of these are cruel, and none of them I believe to be really needful. The first thing to be done, to keep cats from birds, is to take care that the cats are well fed, and that no hungry fit may occasionally prompt a breach of moral duties; the second is to familiarise the two classes of creatures, and accustom them to each other's presence. Most birds are killed by cats with empty stomachs, and by those who have not undergone the sort of socialising process which I have described. I have seen people drive away cats for merely looking at caged birds. This is quite a mistaken plan: unless the passion of hunger be roused in the creature, ten to one it is only satisfying its curiosity by a mere contemplation of the "little warbler." At all events, in my own experience, without any particular training, except kind treatment, and often putting the cages with their occupants on the tables for the cats' inspection, the creatures appear to have got so companionable that I have no scruple in leaving some half-dozen birds within the reach of three cats. The animals frequently sit and look at each other; and a green parrot, with a fine talent for biting, has regularly a snap at any whisking tail or incautious paw which may be found within the limits of her very powerful organ. Sometimes this creature will sit quietly on a cat's back, and people have wondered how it was "tamed and

taught" to do so. There was no "taming" or "teaching" in the case, further, indeed, than good feeding, and, as it were, making the creatures acquainted and familiar—the birds with the beasts.

The cat, to win his affection, must be more sedulously attended to than the dog. There is no doubt, indeed, but that the gratitude of the one creature is far more easily evoked than that of the other. A dog will often follow a stranger along a street, if tempted by a bit of food—dog-stealers are tolerably well acquainted with the fact; but a cat will do nothing of the sort. Dogs yield to the first kind word or friendly pat—the majority do so, at all events; cats do not fling their friendship away so lightly. True, when won, it is neither so trusty, so pure, nor so elevated as the dog's; but the peculiar character of the creature—its coy yet by no means fickle nature—its suspicious, yet, under certain circumstances, confiding disposition—its peculiar refinement of taste—(a dog gobbles its meat, like a coalheaver over a steak; a well-brought-up cat takes dinner coolly, like a *gourmet*, over a *pâté de foie gras*)—and, finally, the general grace and gliding ease of posture of the creature—its peculiar cleanliness, and its marked adaptability for household purposes—all these qualities ought, surely, to elevate puss a step higher in social estimation than it has yet ascended.

Let me hope, then, that the reader, if he be one of that numerous class who "hate cats;" if he perchance have imbibed the groundless antipathy which Shylock speaks of to the "harmless necessary cat" will pause and look a little more closely into the delicate and dainty nature of the creature which purrs before him—will try to puzzle out some meaning in a face pronounced only by those who have never studied its phases and its shades to be unmeaning; and will ascertain whether a caressing hand and a soothing voice do not forthwith evoke corresponding demonstrations, just as sincere as those of the most petted spaniel, or the most favoured terrier. Let no one deem it unmanly to be fond of a cat. Two of the manliest men the world ever saw—

we have mentioned their names—loved their feline dependents; and of one of these this curious anecdote is recorded:—Dr. Johnson, sitting in Bolt-court, by the fireside, with Boszy on the one hand, Mrs. Williams on the other, and "Hodge" the cat, for which he used to bring home oysters in his pocket, probably ensconced upon the rug. The great old Pundit, after hearing his pet somewhat depreciated, did agree that he had seen cleverer cats than "Hodge;" but, suddenly correcting himself, as if (notes Boszy) he experienced a kind of instinctive idea that the dumb creature at his feet had a notion of the depreciatory nature of his sentence, he made haste to relieve poor puss's feelings by adding, "But Hodge is a fine cat, sir—a very fine cat, indeed."

[REV. CALEB COLTON. DIED 1832.]

OBSERVATION.

A DERVISE was journeying alone in a desert, when two merchants suddenly met him: "You have lost a camel," said he, to the merchants. "Indeed we have," they replied. "Was he not blind in his right eye, and lame in his left leg?" said the dervise. "He was," replied the merchants. "Had he not lost a front tooth?" said the dervise. "He had," rejoined the merchants. "And was he not loaded with honey on one side, and wheat on the other?" "Most certainly he was," they replied; "and as you have seen him so lately, and marked him so particularly, you can, in all probability, conduct us unto him." "My friends," said the dervise, "I have never seen your camel, nor ever heard of him, but from you." "A pretty story, truly," said the merchants; "but where are the jewels which formed a part of his cargo?" "I have neither seen your camel, nor your jewels," repeated the dervise. On this they seized his person, and forthwith hurried him before the *cadi*, where, on the strictest search, nothing could be found upon him, nor could any evidence whatever be adduced to convict him, either of falsehood or of theft. They were then

about to proceed against him *as a sorcerer*, when the dervise, with great calmness, thus addressed the court:—"I have been much amused with your surprise, and own that there has been some ground for your suspicions; but I have lived long, and alone; and I can find ample scope for observation, even in a desert. I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no mark of any human footstep on the same route; I knew that the animal was blind in one eye, because it had cropped the herbage only on one side of its path; and I perceived that it was lame in one leg, from the faint impression which that particular foot had produced upon the sand; I concluded that the animal had lost one tooth, because, wherever it had grazed, a small tuft of herbage had been left uninjured in the centre of its bite. As to that which formed the burthen of the beast, the busy ants informed me that it was corn on the one side, and the clustering flies that it was honey on the other."

[WALTER SAVAGE LANDOR. 1775-1852.]

LADY JANE GREY.

HER parents, the Duke and the Duchess, with all the household, gentlemen and gentlewomen, were hunting in the park; I found her in her chamber, reading Phædon Platonis in Greek, and that with as much delight, as some gentlemen would read a merry tale in Boccaccio. After salutation, and duty done, with some other talk, I asked her why she would lose such pastime in the park: smiling she answered me, "I wis, all their sport in the park is but a shadow to that pleasure that I find in Plato; alas! good folk, they never felt what true pleasure meant." "And how came you, madam," quoth I, "to this deep knowledge of pleasure, and what did chiefly allure you unto it, seeing not many women, but very few men, have attained thereto?" "I will tell you," quoth she, "and tell you a truth, which perchance ye will marvel at. One of the greatest benefits that ever God gave me,

is, that he sent me so sharp and severe parents, and so gentle a schoolmaster. For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry or sad, be sewing, playing, dancing, or doing anything else, I must do it, as it were, in such weight, measure, and number, even so perfectly as God made the world, or else I am so sharply taunted, so cruelly threatened, yea presently sometimes, with pinches, nips, and bobs, and other ways which I will not name, for the honour I bear them, so without measure misordered, that I think myself in hell, till time come that I must go to Mr. Elmer, who teacheth me, so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing, whiles I am with him."

AN IMAGINARY CONVERSATION.

ASCHAM. Thou art going, my dear young lady, into a most awful state; thou art passing into matrimony and great wealth. God hath willed it: submit in thankfulness.

Thy affections are rightly placed and well distributed. Love is a secondary passion in those who love most, a primary in those who love least. He who is inspired by it in a high degree, is inspired by honour in a higher; it never reaches its plenitude of growth and perfection but in the most exalted minds. Alas! alas!

Jane. What aileth my virtuous Ascham? What is amiss? Why do I tremble?

Ascham. I remember a sort of prophecy, made three years ago; it is a prophecy of thy condition and of my feelings on it. Recollectest thou who wrote, sitting upon the sea-beach, the evening after an excursion to the Isle of Wight, these verses?

"Invisibly bright water! so like air,
On looking down I fear'd thou couldst not bear
My little bark, of all light barks most light,
And look'd again, and drew me from the sight,
And, hanging back, breathed each fresh gale
aghast,
And held the bench, not to go on so fast."

Jane. I was very childish when I com-

posed them ; and if I had thought any more about the matter, I should have hoped you had been too generous to keep them in your memory as witnesses against me.

Ascham. Nay, they are not much amiss for so young a girl, and there being so few of them, I did not reprove thee. Half an hour, I thought, might have been spent more unprofitably ; and I now shall believe it firmly, if thou wilt but be led by them to meditate a little on the similarity of situation in which thou then wert to what thou art now in.

Jane. I will do it, and whatever else you command ; for I am weak by nature and very timorous, unless where a strong sense of duty holdeth and supporteth me. There God acteth, and not his creature. Those were with me at sea who would have been attentive to me if I had seemed to be afraid, even though worshipful men and women were in the company ; so that something more powerful threw my fear overboard. Yet I never will go again upon the water.

Ascham. Exercise that beauteous couple, that mind and body, much and variously, but at home, at home, Jane ! indoors, and about things indoors ; for God is there too. We have rocks and quicksands on the banks of our Thames, O lady, such as ocean never heard of ; and many (who knows how soon !) may be engulfed in the current under the garden walls.

Jane. Thoroughly do I now understand you. Yes, indeed, I have read evil things of courts ; but I think nobody can go out bad who entereth good, if timely and true warning shall have been given.

Ascham. I see perils on perils which thou dost not see, albeit thou art wiser than thy poor old master. And it is not because Love hath blinded thee, for that surpasseth his supposed omnipotence ; but it is because thy tender heart, having always leant affectionately upon good, hath felt and known nothing of evil.

I once persuaded thee to reflect much : let me now persuade thee to avoid the habitude of reflection, to lay aside books, and to gaze carefully and steadfastly on what is under and before thee,

Jane. I have well bethought me of my duties : O how extensive they are ! what a goodly and fair inheritance ! But tell me, would you command me never more to read Cicero, and Epictetus and Plutarch, and Polybius ? The others I do resign : they are good for the harbour and for the gravel walk ; yet leave unto me, I beseech you, my friend and father, leave unto me for my fireside and for my pillow, truth, eloquence, courage, constancy.

Ascham. Read them on thy marriage-bed, on thy child-bed, on thy death-bed. Thou spotless, undrooping lily, they have fenced thee right well. These are the men for men : these are to fashion the bright and blessed creatures whom God one day shall smile upon in thy chaste bosom. Mind thou thy husband.

Jane. I sincerely love the youth who hath espoused me ; I love him with the fondest, the most solicitous affection ; I pray to the Almighty for his goodness and happiness, and do forget at times, unworthy supplicant ! the prayers I should have offered for myself. Never fear that I will disparage my kind religious teacher by disobedience to my husband in the most trying duties.

Ascham. Gentle is he, gentle and virtuous : but time will harden him : time must harden even thee, sweet Jane ! Do thou, complacently and indirectly, lead him from ambition.

Jane. He is contented with me, and with home.

Ascham. Ah Jane ! Jane ! men of high estate grow tired of contentedness.

Jane. He told me he never liked books unless I read them to him : I will read them to him every evening ; I will open new worlds to him, richer than those discovered by the Spaniard : I will conduct him to treasures—O what treasures !—on which he may sleep in innocence and peace.

Ascham. Rather do thou walk with him, ride with him, play with him, be his faery, his page, his every thing that love and poetry have invented ; but watch him well ; sport with his rancies, turn them about like the ringlets round his cheek ; and if he ever meditate on power, go to !

up thy baby to his brow, and bring back his thoughts into his heart by the music of thy discourse.

Teach him to live unto God and unto thee; and he will discover that women, like the plants in woods, derive their softness and tenderness from the shade.

[D. O. MITCHELL 1809—1863.]

THE FIRST ECLIPSE.

"To those who have given but little attention to the subject, even in our own day, with all the aids of modern science, the prediction of an eclipse seems sufficiently mysterious and unintelligible. How then it was possible, thousands of years ago, to accomplish the same great object without any just views of the structure of the system, seems utterly incredible. Follow me, then, while I attempt to reveal the train of reasoning which led to the prediction of the first eclipse of the sun, the most daring prophecy ever made by human genius. Follow in imagination this bold interrogator of the skies to his solitary mountain summit, withdrawn from the world, surrounded by his mysterious circles, there to watch and ponder through the long nights of many, many years. But hope cheers him on, and smooths his rugged pathway. Dark and deep is the problem; he sternly grapples with it, and resolves never to give over till victory crown his efforts. He has already remarked that the moon's track in the heavens crossed the sun's, and that this point of crossing was in some way intimately connected with the coming of the dread eclipse. He determines to watch and learn whether the point of crossing was fixed, or whether the moon in each successive revolution crossed the sun's path at a different point. If the sun in its annual revolution could leave behind him a track of fire marking his journey among the stars, it is found that this same track was followed from year to year, and from century to century, with undeviating precision. But it was soon discovered that it was far different with the moon.

In case she too could leave behind her a silver thread of light sweeping round the heavens, in completing one revolution, this thread would not join, but would wind around among the stars in each revolution, crossing the sun's fiery track at a point west of the previous crossing. These points of crossing were called the *moon's nodes*. At each revolution the node occurred further west, until, after a circle of about nineteen years, it had circulated in the same direction entirely round the ecliptic. Long and patiently did the astronomer watch and wait; each eclipse is duly observed, and its attendant circumstances are recorded; when at last the darkness begins to give way, and a ray of light breaks in upon his mind. He finds that no eclipse of the sun ever occurs unless the *new moon is in the act of crossing the sun's track*. Here was a grand discovery. He holds the key which he believes will unlock the dread mystery, and now, with redoubled energy, he resolves to thrust it into the wards, and drive back the bolts. To predict an eclipse of the sun, he must sweep forward from new moon to new moon, until he finds some *new moon* which should occur while the moon was in the act of crossing from one side to the other of the sun's track. This certainly was possible. He knew the exact period from new moon to new moon, and from one crossing of the ecliptic to another. With eager eye he seizes the moon's place in the heavens, and her age, and rapidly computes where she will be at her next change. He finds the new moon occurring far from the sun's track; he runs round another revolution; the place of the new moon falls closer to the sun's path, and the next yet closer, until, reaching forward with piercing intellectual vigour, he at last finds a new moon which occurs precisely at the computed time of her passage across the sun's track. Here he makes his stand, and on the day of the occurrence of that new moon he announces to the startled inhabitants of the world that the sun shall expire in dark eclipse! Bold prediction! Mysterious prophet! with what scorn must the unthinking world have received

this solemn declaration! How slowly do the moons roll away, and with what intense anxiety does the stern philosopher await the coming of that day which should crown him with victory, or dash him to the ground in ruin and disgrace. Time to him moves on leaden wings: day after day, and, at last, hour after hour, roll heavily away. The last night is gone; the moon has disappeared from his eagle gaze in her approach to the sun, and the dawn of the eventful day breaks in beauty on a slumbering world. This daring man, stern in his faith, climbs alone to his rocky home, and greets the sun as he rises and mounts the heavens, scattering brightness and glory in his path. Beneath him is spread out the populous city, already teeming with life and activity. The busy morning hum rises on the still air, and reaches the watching-place of the solitary astronomer. The thousands below him, unconscious of his intense anxiety, buoyant with life, joyously pursue their rounds of business, their cycles of amusement. The sun slowly climbs the heaven, round and bright and full-orbed. The lone tenant of the mountain top almost begins to waver in the sternness of his faith, as the morning hours roll away. But the time of his triumph, long delayed, at length begins to dawn; a pale and sickly hue creeps over the face of nature. The sun has reached his highest point, but his splendour is dimmed, his light is feeble. At last it comes! Blackness is eating away his round disc; onward with slow but steady pace the dark veil moves, blacker than a thousand nights; the gloom deepens; the ghastly hue of death covers the universe; the last ray is gone, and horror reigns! A wail of terror fills the murky air, the clangour of brazen trumpets resounds, an agony of despair dashes the stricken millions to the ground; while that lone man, erect on his rocky summit, with arms outstretched to heaven, pours forth the grateful gushings of his heart to God who had crowned his efforts with triumphant victory. Search the records of our race, and point me, if you can, to a scene more grand, more beautiful. It is to me the proudest victory that genius

ever won. It was the conquering of nature, of ignorance, of superstition, of terror, all at a single blow, and that blow struck by a single arm. And now do you demand the name of this wonderful man? Alas! what a lesson of the instability of earthly fame are we taught in this simple recital. He who had raised himself immeasurably above his race, who must have been regarded by his fellows as little less than a god, who had inscribed his name on the very heavens, and had written it in the sun, with "a pen of iron, and the point of a diamond," even this one has perished from the earth; name, age, country, are all swept into oblivion. But his proud achievement stands. The monument reared to his honour stands; and although the touch of time has effaced the lettering of his name, it is powerless, and cannot destroy the fruits of his victory. A thousand years roll by; the astronomer stands on the watch-tower of old Babylon, and writes for posterity the records of an eclipse; this record escapes destruction and is safely wafted down the stream of time. A thousand years roll away; the old astronomer, surrounded by the fierce but wondering Arab, again writes, and marks the day which witnesses the sun's decay. A thousand years roll heavily away; once more the astronomer writes from amidst the gay throng that crowds the brightest capital of Europe. Record is compared with record, date with date, revolution with revolution, the past and present are linked together; another struggle commences, and another victory is won. Little did the Babylonian dream that he was observing for one, who, after the lapse of 3,000 years, should rest upon this very record the successful resolution of one of nature's darkest mysteries."—*The Orbs of Heaven*.

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[WILLIAM MAKEPEACE THACKERAY.  
1811—1863.]

### LADY FRANCES JULIANA FLUMMERY.

HER ladyship is a Fashionable Author-  
ess. She has been at this game for fifteen

years; during which period she has published forty-five novels, edited twenty-seven new magazines and I don't know how many annuals, besides publishing poems, plays, desultory thoughts, memoirs, recollections of travel, and pamphlets without number. Going one day to church, a lady, whom I knew by her Leghorn bonnet and red ribbons, *ruche* with poppies and marigolds, brass ferro-nière, great red hands, black silk gown, thick shoes, and black silk stockings; a lady, whom I knew, I say, to be a devotional cook, made a bob to me just as the psalm struck up, and offered me a share of her hymn-book. It was,

### HEAVENLY CHORDS;

A COLLECTION OF

### SACRED STRAINS:

SELECTED, COMPOSED, AND EDITED,  
BY THE

LADY FRANCES JULIANA FLUMMERY.

—being simply a collection of heavenly chords robbed from the lyres of Watts, Wesley, Brady, and Tate, &c.; and of sacred strains from the rare collection of Sternhold and Hopkins. Out of this, cook and I sang; and it is amazing how much our fervour was increased by thinking that our devotions were directed by a lady whose name was in the Red Book.

The thousands of pages that Lady Flummery has covered with ink exceed all belief. You must have remarked, madam, in respect of this literary fecundity, that your amiable sex possesses vastly greater capabilities than we do; and that while a man is lying painfully labouring over a letter of two sides, a lady will produce a dozen pages, crossed, dashed, and so beautifully neat and close, as to be well-nigh invisible. The readiest of ready pens has Lady Flummery; her Pegasus gallops over hotpressed satin so as to distance all gentleman riders: like Camilla, it scours the plain—of Bath, and never seems punished or fatigued; only it runs so fast that it often leaves all sense behind it: and there it goes on, on, scribble, scribble, scribble, never flagging until it arrives at that fair winning post on which

is written “FINIS,” or, “THE END;” and shows that the course, whether it be of novel, annual, poem, or what not, is complete.

Now, the author of these pages doth not pretend to describe the inward thoughts, ways, and manner of being, of my Lady Flummery, having made before that humiliating confession, that lords and ladies are personally unknown to him; so that all milliners, butchers' ladies, dashing young clerks, and apprentices, or other persons who are anxious to cultivate a knowledge of the aristocracy, had better skip over this article altogether. But he hath heard it whispered, from pretty good authority, that the manners and customs of these men and women resemble, in no inconsiderable degree, the habits and usages of other men and women, whose names are unrecorded by Debrett. Granting this, and that Lady Flummery is a woman pretty much like another, the philosophical reader will be content that we rather consider her ladyship in her public capacity, and examine her influence upon mankind in general.

Her person, then, being thus put out of the way, her works, too, need not be very carefully sifted and criticised; for what is the use of peering into a millstone, or making calculations about the figure of? The woman has not, in fact, the slightest influence upon literature for good or for evil: there are a certain number of fools whom she catches in her flimsy traps; and why not? They are made to be humbugged, or how should we live? Lady Flummery writes everything; that is, nothing. Her poetry is mere wind; her novels, stark naught; her philosophy, sheer vacancy: how should she do any better than she does? how could she succeed if she *did* do any better? If she did write well, she would not be Lady Flummery; she would not be praised by Timson and the critics, because she would be an honest woman, and not bribe them. Nay, she would probably be written down by Timson and Co., because, being an honest woman, she utterly despised them and their craft.

We have said what she writes for the



most part. Individually, she will throw off any number of novels that Messrs. Soap and Diddle will pay for; and collectively, by the aid of self and friends, scores of "Lyrics of Loveliness," "Beams of Beauty," "Pearls of Purity," &c. Who does not recollect the success which her "Pearls of the Peerage" had? She is going to do the "Beauties of the Baronetage;" then we shall have the "Daughters of the Dustmen," or some such other collection of portraits. Lady Flummery has around her a score of literary gentlemen, who are bound to her, body and soul: give them a dinner, a smile from an opera-box, a wave of the hand in Rotten Row, and they are hers, neck and heels. *Vidis mi fili, &c.* See, my son, with what a very small dose of humbug men are to be bought. I know many of these individuals: there is my friend M'Lather, an immense, pudgy man: I saw him one day walking through Bond Street in company with an enormous ruby breast-pin. "Mac!" shouted your humble servant, "that is a Flummery ruby;" and Mac hated and cursed us ever after. Presently came little Fitch, the artist; he was rigged out in an illuminated velvet waistcoat—Flummery again—"There's only one like it in town," whispered Fitch to me confidentially, "and Flummery has that." To be sure, Fitch had given, in return, half-a-dozen of the prettiest drawings in the world. "I wouldn't charge for them, you know," he says, "for hang it, Lady Flummery is my friend." Oh Fitch, Fitch!

Fifty more instances could be adduced of her ladyship's ways of bribery. She bribes the critics to praise her, and the writers to write for her; and the public flocks to her as it will to any other tradesman who is properly puffed. Out comes the book; as for its merits, we may allow, cheerfully, that Lady Flummery has no lack of that natural *esprit* which every woman possesses; but here praise stops. For the style, she does not know her own language, but, in revenge, has a smattering of half-a-dozen others. She interlards her works with fearful quotations from the French, fiddle-faddle extracts

from Italian operas, German phrases fiercely mutilated, and a scrap or two of bad Spanish: and, upon the strength of these murders, she calls herself an authoress. To be sure there is no such word as authoress. If any young nobleman or gentleman of Eton College, when called upon to indite a copy of verses in praise of Sappho, or the Countess of Dash, or Lady Charlotte What-d'ye-call-'em, or the Honourable Mrs. Somebody, should fondly imagine that he might apply to those fair creatures the title of *auctrix*—I pity that young nobleman's or gentleman's case. Doctor Wordsworth and assistants would swish that error out of him in a way that need not here be mentioned. Remember it henceforth, ye writeresses—there is no such word as authoress. *Auctor*, madam, is the word. "*Optima, tu proprii nominis auctor eris*;" which, of course, means that you are, by your proper name, an author, not an authoress: the line is in Ainsworth's Dictionary, where anybody may see it.—*Heads of the People.*

### THE ARTISTS.

It is confidently stated that there was once a time when the quarter of Soho was thronged by the fashion of London. Many wide streets are there in the neighbourhood, stretching cheerfully towards Middlesex Hospital in the North, bounded by Dean Street in the west, where the lords and ladies of William's time used to dwell,—till in Queen Anne's time, Bloomsbury put Soho out of fashion, and Great Russell Street became the pink of the mode.

Both these quarters of the town have submitted to the awful rule of nature, and are now to be seen undergoing the dire process of decay. Fashion has deserted Soho, and left her in her gaunt, lonely old age. The houses have a vast, dingy, mouldy, dowager look. No more beaux, in mighty periwigs, ride by in gilded clattering coaches; no more lackeys accompany them, bearing torches, and shouting for precedence. A solitary policeman paces these solitary streets,—

the only dandy in the neighbourhood. You hear the milkman yelling his milk with a startling distinctness, and the clack of a servant girl's pattens set people a staring from the windows.

With Bloomsbury we have here nothing to do; but as genteel stock-brokers inhabit the neighbourhood of Regent's Park,—as lawyers have taken possession of Russell Square,—so Artists have seized upon the desolate quarter of Soho. They are to be found in great numbers in Berners Street. Up to the present time, naturalists have never been able to account for this mystery of their residence.—What has a painter to do with Middlesex Hospital? He is to be found in Charlotte Street, Fitzroy Square. And why? Philosophy cannot tell, any more than why milk is found in a cocoa-nut.

Look at Newman Street. Has earth, in any dismal corner of her great round face, a spot more desperately gloomy? The windows are spotted with wafers, holding up ghastly bills, that tell you the house is "To Let." Nobody walks there—not even an old clothesman; the first inhabited house has bars to the windows, and bears the name of "Ahasuerus, officer to the Sheriff of Middlesex;" and here, above all places, must painters take up their quarters,—day by day must these reckless people pass Ahasuerus's treble gate. There was my poor friend, Tom Tickner (who did those sweet things for "The Book of Beauty"). Tom, who could not pay his washerwoman, lived opposite the bailiff's; and could see every miserable debtor, or greasy Jew writhe that went in or out of his door. The street begins with a bailiff's, and ends with a hospital. I wonder how men live in it, and are decently cheerful, with this gloomy, double-barrelled moral pushed perpetually into their faces. Here, however, they persist in living, no one knows why;—owls may still be found roosting in Netley Abbey, and a few Arabs are to be seen at the present minute in Palmyra.

The ground-floors of the houses where painters live are mostly make-believe shops, black empty warehouses, contain-

ing fabulous goods. There is a sedan-chair opposite a house in Rathbone Place, that I myself have seen every day for forty-three years. The house has commonly a huge India-rubber-coloured door, with a couple of glistening brass plates, and bells. A portrait painter lives on the first floor; a great historical genius inhabits the second. Remark the first floor's middle drawing-room window; it is four feet higher than its two companions, and has taken a fancy to peep into the second-floor front. So much for the outward appearance of their habitations, and for the quarters in which they commonly dwell. They seem to love solitude, and their mighty spirits rejoice in vastness and gloomy ruin.

I don't say a word here about those geniuses who frequent the thoroughfares of the town, and have picture-frames containing a little gallery of miniature peers, beauties, and general officers, in the Quadrant, the passages about St. Martin's Lane, the Strand, and Cheapside. Lord Lyndhurst is to be seen in many of these gratis exhibitions—Lord Lyndhurst cribbed from Chalon; Lady Peel, from Sir Thomas; Miss Croker, from the same; the Duke, from ditto; an original officer in the Spanish Legion; a colonel or so, of the Bunhill-Row Fencibles; a lady on a yellow sofa, with four children in little caps and blue ribands;—we have all of us seen these pretty pictures, and are aware that our own features may be "done in this style." Then there is the man on the chain-pier at Brighton, who pares out your likeness in sticking-plaster; there is Miss Cripps, or Miss Runt, who gives lessons in Poonah-painting, japaning, or mezzotinting; Miss Stump, who attends ladies' schools with large chalk heads from Le Brun or the Cartoons; Rubbery, who instructs young gentlemen's establishments in pencil; and Sepio, of the Water Colour Society, who paints before eight pupils daily, at a guinea an hour, keeping his own drawings for himself.

All these persons, as the most indifferent reader must see, equally belong to the tribe of Artists (the last not more than

the first, and in an article like this should be mentioned properly. But though this paper has been extended from eight pages to sixteen,—not sixteen pages,—not a volume would suffice to do justice to the biographies of the persons above-mentioned. Think of the superb Sepio, in a light-blue satin cravat, and a light-brown coat, and yellow kids, tripping daintily from Grosvenor Square to Gloucester Place; a small sugar-loaf boy following, who carries his morocco portfolio. Sepio scents his handkerchief, curls his hair, and wears, on a great coarse fist, a large emerald ring that one of his pupils gave him. He would not smoke a cigar for the world; he is always to be found at the Opera; and gods! how he grins, and waggles his head about, as Lady Flummery nods to him from her box.

He goes to at least six great parties in the season. At the houses where he teaches, he has a faint hope that he is received as an equal, and propitiates scornful footmen by absurd donations of sovereigns. The rogue has plenty of them. He has a stock-broker, and a power of guinea lessons stowed away in the Consols. There are a number of youngladies of genius in the aristocracy, who admire him hugely; he begs you to contradict the report about him and Lady Smigsmag; every now and then he gets a present of game from a marquis; the city ladies die to have lessons of him; he prances about the park on a half-bred cock-tail, with lacquered boots and enormous high heels; and he has a mother and sisters somewhere—washerwomen, it is said, in Pimlico.

How different is his fate to that of poor Rubbery, the school drawing-master. Highgate, Homerton, Putney, Hackney, Hornsey, Turnham Green, are his resorts; he has a select seminary to attend at every one of these places: and if, from all these nurseries of youth, he obtains a sufficient number of half-crowns to pay his week's bills, what a happy man is he!

He lives most likely in a third floor in Howland Street, and has commonly five children, who have all a marvellous talent for drawing—all save one, perhaps, that

is an idiot, which a poor, sick mother is ever carefully tending. Sepio's great aim and battle in life is to be considered one of the aristocracy; honest Rubbery would fain be thought a gentleman, too; but, indeed, he does not know whether he is so or not. Why be a gentleman?—a gentleman Artist does not obtain the wages of a tailor; Rubbery's butcher looks down upon him with a royal scorn; and his wife, poor gentle soul (a clergyman's daughter, who married him in the firm belief that her John would be knighted, and make an immense fortune),—his wife, I say, has many fierce looks to suffer from Mrs. Butcher, and many meek excuses or prayers to proffer, when she cannot pay her bill,—or when, worst of all, she has humbly to beg for a little scrap of meat upon credit, against John's coming home. He has five-and-twenty miles to walk that day, and must have something nourishing when he comes in—he is killing himself, poor fellow, she knows he is: and Miss Crick has promised to pay him his quarter's charge on the very next Saturday. "Gentlefolks, indeed," says Mrs. Butcher, "pretty gentlefolks these, as can't pay for half-a-pound of steak!" Let us thank heaven that the Artist's wife has her meat, however—there is good in that shrill, fat, mottle-faced Mrs. Brisket, after all.

Think of the labours of that poor Rubbery. He was up at four in the morning, and toiled till nine upon a huge damp icy lithographic stone; on which he has drawn the "Star of the Wave," or the "Queen of the Tournay," or "She met him at Almacks," for Lady Flummery's last new song. This done, at half-past nine he is to be seen striding across Kensington Gardens, to wait upon the before-named Miss Crick, at Lamont House. Transport yourself in imagination to the Misses Kittles' seminary, Potsdam Villa, Upper Homerton, four miles from Shore-ditch; and at half-past two, Professor Rubbery is to be seen swinging along towards the gate. Somebody is on the look-out for him: indeed, it is his eldest daughter, Marianne, who has been pacing the shrubbery, and peering over the green

railings this half-hour past. She is with the Misses Kittle on the "mutual system," a thousand times more despised than the butchers' and the grocers' daughters, who are educated on the same terms, and whose papas are warm men in Aldgate. Wednesday is the happiest day of Marianne's week : and this the happiest hour of Wednesday. Behold ! Professor Rubbery wipes his hot brows and kisses the poor thing, and they go in together out of the rain, and he tells her that the twins are well out of the measles, thank God ! and that Tom has just done the Antinous, in a way that must make him quite sure of the Academy prize, and that mother is better of her rheumatism now. He has brought her a letter, in large round hand, from Polly ; a famous soldier, drawn by little Frank ; and when, after his two hours' lesson, Rubbery is off again, our dear Marianne cons over the letter and picture a hundred times with soft tearful smiles, and stows them away in an old writing desk, amidst a heap more of precious home relics, wretched trumpery scraps, and baubles, that you and I, madam, would sneer at ; but that in the poor child's eyes (and, I think, in the eyes of One, who knows how to value widows' mites, and humble sinners' offerings) are better than bank-notes and Pitt diamonds. Oh, kind heaven, that has given these treasures to the poor ! Many and many an hour does Marianne lie awake with full eyes, and yearn for that wretched old lodging in Howland Street, where mother and brothers lie sleeping ; and, gods ! what a fête it is, when twice or thrice in the year she comes home.—  
*Heads of the People.*

[SIR FRANCIS BOND HEAD.]

### THE PAMPAS.

THE great plain, or pampas, on the east of the Cordillera, is about nine hundred miles in breadth, and the part which I have visited, though under the same latitude, is divided into regions of different climate and produce. On leaving Buenos Ayres, the first of these regions is covered

for one hundred and eighty miles with clover and thistles : the second region, which extends for four hundred and fifty miles, produces long grass ; and the third region, which reaches the base of the Cordillera, is a grove of low trees and shrubs. The second and third of these regions have nearly the same appearance throughout the year, for the trees and shrubs are evergreens, and the immense plain of grass only changes its colour from green to brown ; but the first region varies with the four seasons of the year in a most extraordinary manner. In winter the leaves of the thistles are large and luxuriant, and the whole surface of the country has the rough appearance of a turnip-field. The clover in this season is extremely rich and strong ; and the sight of the wild cattle grazing in full liberty on such pasture is very beautiful. In spring the clover has vanished, the leaves of the thistles have extended along the ground, and the country still looks like a rough crop of turnips. In less than a month the change is most extraordinary : the whole region becomes a luxuriant wood of enormous thistles, which have suddenly shot up to a height of ten or eleven feet, and are all in full bloom. The road or path is hemmed in on both sides ; the view is completely obstructed ; not an animal is to be seen ; and the stems of the thistles are so close to each other, and so strong, that, independent of the prickles with which they are armed, they form an impenetrable barrier. The sudden growth of these plants is quite astonishing ; and though it would be an unusual misfortune in military history, yet it is really possible that an invading army, unacquainted with this country, might be imprisoned by these thistles before it had time to escape from them. The summer is not over before the scene undergoes another rapid change : the thistles suddenly lose their sap and verdure, their heads droop, the leaves shrink and fade, the stems become black and dead, and they remain rattling with the breeze one against another, until the violence of the pampero or hurricane levels them with the ground, where they rapidly

decompose and disappear—the clover rushes up, and the scene is again verdant. —*Rough Notes Across the Pampas and Among the Andes.*

[SIR CHARLES LYELL.]

### GEOLOGY COMPARED TO HISTORY.

WE often discover with surprise, on looking back into the chronicles of nations, how the fortune of some battle has influenced the fate of millions of our contemporaries, when it has long been forgotten by the mass of the population. With this remote event, we may find inseparably connected the geographical boundaries of a great state, the language now spoken by the inhabitants, their peculiar manners, laws, and religious opinions. But far more astonishing and unexpected are the connections brought to light, when we carry back our researches into the history of nature. The form of a coast, the configuration of the interior of a country, the existence and extent of lakes, valleys, and mountains can often be traced to the former prevalence of earthquakes and volcanoes in regions which have long been undisturbed. To these remote convulsions, the present fertility of some districts, the sterile character of others, the elevation of land above the sea, the climate, and various peculiarities, may be distinctly referred. On the other hand, many distinguishing features of the surface may often be ascribed to the operation, at a remote era, of slow and tranquil causes—to the gradual deposition of sediment in a lake or in the ocean, or to the prolific increase of testacea and corals.

To select another example: we find in certain localities subterranean deposits of coal, consisting of vegetable matter formerly drifted into seas and lakes. These seas and lakes have since been filled up; the lands whereon the forests grew have disappeared or changed their form; the rivers and currents which floated the vegetable masses can no longer be traced;

and the plants belonged to species which for ages have passed away from the surface of our planet. Yet the commercial prosperity and numerical strength of a nation may now be mainly dependent on the local distribution of fuel determined by that ancient state of things.

Geology is intimately related to almost all the physical sciences, as history is to the moral. A historian should, if possible, be at once profoundly acquainted with ethics, politics, jurisprudence, the military art, theology; in a word, with all branches of knowledge by which any insight into human affairs, or into the moral and intellectual nature of man, can be obtained. It would be no less desirable that a geologist should be well versed in chemistry, natural philosophy, mineralogy, zoology, comparative anatomy, botany; in short, in every science relating to organic and inorganic nature. With these accomplishments, the historian and geologist would rarely fail to draw correct philosophical conclusions from the various monuments transmitted to them of former occurrences. They would know to what combination of causes analogous effects were referrible, and they would often be enabled to supply, by inference, information concerning many events unrecorded in the defective archives of former ages. But as such extensive acquisitions are scarcely within the reach of any individual, it is necessary that men who have devoted their lives to different departments should unite their efforts; and as the historian receives assistance from the antiquary, and from those who have cultivated different branches of moral and political science, so the geologist should avail himself of the aid of many naturalists, and particularly of those who have studied the fossil remains of lost species of animals and plants.

The analogy, however, of the monuments consulted in geology, and those available in history, extends no further than to one class of historical monuments—those which may be said to be *undesignedly* commemorative of former events. The canoes, for example, and stone

hatchets found in our peat-bogs, afford an insight into the rude arts and manners of the earliest inhabitants of our island; the buried coin fixes the date of the reign of some Roman emperor; the ancient encampment indicates the districts once occupied by invading armies, and the former method of constructing military defences; the Egyptian mummies throw light on the art of embalming, the rites of sepulture, or the average stature of the human race in ancient Egypt. This class of memorials yields to no other in authenticity, but it constitutes a small part only of the resources on which the historian relies, whereas in geology it forms the only kind of evidence which is at our command. For this reason we must not expect to obtain a full and connected account of any series of events beyond the reach of history. But the testimony of geological monuments, if frequently imperfect, possesses at least the advantage of being free from all suspicion of misrepresentation. We may be deceived in the inferences which we draw, in the same manner as we often mistake the nature and import of phenomena observed in the daily course of nature, but our liability to err is confined to the interpretation, and, if this be correct, our information is certain.

#### THE DISMAL SWAMP.

THERE are many swamps or morasses in this low, flat region, and one of the largest of these occurs between the towns of Norfolk and Weldon. We travelled several miles of its northern extremity on the railway, which is supported on piles. It bears the appropriate and very expressive name of the "Great Dismal," and is no less than forty miles in length from north to south, and twenty-five miles in its greatest width from east to west, the northern half being situated in Virginia, the southern in North Carolina. I observed that the water was obviously in motion in several places, and the morass had somewhat the appearance of a broad inundated river-plain, covered with all kinds of aquatic trees and shrubs, the soil

being as black as in a peat-bog. The accumulation of vegetable matter going on here in a hot climate, over so vast an area, is a subject of such high geological interest, that I shall relate what I learnt of this singular morass. It is one enormous quagmire, soft and muddy, except where the surface is rendered partially firm by a covering of vegetables and their matted roots; yet, strange to say, instead of being lower than the level of the surrounding country, it is actually higher than nearly all the firm and dry land which encompasses it, and, to make the anomaly complete, in spite of its semi-fluid character, it is higher in the interior than towards its margin.

The only exceptions to both these statements is found on the eastern side, where, for the distance of about twelve or fifteen miles, the streams flow from slightly elevated but higher land, and supply all its abundant and overflowing water. Towards the north, the east, and the south, the waters flow from the swamp to different rivers, which give abundant evidence, by the rate of their descent, that the Great Dismal is higher than the surrounding firm ground. This fact is also confirmed by the measurements made in levelling for the railway from Portsmouth to Suffolk, and for two canals cut through different parts of the morass, for the sake of obtaining timber. The railway itself, when traversing the Great Dismal, is literally higher than when on the land some miles distant on either side, and is six to seven feet higher than where it passes over dry ground near to Suffolk and Portsmouth. Upon the whole, the centre of the morass seems to lie more than twelve feet above the flat country round it. If the streams which now flow in from the west, had for ages been bringing down black fluid mire instead of water, over the firm subsoil, we might suppose the ground so inundated as to have acquired its present configuration. Some small ridges, however, of land must have existed in the original plain or basin, for these now rise like low islands in various places above the general surface. But the streams to the westward do not bring

down liquid mire, and are not charged with any sediment. The soil of the swamp is formed of vegetable matter, usually without any admixture of earthly particles. We have here, in fact, a deposit of peat from ten to fifteen feet in thickness, in a latitude where, owing to the heat of the sun and length of the summer, no peat-mosses like those of Europe would be looked for under ordinary circumstances.

In countries like Scotland and Ireland, where the climate is damp, and the summer short and cool, the natural vegetation of one year does not rot away during the next in moist situations. If water flows into such land it is absorbed, and promotes the vigorous growth of mosses and other aquatic plants, and when they die, the same water arrests their putrefaction. But, as a general rule, no such accumulation of peat can take place in a country like that of Virginia, where the summer's heat causes annually as large a quantity of dead plants to decay as is equal in amount to the vegetable matter produced in one year.

There are many trees and shrubs in the region of the Pine Barrens (and the same may be said of the United States generally) which, like our willows, flourish luxuriantly in water. The juniper trees, or white cedar (*Cupressus thyoides*), stand firmly in the softest part of the quagmire, supported by their long tap-roots, and afford, with many other evergreens, a dark shade, under which a multitude of ferns, reeds, and shrubs, from nine to eighteen feet high, and a thick carpet of mosses, four or five inches high, spring up, and are protected from the rays of the sun. When these are most powerful, the large cedar (*Cupressus districha*), and many other deciduous trees are in full leaf. The black soil formed beneath this shade, to which the mosses and the leaves make annual additions, does not perfectly resemble the peat of Europe, most of the plants being so decayed as to leave little more than soft black mud, without any traces of organization. This loose soil is called sponge by the labourers; and it has been ascertained that, when exposed

to the sun, and thrown out on the bank of a canal, where clearings have been made, it rots entirely away. Hence it is evident that it owes its preservation in the swamp to moisture and the shade of the dense foliage. The evaporation continually going on in the wet spongy soil during summer cools the air and generates a temperature resembling that of a more northern climate, or a region more elevated above the level of the sea.

Numerous trunks of large and tall trees lie buried in the black mire of the morass. In so loose a soil they are easily overthrown by winds, and nearly as many have been found lying beneath the surface of the peaty soil, as standing erect upon it. When thrown down, they are soon covered by water, and keeping wet, they never decompose, except the sap-wood, which is less than an inch thick. Much of the timber is obtained by sounding a foot or two below the surface, and it is sawn into planks while half under water.

The Great Dismal has been described as being highest towards its centre. Here, however, there is an extensive lake of an oval form, seven miles long and more than five wide, the depth where greatest, fifteen feet; and its bottom, consisting of mud like the swamp, but sometimes with a pure white sand, a foot deep, covering the mud. The water is transparent, though tinged of a pale brown colour, like that of our peat-mosses, and contains abundance of fish. This sheet of water is usually even with its banks, on which a thick and tall forest grows. There is no beach, for the bank sinks perpendicularly, so that if the waters are lowered several feet, it makes no alteration in the breadth of the lake.

Much timber has been cut down and carried out from the swamp by means of canals, which are perfectly straight for long distances, with the trees on each side arching over, and almost joining their branches across, so that they throw a dark shade on the water, which of itself looks black, being coloured as before mentioned. When the boats emerge from the gloom of these avenues into the lake,

the scene is said to be "as beautiful as fairy land."

The bears inhabiting the swamp climb trees in search of acorns and gum-berries, breaking off large boughs of the oaks in order to draw the acorns near to them. These same bears are said to kill hogs, and even cows. There are also wild cats, and occasionally a solitary wolf, in the morass.

That the ancient seams of coal were produced for the most part by terrestrial plants of all sizes, not drifted but growing on the spot, is a theory more and more generally adopted in modern times; and the growth of what is called sponge in such a swamp, and in such a climate as the Great Dismal, already covering so many square miles of a low level region, bordering the sea, and capable of spreading itself indefinitely over the adjacent country, helps us greatly to conceive the manner in which the coal of the ancient carboniferous rocks may have been formed. The heat, perhaps, may not have been excessive when the coal measures originated, but the entire absence of frost, with a warm and damp atmosphere, may have enabled tropical forms to flourish in latitudes far distant from the line. Huge swamps in a rainy climate, standing above the level of the surrounding firm land, and supporting a dense forest, may have spread ~~and~~ wide, invading the plains, like some European peat-mosses when they burst, and the frequent submergence of these masses of vegetable matter beneath seas or estuaries, as often as the land sank down during subterranean movements, may have given rise to the deposition of strata of mud, sand, or limestone, immediately upon the vegetable matter. The conversion of successive surfaces into dry land, where other swamps supporting trees may have formed, might give origin to a continued series of coal measures of great thickness. In some kinds of coal the vegetable texture is apparent throughout under the microscope; in others, it has only partially disappeared; but even in this coal, the flattened trunks of trees of the genera *Lepidodendron* *Sigillaria*, and others, con-

verted into pure coal, are occasionally met with, and erect fossil trees are observed in the overlying strata, terminating downwards in seams of coal.—*Travels in North America.*

[THE RIGHT HON. BENJAMIN DISRAELI.]

### THE HEBREW RACE.

"YOU never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews: that mysterious Russian diplomacy which so alarms Western Europe is organised and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolise the professorial chairs of Germany. Neander, the founder of spiritual Christianity, and who is regius professor of divinity in the university of Berlin, is a Jew. Benary, equally famous, and in the same university, is a Jew. Wehl, the Arabic professor of Heidelberg, is a Jew. Years ago, when I was in Palestine, I met a German student who was accumulating materials for the history of Christianity, and studying the genius of the place; a modest and learned man. It was Wehl; then unknown, since become the first Arabic scholar of the day, and the author of the life of Mahommed. But for the German professors of this race, their name is Legion. I think there are more than ten at Berlin alone. I told you just now that I was going up to town to-morrow, because I always made it a rule to interpose when affairs of state were on the carpet. Otherwise, I never interfere. I hear of peace and war in newspapers, but I am never alarmed, except when I am informed that the sovereigns want treasure; then I know that monarchs are serious. A few years back we were applied to by Russia. Now, there has been no friendship between the court of



St. Petersburg and my family. It has Dutch connections which have generally supplied it, and our representations in favour of the Polish Hebrews, a numerous race, but the most suffering and degraded of all the tribes, has not been very agreeable to the czar. However, circumstances drew to an approximation between the Romanoffs and the Sidonias. I resolved to go myself to St. Petersburg. I had on my arrival an interview with the Russian minister of finance, Count Cancrin ; I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain ; I resolved on repairing to Spain from Russia. I travelled without intermission. I had an audience immediately on my arrival with the Spanish minister, Senor Mendizabel ; I beheld one like myself, the son of a Nuovo Cristiano, a Jew of Aragon. In consequence of what transpired at Madrid, I went straight to Paris, to consult the president of the French council ; I beheld the son of a French Jew, a hero, an imperial marshal, and very properly so, for who should be military heroes if not those who worship the Lord of hosts ? " And is Soult a Hebrew ? " " Yes, and several of the French marshals, and the most famous : Massena, for example—his real name was Manasseh. But to my anecdote. The consequence of our consultations was, that some northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia, and the president of the council made an application to the Prussian minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew. So you see, my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes. Favoured by nature and by nature's God, we produced the lyre of David ; we gave you Isaiah and Ezekiel ; they are our Olynthians, our Philippics. Favoured by nature we still remain ; but in exact proportion as we have been favoured by nature, we have been persecuted by man. After a thousand struggles—after acts of heroic courage that Rome has never

equalled—deeds of divine patriotism that Athens, and Sparta, and Carthage have never excelled—we have endured fifteen hundred years of supernatural slavery ; during which, every device that can degrade or destroy man has been the destiny that we have sustained and baffled. The Hebrew child has entered adolescence only to learn that he was the Pariah of that ungrateful Europe that owes to him the best part of its laws, a fine portion of its literature, all its religion. Great poets require a public ; we have been content with the immortal melodies that we sung more than two thousand years ago by the waters of Babylon and wept. They record our triumphs ; they solace our affliction. Great orators are the creatures of popular assemblies ; we were permitted only by stealth to meet even in our temples. And as for great writers, the catalogue is not blank. What are all the school-men, Aquinas himself, to Maimonides ? and as for modern philosophy, all springs from Spinoza ! But the passionate and creative genius that is the nearest link to divinity, and which no human tyranny can destroy, though it can divert it ; that should have stirred the hearts of nations by its inspired sympathy, or governed senates by its burning eloquence, has found a medium for its expression, to which, in spite of your prejudices and your evil passions, you have been obliged to bow. The ear, the voice, the fancy teeming with combinations—the imagination fervent with picture and emotion, that came from Caucasus, and which we have preserved unpolluted—have endowed us with almost the exclusive privilege of music ; that science of harmonious sounds which the ancients recognised as most divine, and deified in the person of their most beautiful creation. I speak not of the past ; though were I to enter into the history of the lords of melody, you would find it the annals of Hebrew genius. But at this moment even, musical Europe is ours. There is not a company of singers, not an orchestra in a single capital, that are not crowded with our children, under the feigned names which they adopt to conciliate the dark aversion which you

posterity will some day disclaim with shame and disgust. Almost every great composer, skilled musician, almost every voice that ravishes you with its transporting strains, spring from our tribes. The catalogue is too vast to enumerate; too illustrious to dwell for a moment on secondary names, however eminent. Enough for us that the three great creative minds, to whose exquisite inventions all nations at this moment yield—Rossini, Meyerbeer, Mendelssohn—are of Hebrew race; and little do your men of fashion, your "Muscadins" of Paris, and your dandies of London, as they thrill into raptures at the notes of a Pasta or a Grisi, little do they suspect that they are offering homage to the sweet singers of Israel. — *Coningsby*.

[MRS. J. H. RIDDELL]

#### THE GHOSTS OF LONG AGO.

THE ghosts of the long ago—laid and buried, as you fancied, years and years since, friends,—though your present sight may fail to discern them,—they are travelling with you still, a ghastly company. While you drive in your carriage along life's smoothest turnpike-roads, or pace, footsore and weary, over the flinty by-paths of existence, past events are skipping on beside you, mocking, jeering, at your profound self-delusion. Shall fleet steeds leave them behind? Shall liveried servants keep them at bay? Shall an unsuccessful existence, drawing to a still more unsuccessful close, be able to purchase their forbearance? Nay, invisible now, they shall be visible some day; voiceless, they shall yet find tongues; despised, they shall rear their head and hiss at you; forgotten, they shall reappear with more strength than at their first birth; and when the evil day comes, and your power and your energy, and your youth and your hope, have gone, they shall pour the overflowing drop into your cup, they shall mingle fennel with your wine, they shall pile the last straw on your back, they shall render wealth valueless and life a burden; they shall make poverty more bitter, and

add another pain to that which already racks you; they shall break the breaking heart, and make you turn your changed face to the wall, and gather up your feet into your bed, and pray to be delivered from your tormentors by your God, who alone knows all. Wherefore, young man, if you would ensure a peaceful old age, be careful of the acts of each day of your youth; for with youth the deeds thereof are not to be left behind. They are detectives, keener and more unerring than ever the hand of sensational novelist depicted; they will dog you from the day you sinned till the hour your trial comes off. You are prosperous, you are great, you are "beyond the world," as I have heard people say, meaning the power or the caprice thereof; but you are not beyond the power of events. Whatever you may think now, they are only biding their time; and when you are weak and at their mercy, when the world you fancied you were beyond has leisure to hear their story and scoff at you, they will come forward and tell all the bitter tale. And if you take it one way, you will bluster and bully, and talk loud, and silence society before your face, if you fail to still its tattle behind your back; while if you take it another way, you will bear the scourging silently, and cover up the marks of the lash as best you may, and go home and close your door, and sit there alone with your misery, decently and in order, till you die.—*A Life's Assise*.

[ANONYMOUS.]

#### THE LANGUAGE OF ANIMALS.

AMONG the stories in the Arabian Nights which first fixes the attention of most people, is that of the merchant who understood the language of animals. And a delightful story it is. In "*Æsop's Fables*," also, where the beasts and the birds talk to each other and to mankind, no reader, who has a proper faith in what he reads, is in the least degree surprised at the sagacity which the animals display and put into the most natural language

imaginable. The fox *did* say the grapes were sour; the wolf *did* fix an unconscionable quarrel upon the poor little lamb which he wanted to devour; and the lion *did* really express to the man his candid opinion upon the favouritism of portrait-painting. At all events, the youthful imagination sees no absurdity in the idea. This brings me to my subject—Is fable entirely wrong in these little matters, and have not all animals a language of their own? Have not birds a language which other birds understand? and insects? and for that matter, fishes? In the pride of our superior knowledge, we assert of ourselves that Man is the only animal who kindles a fire, cooks food, makes clothes, and is endowed with the faculty of articulate speech. While granting our own monopoly of fire-making, cookery, and tailoring, are we quite sure that we do not arrogate to ourselves a little too much superiority when we claim that to us alone is accorded the glorious privilege of language? Philosophers are very dogmatic on the subject. "However much," says Professor Max Müller, "the frontiers of the animal kingdom have been pushed forward, so that at one time the line of demarcation between animal and man seemed to depend on a mere fold of the brain, there is *one* barrier which no one has yet ventured to touch—the barrier of language." The professor proceeds to quote Lord Monboddo and John Locke. The first says that "as yet no animal has been discovered in the possession of language, not even the beaver, who of all the animals we know, that are not like the orang-outang, of our own species, comes nearest to us in sagacity." Locke says, "The power of abstracting is not at all in brutes; and the having of general ideas is that which puts a perfect distinction between man and brutes. For it is evident we observe no footsteps in these of making use of general signs for universal ideas; from which we have reason to imagine that they have not the faculty of abstracting or making general ideas, since they have no use of *words* or of other general signs." Are not these philosophers a little too confident?

We know that there are many creatures on the earth which are utterly unconscious of the existence of man; and we might, if we were not too proud, ask ourselves, in like manner, if there may not be many things in the animal creation of which man is necessarily unconscious. If I walk through the woods on a bright summer's day, or sit under the oaken or beechen shadows, I am conscious of a tide and tremor of life around me. I hear the birds singing, twittering, and chattering, each species with its own peculiar note. I hear the bees and the flies buzzing with more or less vigour, pertinacity, and volume of sound; while a faint echo comes from the distant pastures of the bleating of sheep, the lowing of cattle, the barking of shepherds' dogs, and the lusty crowing of the cocks in the farm-yard. I ask myself whether all these various sounds may not be as many languages, perfectly intelligible to the creatures which speak them to each other, though unintelligible to me. I know that some animals—the dog especially—understand many words that I employ, if I speak emphatically, and that my own dog will do what I tell him; but, if I do not understand what one dog says to another, whose fault is it, mine or the dog's? Man may doubtless claim that he has a larger vocabulary than the inferior creation. He has wants more numerous, ideas more abundant; hopes, fears, recollections, and aspirations, unknown perhaps to their limited intelligence, and must consequently have a language more copious than theirs. Language keeps pace with knowledge, intelligence, and imagination. A Shakespeare may require fourteen thousand words to express all his thoughts, and tell all his marvellous stories; a scientific writer, obliged to be accurate, may require a few thousand more; a modern gentleman, of average education, may manage to express all his wants, wishes and emotions, and carry on the usual intercourse of life and society, with four thousand; while an ordinary peasant in some of our rural districts sometimes gets on satisfactorily to himself, his family, and his associates, with about five hun-

dred, and can manage to transact all his business with his horse in half a dozen. And as it does not follow that we can truly call such a peasant a man without a language, even when speaking to his horse, neither does it follow in the case of a quadruped, that may have but four or five, or even but one word or sound to express its meaning, that such quadruped is without a language which its fellow-quadrupeds may understand? A single sound, with a rising or a falling accent, or a stronger or weaker emphasis, may express different meanings; and the same sound, repeated, twice, thrice, or four times, with the rising or the falling accent at the first, second, third, or fourth repetition, may contain a whole vocabulary for the simple creatures who emit and understand the sound, and whose wants and emotions are as circumscribed as their speech.

Professor Max Müller supplies us with an illustration in point. He says that in the Chinese, the Annamitic, and likewise in the Siamese and Burmese languages, one single sound does duty in this way for a great variety of meanings. "Thus," he says, in Annamitic, '*ba*,' pronounced with the grave accent, means a lady or an ancestor; pronounced with a sharp accent, it means the favourite of a prince; pronounced with the semi-grave accent, it means what has been thrown away; pronounced with the grave circumflex, it means what is left of a fruit after the juice has been squeezed out; pronounced with no accent, it means three; pronounced with the ascending or interrogative accent, it means a box on the ear. Thus,

Ba, Bà, Bá, Bâ

is said to mean, if properly pronounced. 'Three ladies gave a box on the ear to the favourite of the prince.'

In our own and in several European languages identical sounds have various meanings; the English "box" being one example, and the French "*sang*," "*s'en*," "*sans*," "*cent*," another. If we consider this subject without a prejudice, may we not see reason to think that the "How! wow! wow!" of our estimable

friend the dog, may be susceptible of a great variety of meanings, according to the tone and accentuation he gives to those fundamental words or syllables of his language, or the number of repetitions, either of the "*wow*" or the "*wow!*" Sometimes, when a dog barks, he will omit the "*bow*" altogether, and say, "*wow! wow! wow!*" very sharply and rapidly; and it can be scarcely supposed that so very intelligent a creature has no reason for this little change in its customary phraseology. Mr. Max Müller positively states that "no animal thinks, and no animal speaks, except man." Every one who has made a friend of an animal—and there are few who have not—must dispute the first part of this assertion. When a dog is presented with a bone after he has had his dinner and satisfied his hunger, he thinks the bone is too good to be rejected, and it would be wise in him to put it into a place of safety, to be ready when required, just as a man puts his money in the bank. Accordingly, he takes his opportunity to go into the garden and bury it; and, if watched in the process, will dig it up again with his nose, and carry it off to a safer spot. Is not this *thinking*? When I put on my hat and overcoat, and take my walking stick from its accustomed place in the hall, my dog thinks, and speedily knows, that I am going out; and very plainly asks me, not only by the sudden sparkling of his expressive eyes and the wagging of his equally expressive tail, but by a succession of joyous barks and yelps, whether I mean to take him along with me; and, if I refuse the request, very plainly expresses his sorrow for my decision.

Mr. Max Müller says elsewhere in his lecture, that "language and thought are inseparable." If this statement be correct, it follows from his own showing, that if we can prove the possession of a faculty for thinking in the members of the inferior creation, we must admit that they may possess a language which they may thoroughly understand, and which may be quite sufficient for the expression of their limited ideas. It is difficult to believe that the crow has not two or three,

and the nightingale at least a dozen notes in its voice, and that these notes may not, in their interchange, reiteration, and succession, express ideas with which crows are familiar, and whole poems or histories, such as nightingales love to tell and repeat to one another; and that any one of the many notes in the sweet song of the skylark may not, according to its accentuation, or even to its place in the gamut, express as many shades of meaning as the Annamitic "ba" of which Mr. Max Müller discourses. . . .

Most people who are gifted with the faculty of observing, and blessed with the privilege of enjoying, the sights and sounds of nature, and who have either resided in, or been frequent visitors to, the country, must at one time or other have remarked the actions and behaviour of crows and rooks, or, in the quaint language of the old Scottish poet, Alexander Montgomery, must have listened to, and been "deaved with the din

"And jargon of the jangling jays,  
The creaking crows, and keckling kays."

No one who has at all studied the habits of these birds will think it a very daring assertion that the cry or sound of "caw" may be as susceptible of a variety of meanings as the Annamitic "ba," or the English "box," or the French "sang," or the canine "bow-wow!"—and that its duplication into "caw! caw!" or into a still greater number of repetitions, is not without a purpose and signification as intelligible to the birds which utter as to those which hear them. The rooks and crows have often been observed to hold public meetings of all the individuals in the tribe or colony—male and female—to debate on matters of importance. As far as we know and can understand the objects of these assemblages, the tribe is summoned to decide whether a sickly bird is so sickly as to be beyond hope of recovery, and therefore to be put out of its misery, they having no doctors among them; whether an interloper from a neighbouring colony has not violently or surreptitiously endeavoured to establish himself among them; or whether he has not committed some other offence against

the *lex non scripta* of their community which calls for reprobation or punishment. At all events, something marvelously like a trial takes place, with a judge or presiding officer, and the whole community for the jurors. The prisoner, looking dejected, penitent, and woe-begone, is perched in the middle. A series of caw-cawings ensues, which, as Lord Dundreary might say, "no fellow can understand," but which cannot be otherwise than intelligible to the sachems and members of the corvine tribe—or why should the sounds be uttered?—and which, protracted sometimes for twenty or thirty minutes, or even for an hour, results in a decision of some kind. If the defendant flies away comfortably with the judge and jury at the conclusion of the council, we have a right to suppose that he has been acquitted. If, on the contrary, as often happens, the whole tribe pounce upon him with beak and claw, and peck him to death, screeching and caw-cawing all the while, we must suppose, on the same principle, that he has been found guilty of some crime or other—perhaps of being hopelessly unwell—sentenced to death, and executed accordingly. If there be thought in these matters among the birds, is it not right, even according to the theory of Mr. Max Müller and the other philosophers, to suppose that there is language also? And if a stray rook or crow happened to make its way into the Central Criminal Court while a trial was pending, and perched himself, like Edgar Poe's raven, on the top of a bookcase or the cross-beam of a door, and listened attentively to the pleadings, to the examination of the witnesses, and the judge's charge, without understanding a word that was said, would Mr. Crow or Mr. Rook be justified, if he could get back to his comrades in the woods, in asserting that men had no articulate language? . . . .

If, descending in the scale of creation from the quadrupeds and birds that emit sounds which are perfectly audible to themselves and us—whatever those sounds may mean—to that lower world of insect life which emits little and sometimes no

sound that our ears can detect, we may still discover reason to believe that they may have some power of speech—possibly by means of sound, possibly by means of touch and signs. Take bees and ants as familiar examples. When the bees in a hive select one particular bee, and station her at the entrance—like a hall-porter at a club in Pall-Mall—and assign to her the duty, which she well performs, of allowing none but members of the hive to pass in, is it not certain that the functionary has been chosen for sufficient reasons from out the rest, and informed of the wishes of the community? This cannot be done without a language of some sort, whether of the eye, the touch, or the expression of a sound or series of sounds. When black ants make war against red ants, for the purpose of taking the children of the latter into captivity and making slaves of them, is war declared without preliminary consultation? and, if not, must not these belligerent Formicans have a language?

Without dogmatising on the subject, a student of Nature may be permitted to express his belief that the all-wise and infinitely beneficent Creator has not only given to every living creature, great or small, the capacity for enjoyment, and the consequent capacity for pain, but the power of expressing to its own kind its joy or sorrow, its fears, its wishes, and its wants; and that man is not so wholly a monopolist of speech and reason as the philosophers have imagined.

It may be fairly argued that the non-existence of speech among animals, and even among insects, is (to use the Scottish law phrase) "not proven." The sun may spread around a very great and glorious radiance, and a candle may emit a very small glimmer; but there is light in both cases. Man's reasoning powers, and the speech that accompanies them, when compared with the reasoning faculty and the speech of all the inferior inhabitants of the globe, may be as greatly in excess of theirs as the noonday sunshine is in excess of the ray of a farthing candle; but the least particle of reasoning power is reason as far as it extends. What we call

instinct is but a kind and degree of reason, and, in a world full of balances and compensation, its very inferiority has its compensation in the fact that, unlike reason, instinct never goes wrong. If animals cannot understand our language unless in very few instances of ordinary occurrence and when accompanied by sign, gesture, and the expression of the eye, neither can we understand their language, except it have the same mute accompaniments. Emerson says, "that we are wiser than we know;" I say, it is possible, with all our undoubted superiority, and all our pride of intellect, that we are not so wise as we think.

[WILLIAM HOWARD RUSSELL.]

#### THE BATTLE OF BALAKLAVA.

NEVER did the painter's eye rest on a more beautiful scene than I beheld from the ridge. The fleecy vapours still hung around the mountain-tops, and mingled with the ascending volumes of smoke; the patch of sea sparkled in the rays of the morning sun, but its light was eclipsed by the flashes which gleamed from the masses of armed men below. Looking to the left towards the gorge, we beheld six compact masses of Russian infantry, which had just debouched from the mountain-passes near the Tchernaya, and were slowly advancing with solemn stateliness up the valley. Immediately in their front was a regular line of artillery, of at least twenty pieces strong. Two batteries of light guns were already a mile in advance of them, and were playing with energy on the redoubts, from which feeble puffs of smoke came at long intervals. Behind these guns, in front of the infantry, were enormous bodies of cavalry. They were in six compact squares, three on each flank, moving down *en echelon* towards us, and the valley was lit up with the blaze of their sabres, and lance points, and gay accoutrements. In their front, and extending along the intervals between each battery of guns, were clouds of mounted skir

misers, wheeling and whirling in the front of their march like autumn leaves tossed by the wind. The Zouaves close to us were lying like tigers at the spring, with ready rifles in hand, hidden chin-deep by the earthworks which run along the line of these ridges on our rear; but the quick-eyed Russians were manoeuvring on the other side of the valley, and did not expose their columns to attack. Below the Zouaves we could see the Turkish gunners in the redoubts, all in confusion as the shells burst over them. Just as I came up, the Russians had carried No. 1 Redoubt, the furthest and most elevated of all, and their horsemen were chasing the Turks across the interval which lay between it and Redoubt No. 2. At that moment the cavalry, under Lord Lucan, were formed in glittering masses—the Light Brigade, under Lord Cardigan, in advance; the Heavy Brigade, under Brigadier-general Scarlett, in reserve. They were drawn up just in front of their encampment, and were concealed from the view of the enemy by a slight "wave" in the plain. Considerably to the rear of their right, the 93rd Highlanders were drawn up in line, in front of the approach to Balaklava. Above and behind them, on the heights, the marines were visible through the glass, drawn up under arms, and the gunners could be seen ready in the earthworks, in which were placed the heavy ships' guns. The 93rd had originally been advanced somewhat more into the plain, but the instant the Russians got possession of the first redoubt they opened fire on them from our own guns, which inflicted some injury, and Sir Colin Campbell "retired" his men to a better position. Meantime the enemy advanced his cavalry rapidly. To our inexpressible disgust we saw the Turks in Redoubt No. 2 fly at their approach. They ran in scattered groups across towards Redoubt No. 3, and towards Balaklava; but the horse-hoof of the Cossack was too quick for them, and sword and lance were busily plied among the retreating herd. The yells of the pursuers and pursued were plainly audible. As the Lancers and Light Cavalry of the Russians advanced,

they gathered up their skirmishers with great speed and in excellent order—the shifting trails of men, which played all over the valley like moonlight on the water, contracted, gathered up, and the little *peloton* in a few moments became a solid column. Then up came their guns, in rushed their gunners to the abandoned redoubt, and the guns of No. 2 Redoubt soon played with deadly effect upon the dispirited defenders of No. 3 Redoubt. Two or three shots in return from the earthworks, and all is silent. The Turks swarm over the earthworks, and run in confusion towards the town, firing their muskets at the enemy as they run. Again the solid column of cavalry opens like a fan, and resolves itself into a "long spray" of skirmishers. It laps the flying Turks, steel flashes in the air, and down go the poor Moslem quivering on the plain, split through fez and musket-guard to the chin and breast-belt! There is no support for them. It is evident the Russians have been too quick for us. The Turks have been too quick also, for they have not held their redoubts long enough to enable us to bring them help. In vain the naval guns on the heights fire on the Russian cavalry; the distance is too great for shot or shell to reach. In vain the Turkish gunners in the earthen batteries, which are placed along the French intrenchments, strive to protect their flying countrymen; their shot fly wide and short of the swarming masses. The Turks betake themselves towards the Highlanders, where they check their flight, and form into companies on the flanks of the Highlanders. As the Russian cavalry on the left of their line crown the hill across the valley, they perceive the Highlanders drawn up at the distance of some half-mile, calmly waiting their approach. They halt, and squadron after squadron flies up from the rear, till they have a body of some 1,500 men along the ridge—lancers, and dragoons, and hussars. Then they move *en echelon* in two bodies, with another in reserve. The cavalry, who have been pursuing the Turks on the right, are coming up to the ridge beneath us, which conceals our cavalry from view.

The Heavy Brigade in advance is drawn up in two lines. The first line consists of the Scots Greys, and of their old companions in glory, the Enniskillens; the second, of the 4th Royal Irish, of the 5th Dragoon Guards, and of the 1st Royal Dragoons. The Light Cavalry Brigade is on their left, in two lines also. The silence is oppressive; between the cannon bursts one can hear the champing of bits and the clink of sabres in the valley below. The Russians on their left drew breath for a moment, and then in one grand line dashed at the Highlanders. The ground flies beneath their horses' feet; gathering speed at every stride, they dash on towards that *thin red streak topped with a line of steel*. The Turks fire a volley at eight hundred yards, and run. As the Russians come within six hundred yards, down goes that line of steel in front, and out rings a rolling volley of Minie musketry. The distance is too great; the Russians are not checked, but still sweep onward through the smoke, with the whole force of horse and man, here and there knocked over by the shot of our batteries above. With breathless suspense every one awaiting the bursting of the wave upon the line of the Gaelic rock; but ere they come within a hundred and fifty yards, another deadly volley flashes from the levelled rifle, and carries death and terror into the Russians. They wheel about, open files right and left, and fly back faster than they came. "Bravo, Highlanders! well done!" shouted the excited spectators; but events thicken. The Highlanders and their splendid front are soon forgotten, men scarcely have a moment to think of this fact, that the 93rd never altered their formation to receive that tide of horsemen. "No," said Sir Colin Campbell, "I did not think it worth while to form them even four deep!" The ordinary British line, two deep, was quite sufficient to repel the attack of these Muscovite cavaliers. Our eyes were, however, turned in a moment on our own cavalry. We saw Brigadier-general Scarlett ride along in front of his massive squadron. The Russians—evidently *corps d'élite*—their

light-blue jackets embroidered with silver lace, were advancing on their left, at an easy gallop, towards the brow of the hill. A forest of lances glistened in their rear, and several squadrons of gray-coated dragoons moved up quickly to support them as they reached the summit. The instant they came in sight the trumpets of our cavalry gave out the warning-blast which told us all that in another moment we should see the shock of battle beneath our very eyes. Lord Raglan, all his staff and escort, and groups of officers, the Zouaves, French generals and officers, and bodies of French infantry on the height, were spectators of the scene as though they were looking on the stage from the boxes of a theatre. Nearly every one dismounted and sat down and not a word was said. The Russians advanced down the hill at a slow canter, which they changed to a trot, and at last nearly halted. Their first line was at least double the length of ours—it was three times as deep. Behind them was a similar line, equally strong and compact. They evidently despised their insignificant-looking enemy; but their time was come. The trumpets rang out again through the valley, and the Greys and Enniskilleners went right at the centre of the Russian cavalry. The space between them was only a few hundred yards; it was scarce enough to let the horses "gather way," nor had the men quite space sufficient for the full play of their sword-arms. The Russian line brings forward each wing as our cavalry advances, and threatens to annihilate them as they pass on. Turning a little to their left, so as to meet the Russian right, the Greys rush on with a cheer that thrills to every heart—the wild shout of the Enniskilleners rises through the air at the same instant. As lightning flashes through a cloud, the Greys and Enniskilleners pierce through the dark masses of Russians. The shock was but for a moment. There was a clash of steel and a light play of sword-blades in the air, and then the Greys and the redcoats disappear in the midst of the shaken and quivering columns. In another moment we see them emerging and



dashing on with diminished numbers, and in broken order, against the second line, which is advancing against them as fast as it can to retrieve the fortune of the charge. It was a terrible moment. "God help them! they are lost!" was the exclamation of more than one man, and the thought of many. With unabated fire the noble hearts dashed at their enemy. It was a fight of heroes. The first line of Russians, which had been smashed utterly by our charge, and had fled off at one flank and towards the centre, were coming back to swallow up our handful of men. By sheer steel and sheer courage Enniskillener and Scot were winning their desperate way right through the enemy's squadrons, and already grey horses and redcoats had appeared right at the rear of the second mass, when, with irresistible force, like one bolt from a bow, the 1st Royals, the 4th Dragoon Guards, and the 5th Dragoon Guards, rushed at the remnants of the first line of the enemy; went through it as though it were made of pasteboard; and, dashing on the second body of Russians as they were still disordered by the terrible assault of the Greys and their companions, put them to utter rout. This Russian horse, in less than five minutes after it met our dragoons, was flying with all its speed before a force certainly not half its strength. A cheer burst from every lip—in the enthusiasm, officers and men took off their caps and shouted with delight, and thus keeping up the scenic character of their position, they clapped their hands again and again.

#### THE CHARGE OF THE LIGHT BRIGADE DURING THE WAR IN THE CRIMEA.

THE whole brigade scarcely made one effective regiment according to the numbers of continental armies; and yet it was more than we could spare. As they rushed towards the front, the Russians opened on them from the guns in the re-  
 doubt on the right, with volleys of mus-

ketry and rifles. They swept proudly past, glittering in the morning sun in all the pride and splendour of war. We could scarcely believe the evidence of our senses! Surely that handful of men are not going to charge an army in position! Alas! it was but too true—their desperate valour knew no bounds, and far indeed was it removed from its so-called better part—discretion. They advanced in two lines, quickening their pace as they closed towards the enemy. A more fearful spectacle was never witnessed than by those who, without the power to aid, beheld their heroic countrymen rushing to the arms of death. At the distance of 1200 yards, the whole line of the enemy belched forth, from thirty iron mouths, a flood of smoke and flame, through which hissed the deadly balls. Their flight was marked by instant gaps in our ranks, by dead men and horses, by steeds flying wounded or riderless across the plain. The first line is broken; it is joined by the second; they never halt or check their speed an instant. With diminished ranks, thinned by those thirty guns, which the Russians had laid with the most deadly accuracy, with a halo of flashing steel above their heads, and with a cheer which was many a noble fellow's death-cry, they flew into the smoke of the batteries, but ere they were lost from view, the plain was strewn with their bodies and with the carcasses of horses. They were exposed to an oblique fire from the batteries on the hills on both sides, as well as to a direct fire of musketry. Through the clouds of smoke we could see their sabres flashing as they rode up to the guns and dashed between them, cutting down the gunners as they stood. We saw them riding through the guns, as I have said; to our delight we saw them returning, after breaking through a column of Russian infantry, and scattering them like chaff, when the flank fire of the battery on the hill swept them down, scattered and broken as they were. Wounded men and dismounted troopers flying towards us told the sad tale—demigods could not have done what we had failed to do. At the very moment of the

they were about to retreat, an enormous mass of lancers was hurled on their flank. Colonel Shewell, of the 8th Hussars, saw the danger, and rode his few men straight at them, cutting his way through with fearful loss. The other regiments turned and engaged in a desperate encounter. With courage too great almost for credence, they were breaking their way through the columns which enveloped them, when there took place an act of atrocity without parallel in the modern warfare of civilised nations. The Russian gunners, when the storm of cavalry passed, returned to their guns. They saw their own cavalry mingled with the troopers who had just ridden over them, and, to the eternal disgrace of the Russian name, the miscreants poured a murderous volley of grape and canister on the mass of struggling men and horses, mingling friend and foe in one common ruin! It was as much as our heavy cavalry brigade could do to cover the retreat of the miserable remnants of that band of heroes as they returned to the place they had so lately quitted in all the pride of life. At thirty-five minutes past eleven not a British soldier, except the dead and dying, was left in front of these bloody Muscovite guns.

[SIR JOHN GARDINER WILKINSON.]

### THE ANCIENT EGYPTIANS.

THE early part of Egyptian monumental history is coeval with the arrivals of Abraham and of Joseph, and the exodus of the Israelites; and we know from the Bible what was the state of the world at that time. But then, and apparently long before, the habits of social life in Egypt were already what we find them to have been during the most glorious period of their career; and as the people had already laid aside their arms, and military men only carried them when on service, some notion may be had of the very remote date of Egyptian civilization. In the treatment of women, they seem to have been very far advanced beyond other wealthy communities of the same era,

having usages very similar to those of modern Europe; and such was the respect shown to women, that precedence was given to them over men, and the wives and daughters of kings succeeded to the throne like the male branches of the royal family. Nor was this privilege rescinded, even though it had more than once entailed upon them the troubles of a contested succession; foreign kings often having claimed a right to the throne through marriage with an Egyptian princess. It was not a mere influence that they possessed, which women often acquire in the most arbitrary eastern communities; nor a political importance accorded to a particular individual, like that of the Sultana Valideh, the queen-mother at Constantinople; it was a right acknowledged by law, both in public and private life. They knew that unless women were treated with respect, and made to exercise an influence over society, the public standard would soon be lowered, and the manners and morals of men would suffer; and in acknowledging this, they pointed out to women the very responsible duties they had to perform to the community. It has been said that the Egyptian priests were only allowed to have one wife, while the rest of the community had as many as they chose; but, besides the improbability of such a licence, the testimony of the monuments accords with Herodotus in disproving the statement, and each individual is represented in his tomb with a single consort. Their mutual affection is also indicated by the fond manner in which they are seated together, and by the expressions of endearment they use to each other, as well as to their children.

[JOHN FORSTER.]

### THE LITERARY PROFESSION AND LAW OF COPYRIGHT.

"It were well," said Goldsmith on one occasion, with bitter truth, "if none but the dunces of society were combined to render the profession of an author

ridiculous or unhappy." The profession themselves have yet to learn the secret of co-operation; they have to put away internal jealousies; they have to claim for themselves, as poor Goldsmith, after his fashion very loudly did, that defined position from which greater respect, and more frequent consideration in public life, could not long be withheld; in fine, they have frankly to feel that their vocation, properly regarded, ranks with the worthiest, and that, on all occasions, to do justice to it, and to each other, is the way to obtain justice from the world. If writers had been thus true to themselves, the subject of copyright might have been equitably settled when attention was first drawn to it; but while Defoe was urging the author's claim, Swift was calling De Foe a fellow that had been pilloried, and we have still to discuss as in *forma pauperis* the rights of the English author. . . .

The true remedy for literary wrongs must flow from a higher sense than has at any period yet prevailed in England of the duties and responsibilities assumed by the public writer, and of the social consideration and respect that their effectual discharge should have undisputed right to claim. The world will be greatly the gainer, when such time shall arrive, and when the biography of the man of genius shall no longer be a picture of the most harsh struggles and mean necessities to which man's life is subject, exhibited as in shameful contrast to the calm and classic glory of his fame. With society itself rests the advent of that time.

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[G. H. LEWES']

THE HEREDITARY TRANSMISSION OF TALENT AND GENIUS.

THE maternal influence is popularly credited with the preponderance. "All remarkable men have remarkable mothers," is a current saying. But this hasty and empirical generalisation is no truer than such generalisations usually are. It is disproved by fact. It is disproved by what is known of hereditary

transmission. It leads also to this fatal conclusion—namely, that if the mother had the preponderating influence over the organisation of the child, the race would be in perpetual degeneration; just as the white man's superior organisation is gradually lost when a few white men intermarry with a preponderating black race. The whole question of hereditary transmission is at present beyond the scope of science. We know that form, feature, temperament, idiosyncrasy, acquired habit, diseases, anomalies of structure, and duration of life, are transmitted to offspring; but the *law of transmission* is still hidden from us. Certain qualities are transmitted from parents to children in so direct a manner as to strike the least observant eye; on the other hand, it often happens that the transmitted quality is *masked* by the presence of some different quality, and only reappears in the second or third generation. New combinations also take place. Still, we can say with safety that whenever a child exhibits any remarkable aptitude, we may detect that aptitude in one or both of his parents, or grand-parents. Thus it is that observation detects families illustrious through several generations; and families also which, through many generations, transmit idiocy and imbecility. That "talent runs in families" we are taught by examples, such as the "wit of the Sheridans," and the "esprit des Mortemarts." Nor am I aware of any musical genius springing from a family in which, during two generations, musical aptitude was not remarkable. It is necessary to include two generations, because among the curious phenomena of hereditariness there is the phenomenon of *atavism*, in which children resemble their ancestors, but do not resemble their progenitors.—*Life of Goethe*.

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[ARTHUR PENRHYN STANLEY.]

#### THE CHILDREN OF THE DESERT.

THE relation of the Desert to its modern inhabitants is still illustrative of its

ancient history. The general name by which the Hebrews called "the wilderness," including always that of Sinai, was "the pasture." Bare as the surface of the Desert is, yet the thin clothing of vegetation, which is seldom entirely withdrawn, especially the aromatic shrubs on the high hillsides, furnish sufficient sustenance for the herds of the six thousand Bedouins who constitute the present population of the peninsula.

"Along the mountain ledges green,  
The scatter'd sheep at will may glean  
The Desert's spicy stores."

So were they seen following the daughters or the shepherd-slaves of Jethro. So may they be seen climbing the rocks, or gathered round the pools and springs of the valleys, under the charge of the black-veiled Bedouin women of the present day. And in the Tiyâha, Towâra, or Alouin tribes, with their chiefs and followers, their dress, and manners, and habitations, we probably see the likeness of the Midianites, the Amalekites, and the Israelites themselves in this their earliest stage of existence. The long straight lines of black tents which cluster round the Desert springs, present to us, on a small scale, the image of the vast encampment gathered round the one sacred tent which, with its coverings of dyed skins, stood conspicuous in the midst, and which recalled the period of their nomadic life long after their settlement in Palestine. The deserted villages, marked by rude enclosures of stone, are doubtless such as those to which the Hebrew wanderers gave the name of "Hazereth," and which afterwards furnished the type of the primitive sanctuary at Shiloh. The rude burial-grounds, with the many nameless headstones, far away from human habitation, are such as the host of Israel must have left behind them at the different stages of their progress—at Massah, at Sinai, at Kibroth-hattaavah, "the graves of desire." The salutations of the chiefs, in their bright scarlet robes, the one "going out to meet the other," the "obedience," the "kiss" on each side of the head, the silent entrance into the tent for consulta-

tions, are all graphically described in the encounter between Moses and Jethro. The constitution of the tribes, with the subordinate degrees of sheiks, recommended by Jethro to Moses, is the very same which still exists amongst those who are possibly his lineal descendants—the gentile race of the Towâra.

[SIR JOHN HERSCHEL. 1799—1871.]

#### TENDENCY AND EFFECT OF PHILOSOPHICAL STUDIES.

NOTHING can be more unfounded than the objection which has been taken, *in limine*, by persons, well meaning perhaps, certainly narrow minded, against the study of natural philosophy—that it fosters in its cultivators an undue and overweening self-conceit, leads them to doubt of the immortality of the soul, and to scoff at revealed religion. Its natural effect, we may confidently assert, on every well-constituted mind, is, and must be, the direct contrary. No doubt the testimony of natural reason, on whatever exercised, must of necessity stop short of those truths which it is the object of revelation to make known; but while it places the existence and principal attributes of a Deity on such grounds as to render doubt absurd and atheism ridiculous, it unquestionably opposes no natural or necessary obstacle to further progress: on the contrary, by cherishing as a vital principle an unbounded spirit of inquiry and ardency of expectation, it unfetters the mind from prejudices of every kind, and leaves it open and free to every impression of a higher nature which it is susceptible of receiving, guarding only against enthusiasm and self-deception by a habit of strict investigation, but encouraging, rather than suppressing, everything that can offer a prospect or a hope beyond the present obscure and unsatisfactory state. The character of the true philosopher is to hope all things not unreasonable. He who has seen obscurities which appeared impenetrable in physical and mathematical science suddenly dispelled, and the most barren and unpromising fields of inquiry con-

verted, as if by inspiration, into rich and inexhaustible springs of knowledge and power, on a simple change of our point of view, or by merely bringing them to bear on some principle which it never occurred before to try, will surely be the very last to acquiesce in any dispiriting prospects of either the present or the future destinies of mankind; while, on the other hand, the boundless views of intellectual and moral, as well as material relations which open on him on all hands in the course of these pursuits, the knowledge of the trivial place he occupies in the scale of creation, and the sense continually pressed upon him of his own weakness and incapacity to suspend or modify the slightest movement of the vast machinery he sees in action around him, must effectually convince him that humility of pretension, no less than confidence of hope, is what best becomes his character.

The question "*cui bono?*" to what practical end and advantage do your researches tend? is one which the speculative philosopher who loves knowledge for its own sake, and enjoys, as a rational being should enjoy, the mere contemplation of harmonious and mutually dependent truths, can seldom hear without a sense of humiliation. He feels that there is a lofty and disinterested pleasure in his speculations which ought to exempt them from such questioning; communicating as they do to his own mind the purest happiness (after the exercise of the benevolent and moral feelings) of which human nature is susceptible, and tending to the injury of no one, he might surely allege *this* as a sufficient and direct reply to those who, having themselves little capacity, and less relish for intellectual pursuits, are constantly repeating upon him this inquiry.

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 RICHARD WHATLEY, ARCHBISHOP OF
 DUBLIN. 1787-1863.

ANONYMOUS WRITING.

A WELL-KNOWN author once received a letter from a peer with whom he was slightly acquainted, asking him whether

he was the author of a certain article in the *Edinburgh Review*. He replied that he never made communications of that kind, except to intimate friends, selected by himself for the purpose, when he saw *Q*. His refusal to answer, however, pointed him out—which, as it happened, he did not care for—as the author. But a case might occur, in which the revelation of the authorship might involve a friend in some serious difficulties. In any such case, he might have answered something in this style: "I have received a letter purporting to be from your lordship, but the matter of it induces me to suspect that it is a forgery by some mischievous trickster. The writer asks whether I am the author of a certain article. It is a sort of question which no one has a right to ask; and I think, therefore, that every one is bound to discourage such inquiries by answering them—whether one is or is not the author—with a rebuke for asking impertinent questions about private matters. I say 'private,' because, if an article be libellous or seditious, the law is open, and any one may proceed against the publisher, and compel him either to give up the author, or to bear the penalty. If, again, it contains false statements, these, coming from an anonymous pen, may be simply contradicted. And if the arguments be unsound, the obvious course is to refute them; but *who* wrote it, is a question of idle or of mischievous curiosity, as it relates to the private concerns of an individual. If I were to ask your lordship, 'Do you spend your income? or lay by? or outrun? Do you and your lady ever have an altercation? Was she your first love? or were you attached to some one else before?' If I were to ask such questions your lordship's answer would probably be, to desire the footman to show me out. Now, the present inquiry I regard as no less unjustifiable, and relating to private concerns; and, therefore, I think every one bound, when so questioned, always, whether he is the author or not, to meet the inquiry with a rebuke. Hoping that my conjecture is right, of the letter's being a forgery, I

remain," &c. In any case, however, in which a refusal to answer does not convey any information, the best way, perhaps, of meeting impertinent inquiries, is by saying, "Can you keep a secret?" and when the other answers that he can, you may reply, "Well, so can I."

[HUGH MILLER. 1802—1855.]

THE NATIONAL INTELLECT OF ENGLAND AND SCOTLAND.

THERE is an order of English mind to which Scotland has not attained; our first men stand in the second rank, not a foot-breadth behind the foremost of England's second-rank men; but there is a front rank of British intellect in which there stands no Scotchman. Like that class of the mighty men of David, to which Abishai and Benaiah belonged—great captains, who went down into pits in the time of snow and slew lions, or "who lifted up the spear against three hundred men at once, and prevailed"—they attained not, with all their greatness, to the might of the first class. Scotland has produced no Shakspeare; Burns and Sir Walter Scott united would fall short of the stature of the giant of Avon. Of Milton we have not even a representative. A Scotch poet has been injudiciously named as not greatly inferior, but I shall not do wrong to the memory of an ingenious young man (Pollok), cut off just as he had mastered his powers, by naming him again in a connection so perilous. *He* at least was guiltless of the comparison; and it would be cruel to involve him in the ridicule which it is suited to excite. Bacon is as exclusively unique as Milton, and as exclusively English; and though the grandfather of Newton was a Scotchman, we have certainly no Scotch Sir Isaac. I question, indeed, whether any Scotchman attains to the powers of Locke: there is as much solid thinking in the *Essay on the Human Understanding*, greatly as it has become the fashion of the age to depreciate it, and notwithstanding his fundamental error, as in the

works of all our Scotch metaphysicians put together. It is, however, a curious fact, and worthy, certainly, of careful examination, bearing on the question of development purely through the force of circumstances, that all the very great men of England—all its first-class men—belong to ages during which the grinding persecutions of the Stuarts repressed Scottish energy, and crushed the opening mind of the country; and that no sooner was the weight removed, like a pavement slab from over a flower-bed, than straightway Scottish intellect sprung up, and attained to the utmost height to which English intellect was rising at the time. The English philosophers and literati of the eighteenth century were of a greatly lower stature than the Miltons and Shakspeares, Bacons and Newtons, of the two previous centuries; they were second-class men—the tallest, however, of their age anywhere; and among these the men of Scotland take no subordinate place. Though absent from the competition in the previous century, though the operation of causes palpable in the history of the time, we find them quite up to the mark for the age in which they appear. No English philosopher for the last hundred and fifty years produced a greater revolution in human affairs than Adam Smith; or exerted a more powerful influence on opinion than David Hume; or did more to change the face of the mechanical world than James Watt. The *History of England* produced by a Scotchman is still emphatically the "English History;" nor, with all its defects, is it likely to be soon superseded. Robertson, if inferior in the untaught felicities of narration to his illustrious countryman, is at least inferior to none of his English contemporaries. The prose fictions of Smollett have kept their ground quite as well as those of Fielding, and better than those of Richardson. Nor does England during the century exhibit higher manifestations of the poetic spirit than those exhibited by Thomson and by Burns. To use a homely but expressive Scotticism, Scotland seems to have lost her *bairst-time* of the giants; but in the after *bairst-time* of

merely tall men, her children were quite as tall as any of their contemporaries.

[WILLIAM AND MARY HOWITT.]

MOUNTAINS.

THERE is a charm connected with mountains, so powerful that the merest mention of them, the merest sketch of their magnificent features, kindles the imagination, and carries the spirit at once into the bosom of their enchanted regions. How the mind is filled with their vast solitude ! how the inward eye is fixed on their silent, their sublime, their everlasting peaks ! How our heart bounds to the music of their solitary cries, to the tinkle of their gushing rills, to the sound of their cataracts ! How inspiring are the odours that breathe from the upland turf, from the rock-hung flower, from the hoary and solemn pine ! how beautiful are those lights and shadows thrown abroad, and that fine, transparent haze which is diffused over the valleys and lower slopes, as over a vast, inimitable picture !

At this season of the year [autumn] the ascents of our own mountains are most practicable. The heat of summer has dried up the moisture with which winter rains saturate the spongy turf of the hollows ; and the atmosphere, clear and settled, admits of the most extensive prospects. Whoever has not ascended our mountains knows little of the beauties of this beautiful island. Whoever has not climbed their long and heathy ascents, and seen the trembling mountain flowers, the glowing moss, the richly-tinted lichens at his feet ; and scented the fresh aroma of the uncultivated sod, and of the spicy shrubs ; and heard the bleat of the flock across their solitary expanses, and the wild cry of the mountain plover, the raven, or the eagle ; and seen the rich and russet hues of distant slopes and eminences, the livid gashes of ravines and precipices, the white glittering line of falling waters, and the cloud tumultuously whirling round the lofty summit ; and then stood panting on that summit, and

beheld the clouds alternately gather and break over a thousand giant peaks and ridges of every varied hue, but all silent as images of eternity ; and cast his gaze over lakes and forests, and smoking towns, and wide lands to the very ocean, in all their gleaming and reposing beauty, knows nothing of the treasures of pictorial wealth which his own country possesses.

But when we let loose the imagination from even these splendid scenes, and give it free charter to range through the far more glorious ridges of continental mountains, through Alps, Apennines, or Andes, how is it possessed and absorbed by all the awful magnificence of their scenery and character ! The skyward and inaccessible pinnacles, the—

"Palaces where Nature thrones
Sublimity in icy halls !"

the dark Alpine forests, the savage rocks and precipices, the fearful and unfathomable chasms filled with the sound of ever-precipitating waters ; the cloud, the silence, the avalanche, the cavernous gloom, the terrible visitations of Heaven's concentrated lightning, darkness, and thunder ; or the sweeter features of living, rushing streams, spicy odours of flower and shrub, fresh spirit-elating breezes sounding through the dark pine-grove ; the ever-varying lights and shadows, and aerial hues ; the wide prospects, and, above all, the simple inhabitants !

We delight to think of the people of mountainous regions ; we please our imaginations with their picturesque and quiet abodes ; with their peaceful secluded lives, striking and unvarying costumes, and primitive manners. We involuntarily give to the mountaineer heroic and elevated qualities. He lives amongst noble objects, and must imbibe some of their nobility ; he lives amongst the elements of poetry, and must be poetical ; he lives where his fellow-beings are far, far separated from their kind, and surrounded by the sternness and the perils of savage nature ; his social affections must therefore be proportionably concentrated, his home-ties lively and strong ; but, more than all, he lives within the barriers, the

strongholds, the very last refuge which Nature herself has reared to preserve alive liberty in the earth, to preserve to man his highest hopes, his noblest emotions, his dearest treasures, his faith, his freedom, his hearth and his home. How glorious do those mountain ~~rivers~~ appear when we look upon them as the unconquerable abodes of free hearts; as the stern, heaven-built walls from which the few, the feeble, the persecuted, the despised, the helpless child, the delicate woman, have from age to age, in their last perils, in all their weaknesses and emergencies, when power and cruelty were ready to swallow them up, looked down and beheld the million waves of despotism break at their feet; have seen the rage of murderous armies, and tyrants, the blasting spirit of ambition, fanaticism, and crushing domination recoil from their bases in despair. "Thanks be to God for mountains!" is often the exclamation of my heart as I trace the history of the world. From age to age they have been the last friends of man. In a thousand extremities they have saved him. What great hearts have throbbed in their defiles from the days of Leonidas to those of Andreas Hofer! What lofty souls, what tender hearts, what poor and persecuted creatures have they sheltered in their stony bosoms from the weapons and tortures of their fellow-men!

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold!"

was the burning exclamation of Milton's agonised and indignant spirit, as he beheld those sacred bulwarks of freedom for once violated by the disturbing demons of the earth; and the sound of his fiery and lamenting appeal to Heaven will be echoed in every generous soul to the end of time.

Thanks be to God for mountains! The variety which they impart to the glorious bosom of our planet were no small advantage; the beauty which they spread out to our vision in their woods and waters, their crags and slopes, their clouds and atmospheric hues, were a splendid gift; the sublimity which they

pour into our deepest souls from their majestic aspects; the poetry which breathes from their streams, and dells, and airy heights, from the sweet abodes, the garbs and manners of their inhabitants, the songs and legends which have awoke in them, were a proud heritage to imaginative minds; but what are all these when the thought comes, that without mountains the spirit of man must have bowed to the brutal and the base, and probably have sunk to the monotonous level of the unvaried plain.

When I turn my eyes upon the map of the world, and behold how wonderfully the countries where our faith was nurtured, where our liberties were generated, where our philosophy and literature, the fountains of our intellectual grace and beauty, sprang up, were as distinctly walled out by God's hand with mountain ramparts from the eruptions and interruptions of barbarism, as if at the especial prayer of the early fathers of man's destinies, I am lost in an exulting admiration. Look at the bold barriers of Palestine! see how the infant liberties of Greece were sheltered from the vast tribes of the uncivilised North by the heights of Hæmus and Rhodope! behold how the Alps describe their magnificent crescent, inclining their opposite extremities to the Adriatic and Tyrrhene Seas, locking up Italy from the Gallic and Teutonic hordes till the power and spirit of Rome had reached their maturity, and she had opened the wide forest of Europe to the light, spread far her laws and language, and planted the seeds of many mighty nations!

Thanks to God for mountains! Their colossal firmness seems almost to break the current of time itself; the geologist in them searches for traces of the earlier world; and it is there, too, that man, resisting the revolutions of lower regions, retains through innumerable years his habits and his rights. While a multitude of changes has remoulded the people of Europe, while languages, and laws, and dynasties, and creeds, have passed over it like shadows over the landscape, the children of the Celt and the Goth, who

fled to the mountains a thousand years ago, are found there now, and show us in face and figure, in language and garb, what their fathers were; show us a fine contrast with the modern tribes dwelling below and around them; and show us, moreover, how adverse is the spirit of the mountain to mutability, and that there the fiery heart of freedom is found for ever.

A. W. KINGLAKE.

THE SPHYNX.

AND near the Pyramids, more wondrous and more awful than all else in the land of Egypt, there sits the lonely Sphynx. Comely the creature is, but the comeliness is not of this world; the once-worshipped beast is a deformity and a monster to this generation, and yet you can see that those lips, so thin and heavy, were fashioned accordingly, to some ancient mould of beauty—some mould of beauty now forgotten—forgotten because that Greece drew forth Cytherea from the flashing foam of the Ægean, and in her image created new forms of beauty, and made it a law among men that the short and proudly wreathed lip should stand for the sign and the main condition of loveliness through all generations to come. Yet still there lives on the race of those who were beautiful in the fashion of the elder world, and Christian girls of Coptic blood will look on you with the sad, serious gaze, and kiss you your charitable hand with the big pouting lips of the very Sphynx.

Laugh and mock if you will at the worship of stone idols; but mark ye this, ye breakers of images, that in one regard the stone idol bears awful semblance of Deity—unchangefulness in the midst of change—the same seeming will, and intent for ever and ever inexorable! Upon ancient dynasties of Ethiopian and Egyptian kings—upon Greek and Roman, upon Arab and Ottoman conquerors—upon Napoleon dreaming of an Eastern empire—upon battle and pestilence—upon the ceaseless misery of the Egyptian race

—upon keen-eyed travellers—Herodotus yesterday, Warburton to-day—upon all and more this unworldly Sphynx has watched, and watched like a Providence with the same earnest eyes, and the same sad, tranquil mien. And we, we shall die, and Islam will wither away, and the Englishman straining far over to hold his loved India, will plant a firm foot on the banks of the Nile, and sit in the seats of the Faithful, and still that sleepless rock will lie watching and watching the works of the new busy race, with those same sad, earnest eyes, and the same tranquil mien everlasting. You dare not mock at the Sphynx!

A. H. LAYARD.

DISCOVERY OF A COLOSSAL PIECE OF SCULPTURE.

ON the morning I rode to the encampment of Sheikh Abd-ur-rahman, and was returning to the mound, when I saw two Arabs of his tribe urging their mares to the top of their speed. On approaching me, they stopped. "Hasten, O Bey," exclaimed one of them—"hasten to the diggers, for they have found Nimrod himself. Wallah, it is wonderful, but it is true! we have seen him with our eyes. There is no god but God;" and both joining in this pious exclamation, they galloped off, without further words, in the direction of their tents.

On reaching the ruins I descended into the new trench, and found the workmen, who had already seen me as I approached, standing near a heap of baskets and cloaks. Whilst Awad advanced and asked for a present to celebrate the occasion, the Arabs withdrew the screen they had hastily constructed, and disclosed an enormous human head sculptured in full out of the alabaster of the country. They had uncovered the upper part of a figure, the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion or bull, similar to those of Khorsabad and Persepolis. It was in admirable preservation

The expression was calm, yet majestic, and the outline of the features showed a freedom and knowledge of art scarcely to be looked for in the works of so remote a period. The cap had three horns, and, unlike that of the human-headed bulls hitherto found in Assyria, was rounded and without ornament at the top.

I was not surprised that the Arabs had been amazed and terrified at this apparition. It required no stretch of imagination to conjure up the most strange fancies. This gigantic head, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country as appearing to mortals, slowly ascending from the regions below. One of the workmen, on catching the first glimpse of the monster, had thrown down his basket and run off towards Mosul as fast as his legs could carry him. I learned this with regret, as I anticipated the consequences.

Whilst I was superintending the removal of the earth, which still clung to the sculpture, and giving directions for the continuation of the work, a noise of horsemen was heard, and presently Abdur-rahman, followed by half his tribe, appeared on the edge of the trench. As soon as the two Arabs had reached the tents, and published the wonders they had seen, every one mounted his mare and rode to the mound, to satisfy himself of the truth of these inconceivable reports. When they beheld the head, they all cried together: "There is no god but God, and Mohammed is his prophet!" It was some time before the sheikh could be prevailed upon to descend into the pit, and convince himself that the image he saw was of stone. "This is not the work of men's hands," exclaimed he, "but of those infidel giants of whom the prophet—peace be with him!—has said that they were higher than the tallest date-tree; this is one of the idols which Noah—peace be with him!—cursed before the

flood." In this opinion, the result of a careful examination, all the bystanders concurred.

THE CITY OF BAGHDAD, OR BAGDAT.

We are now amid the date-groves. If it be autumn, clusters of golden fruit hang beneath the fan-like leaves; if spring, the odour of orange blossoms fills the air. The cooing of the doves that flutter among the branches begets a pleasant melancholy, and a feeling of listlessness and repose. The raft creeps round a projecting bank, and two gilded domes and four stately minarets, all glittering in the rays of an Eastern sun, rise suddenly high above the dense bed of palms. They are of the mosque of Kaithaman, which covers the tombs of two of the Imaums or holy saints of the Sheeah sect. The low banks swarm with Arabs—men, women, and naked children. Mud hovels screened by yellow mats, and groaning water-wheels worked by the patient ox, are seen beneath the plains. The Tigris becomes wider and wider, and the stream is almost motionless. Circular boats of reeds, coated with bitumen, skim over the water. Horsemen and riders on white asses hurry along the river-side. Turks in flowing robes and broad turbans; Persians in high black caps and close-fitting tunics; the Bokhara pilgrim in his white head-dress and way-worn garments; the Bedouin chief in his tasselled keffiyeh and striped aba; Baghdad ladies with their scarlet and white draperies, fretted with threads of gold, and their black horsehair veils concealing even their wanton eyes; Persian women wrapped in their sightless garments; and Arab girls in their simple blue skirts, are all mingled together in one motley crowd. A busy stream of travellers flows without ceasing from the gates of the western suburb of Baghdad to the sacred precincts of Kaithaman.

MAXIMS, REFLECTIONS, AND APOPTHEGMS.

[It is impossible to trace to their true sources all the short sentences of wit or wisdom that float through English literature, or have found their way into school books, and which survive in the conversation of educated people. The readers of Fuller, Jeremy Taylor, Selden, Lord Bacon, Shakspeare, Milton, Addison, Steele, Pope, Swift, Sir Thomas Browne, Sterne, Johnson—and other authors of their age—will probably be familiar with many of the gems of thought and expression collected in the following pages; nor will the readers of more modern authors—as Scott, Lytton, Jerrold, and Dickens—fail to recognise some old friends.]

THERE is an heroic innocence, as well as an heroic courage.

There is a mean in all things. Even virtue itself hath its stated limits; which not being strictly observed, it ceases to be virtue.

It is wiser to prevent a quarrel beforehand, than to revenge it afterwards.

A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

No revenge is more heroic, than that which torments envy, by doing good.

Money, like manure, does no good till it is spread. There is no real use of riches, except in the distribution.

When once you profess yourself a friend endeavour to be always such. He can never have any true friends, that will be often changing them.

Excess of ceremony shows want of breeding. That civility is best, which excludes all superfluous formality.

Ingratitude is a crime so shameful, that the man was never yet found, who would acknowledge himself guilty of it.

No man hath a thorough taste of prosperity, to whom adversity never happened.

When our vices leave us, we flatter ourselves that we leave them.

It is as great a point of wisdom to hide ignorance, as to discover knowledge.

Choose that course of life which is the most excellent; and habit will render it delightful.

As to be perfectly just, is an attribute of the divine nature; to be so to the utmost of our abilities, is the glory of man.

None more impatiently suffer injuries, than those that are most forward in doing them.

By taking revenge, a man is but even with his enemy; but in passing it over, he is superior.

The prodigal robs his heir; the miser robs himself.

We should take a prudent care for the future, but so as to enjoy the present. It is no part of wisdom to be miserable to-day, because we may happen to be so to-morrow.

Some would be thought to do great things, who are but tools and instruments; like the fool who fancied he played upon the organ, when he only blew the bellows.

Though a man may become learned by another's learning, he never can be wise but by his own wisdom.

The coin that is most current among mankind is flattery; the only benefit of

which is, that by hearing what we are not, we may be instructed what we ought to be.

The character of the person who commends you, is to be considered before you set a value on his esteem. The wise man applauds him whom he thinks most virtuous; the rest of the world him who is most wealthy.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene, because it is innocent.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

It is the infirmity of little minds to be taken with every appearance, and dazzled with everything that sparkles; but great minds have but little admiration, because few things appear new to them.

It happens to men of learning, as to ears of corn; they shoot up, and raise their heads high, while they are empty; but when full, and swelled with grain, they begin to flag and droop.

He that is truly polite, knows how to contradict with respect, and to please without adulation; and is equally remote from an insipid complaisance and a low familiarity.

The failings of good men are commonly more published in the world than their good deeds; and one fault of a deserving man shall meet with more reproaches than all his virtues praise: such is the force of ill will and ill nature.

It is harder to avoid censure, than to gain applause; for this may be done by one great or wise action in an age; but to escape censure, a man must pass his whole life without saying or doing one ill or foolish thing.

When Darius offered Alexander ten thousand talents to divide Asia equally with him, he answered, the earth cannot bear two suns, nor Asia two kings. Parmenio, a friend of Alexander's, hearing

the great offers Darius had made, said, were I Alexander I would accept them. So would I, replied Alexander; were I Parmenio.

Nobility is to be considered only as an imaginary distinction, unless accompanied with the practice of those generous virtues by which it ought to be obtained. Titles of honour conferred upon such as have no personal merit, are at best but the royal stamp set upon base metal.

Though an honourable title may be conveyed to posterity, yet the ennobling qualities which are the soul of greatness are a sort of incommunicable perfections, and cannot be transferred. If a man could bequeath his virtues by will, and settle his sense and learning upon his heirs, as certainly as he can his lands, a noble descent would then indeed be a valuable privilege.

Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware: whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former.

Very few men properly speaking live at present, but are providing to live another time.

To endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks of marble with a razor.

Some people will never learn anything, because they understand everything too soon.

Economy is no disgrace; it is better living on a little than out-living a great deal.

Next to the satisfaction I receive in the

prosperity of an honest man, I am best pleased with the confusion of a rascal.

What is often termed shyness is nothing more than refined sense, and an indifference to common observations.

The higher character a person supports, the more he should regard his minutest actions.

To endeavour all one's days to fortify our minds with learning and philosophy, is to spend so much in armour, that one has nothing left to defend.

The difference there is betwixt honour and honesty seems to be chiefly in the motive. The honest man does that from duty, which the man of honour does for the sake of character.

Virtue should be considered as a part of taste; and we should as much avoid deceit, or sinister meanings in discourse, as we would puns, bad language, or false grammar.

To be at once a rake, and to glory in the character, discovers at the same time a bad disposition and a bad taste.

How is it possible to expect that mankind will take advice, when they will not so much as take warning?

Although men are accused for not knowing their own weakness, yet perhaps as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.

Fine sense and exalted sense are not half so valuable as common sense. There are forty men of wit for one man of sense; and he that will carry nothing about him but gold, will be every day at a loss for want of ready change.

It often happens that those are the best people, whose characters have been most injured by slanderers: as we usually find that to be the sweetest fruit which the birds have been pecking at.

The eye of a critic is often like a microscope, made so very fine and nice, that it

discovers the atoms, grains, and minutest articles, without ever comprehending the whole, comparing the parts, or seeing all at once the harmony.

The chief advantage that ancient writers can boast over modern ones seems owing to simplicity. Every noble truth and sentiment was expressed by the former in a natural manner, in word and phrase simple, perspicuous, and incapable of improvement. What then remained for later writers, but affectation, witticism, and conceit?

We have just religion enough to make us *hate*, but not enough to make us *love* one another.

When a true genius appeareth in the world, you may know him by this infallible sign, that the dunces are all in confederacy against him.

It is in disputes as in armies, where the weaker side setteth up false lights, and maketh a great noise, that the enemy may believe them to be more numerous and strong than they really are.

I have known some men possessed of good qualities, which were very serviceable to others, but useless to themselves; like a sun-dial on the front of a house, to inform the neighbours and passengers, but not the owner within.

If a man would register all his opinions upon love, politics, religion, learning, &c., beginning from his youth, and so go on to old age, what a bundle of inconsistencies and contradictions would appear at last!

The stoical scheme of supplying our wants by lopping off our desires, is like cutting off our feet when we want shoes.

The power of fortune is confessed only by the miserable, for the happy impute all their success to prudence and merit.

Ambition often puts men upon doing the meanest offices; so, climbing is performed in the same posture with creeping.

Censure is the tax a man payeth to the public for being eminent.

No wise man ever wished to be younger.

Complaint is the largest tribute heaven receives, and the sincerest part of our devotion.

The common fluency of speech in many men and most women, is owing to a scarcity of matter and scarcity of words; for whoever is a master of language, and hath a mind full of ideas, will be apt, in speaking, to hesitate upon the choice of both; whereas common speakers have only one set of ideas, and one set of words to clothe them in, and these are always ready at the mouth. So people come faster out of a church when it is almost empty, than when a crowd is at the door.

Every man desireth to live long, but no man would be old.

A *nice* man is a man of nasty ideas.

If a man maketh me keep my distance, the comfort is, he keepeth his at the same time.

Princes in their infancy, childhood, and youth, are said to discover prodigious parts and wit, to speak things that surprise and astonish: strange, so many hopeful princes, so many shameful kings! If they happen to die young, they would have been prodigies of wisdom and virtue: if they live, they are often prodigies indeed, but of another sort.

A single snow-flake - who cares for it? But a whole day of snow-flakes, obliterating the landmarks, drifting over the doors, gathering on the mountain to crash in avalanches—who does not care for that? Private opinion is weak, but public opinion is almost omnipotent.

Stones and idle words are things not to be thrown at random.

We ought to be ashamed of our pride, but never proud of our shame.

By an agreeable and respectful deportment a good reputation is gained.

The more we help others to bear their burdens, the lighter our own will be.

A man of the world may have enough of the world to sink him; but he can never have enough to satisfy him.

The object of all ambition should be to be happy at home. If we are not happy there, we certainly cannot be happy elsewhere. It is the best proof of the virtues of a family circle, to see a happy fireside.

Temper is so good a thing that we should never lose it.

It is not work that kills men, it is worry. It is not the revolution that destroys the machinery, but the friction.

He who brings ridicule to bear against truth finds in his hand a blade without a hilt—more likely to cut himself than anybody else.

Happiness is a fruit, which, if it grows not at our own homes, we need not expect to gather in strangers' gardens.

None are so fond of secrets as those who don't mean to keep them; such persons covet secrets as a spendthrift covets money—for the purpose of circulation.

There are men, who, by long consulting only their own inclination, have forgotten that others have a claim to the same deference.

It is more important to discover a new source of happiness on earth than a new planet in the sky.

A man's own good breeding is the best security against other people's ill manners.

Men do not have their choice whether they will accept life or not; but they can choose how they will live.

[THOMAS FULLER. 1608—1661.]

It is dangerous to gather flowers that grow on the banks of the pit of hell, for fear of falling in: yea, they which play with the devil's rattles will be brought by

degrees to wield his sword ; and from making of sport, they come to doing of mischief.

Heat gotten by degrees, with motion and exercise, is more natural, and stays longer by one, than what is gotten all at once by coming to the fire. Goods acquired by industry prove commonly more lasting than lands by descent.

Scoff not at the natural defects of any, which are not in their power to amend. Oh ! 'tis cruelty to beat a cripple with his own crutches.

Generally, nature hangs out a sign of simplicity in the face of a fool, and there is enough in his countenance for a hue and cry to take him on suspicion ; or else it is stamped in the figure of his body : their heads sometimes so little, that there is no room for wit ; sometimes so long, that there is no wit for so much room.

They that marry ancient people, merely in expectation to bury them, hang themselves, in hope that one will come and cut the halter.

Learning hath gained most by those books by which the printers have lost.

Is there no way to bring home a wandering sheep but by worrying him to death ?

Moderation is the silken string running through the pearl-chain of all virtues.

[JOHN SELDEN. 1584—1654.]

A KING is a thing men have made for their own sakes, for quietness sake ; just as in a family one man is appointed to buy the meat : if every man should buy, or if there were many buyers, they would never agree ; one would buy what the other liked not, or what the other had bought before, so there would be a confusion. But that charge being committed to one, he, according to his discretion, pleases all. If they have not what they have one day, they shall have it the next, or something as good.

'Tis a vain thing to talk of an heretic, for a man for his heart can think no otherwise than he does think. In the primitive times there were many opinions, nothing scarce, but some or other held. One of these opinions being embraced by some prince, and received into his kingdom, the rest were condemned as heresies ; and his religion, which was but one of the several opinions, first is said to be orthodox, and so to have continued ever since the apostles.

No man is wiser for his learning : it may administer matter to work in, or objects to work upon ; but wit and wisdom are born with a man.

Oracles ceased presently after Christ, as soon as nobody believed them : just as we have no fortune-tellers, nor wise men (wizards), when nobody cares for them. Sometimes you have a season for them, when people believe them ; and neither of these, I conceive, wrought by the devil.—*Table Talk.*

[ALEXANDER POPE. 1688—1744.]

THERE never was any party, faction, sect, or cabal whatsoever, in which the most ignorant were not the most violent ; for a bee is not a busier animal than a blockhead. However, such instruments are necessary to politicians ; and perhaps it may be with states as with clocks, which must have some dead weight hanging at them, to help and regulate the motion of the finer and more useful parts.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

What Tully says of war may be applied to disputing ; it should be always so managed, as to remember that the only true end of it is peace ; but generally true disputants are like true sportsmen, their whole delight is in the pursuit ; and a disputant no more cares for the truth than the sportsman for the hare.

Such as are still observing upon others, are like those who are always abroad at other men's houses, reforming everything there, while their own runs to ruin.

When men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain one.

Get your enemies to read your works, in order to mend them; for your friend is so much your second-self, that he will judge, too, like you.

There is nothing wanting to make all rational and disinterested people in the world of one religion, but that they should talk together every day.

A short and certain way to obtain the character of a reasonable and wise man is, whenever any one tells you his opinion, to comply with him.

The character of covetousness is what a man generally acquires more through some niggardliness or ill grace in little and inconsiderable things, than in expenses of any consequence. A very few pounds a year would ease that man of the scandal of avarice.

[GEORGE BERKELEY, BISHOP OF CLOYNE.
1684—1753.]

A MAN who hath no sense of God or conscience, would you make such a one guardian to your child? If not, why guardian to the state?

A fop, or man of pleasure, makes but a scurvy patriot.

He who says there is no such thing as an honest man, you may be sure is himself a knave.

The patriot aims at his private good in the public. The knave makes the public subservient to his private interest. The former considers himself as part of a

whole, the latter considers himself as the whole.

Moral evil is never to be committed; physical evil may be incurred either to avoid a greater evil or to procure a good.

When the heart is right, there is true patriotism.

The flouncing courtier and the surly squire often mean the same thing—each his own interest.

Ferments of the worst kind succeed to perfect inactions.

[SAMUEL ROGERS. 1763—1855.]

TRUE Taste is an excellent economist. She confines her choice to few objects, and delights in producing great effects by small means; while False Taste is for ever sighing after the new and the rare; and reminds us, in her works, of the scholar of Apelles, who, not being able to paint his Helen beautiful, determined to make her fine.

[PERCY BYSSHE SHELLEY. 1792—1822.]

POETRY lifts the veil from the hidden beauty of the world, and makes familiar objects be as if they were not familiar. It reproduces all that it represents; and the impersonations clothed in its Elysian light stand thenceforward in the minds of those who have once contemplated them, as memorials of that gentle and exalted content which extends itself over all thoughts and actions with which it coexists. The great secret of morals is love, or a going out of our own nature, and an identification of ourselves with the beautiful which exists in thought, action, or person, not our own. A man, to be greatly good, must imagine intensely and comprehensively; he must put himself in the place of another, and of many others; the pains and pleasures of his species must become his own. The great instrument of moral good is imagination; and poetry adminis-

ters to the effect by acting upon the cause.
—*Essays.*

All of us, who are worth anything, spend our manhood in unlearning the follies, or expiating the mistakes of our youth.—*Letters.*

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[RICHARD SHARP.]

It appears to me indisputable that benevolent intention and beneficial tendency must combine to constitute the moral goodness of an action. To do as much good and as little evil as we can, is the brief and intelligible principle that comprehends all subordinate maxims. Both good tendency and good will are indispensable; for conscience may be erroneous as well as callous, may blunder as well as sleep. Perhaps a man cannot be thoroughly mischievous unless he is honest. In truth, practice is also necessary, since it is one thing to see that a line is crooked, and another thing to be able to draw a straight one. It is not quite so easy to do good as those may imagine who never try.

Satirical writers and talkers are not half so clever as they think themselves, nor as they ought to be. They do winnow the corn, 'tis true, but 'tis to feed upon the chaff. I am sorry to add that they who are always speaking ill of others, are also very apt to be doing ill to them. It requires some talent and some generosity to find out talent and generosity in others; though nothing but self-conceit and malice are needed to discover or to imagine faults. The most gifted men that I have known have been the least addicted to depreciate either friends or foes. Dr. Johnson, Mr. Burke, and Mr. Fox were always more inclined to overrate them. Your shrewd, sly, evil-speaking fellow is generally a shallow personage, and frequently he is as venomous and as false when he flatters as when he reviles—he seldom praises John but to vex Thomas.

Trifling precautions will often prevent great mischiefs; as a slight turn of the wrist parries a mortal thrust.

[LORD LYTTON.]

### ADMIRATION OF GENIUS.

THERE is a certain charm about great superiority of intellect that winds into deep affections, which a much more constant and even amiability of manners in lesser men often fails to reach.

Genius makes many enemies, but it makes sure friends—friends who forgive much, who endure long, who exact little; they partake of the character of disciples as well as friends.

There lingers about the human heart a strong inclination to look upward—to revere: in this inclination lies the source of religion, of loyalty, and also of the worship and immortality which are rendered so cheerfully to the great of old.

It is a divine pleasure to admire! admiration seems in some measure to appropriate to ourselves the qualities it honours in others.

When a great man, who has engrossed our thoughts, our conjectures, our homage, dies, a gap seems suddenly left in the world; a wheel in the mechanism of our own being appears abruptly stilled; a portion of ourselves, and not our worst portion—for how many pure, high, generous sentiments it contains!—dies with him.—*Eugene Aram.*

As man's genius to him, is woman's heart to her.

Doth not the heart create—invent? Doth it not dream? Doth it not form its idol out of air? Goeth it not forth into the future, to prophesy to itself? And, sooner or later, in age or youth, doth it not wake itself at last, and see how it hath wasted its all on follies?—*The Last of the Barons.*

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ANONYMOUS.

It has been said that "a wise freedom is an attribute of God;" but among men there can be no real freedom without restraint.

Despotic, absolute, uncontrolled power is unhealthy, unwholesome, and dangerous to its possessor: it overworks, overweights, and inflames the brain. All great tyrants who escape the summary vengeance of communities or individuals become insane. Happy for them and the world if they die before that otherwise inevitable consummation.

The milk of human kindness, like other milk, is very apt to turn sour when affected by moral thunder and lightning.

How is it that women do not relish jests so much as men do? The reason seems to be that the essence of a jest is ill-nature, and that women are better natured than men.

"Paper," says the optimist, "is the material out of which are made the wings of the angel of knowledge." "Paper," says the pessimist, "may be a wing of the angel of knowledge, but it is of that particular angel of knowledge who brought death into the world. Paper has done more mischief, broken more hearts, shaken more thrones, revolutionised more systems, than any article the wit of man or devil ever invented."

There are four things to be detested—a "lady" sucking the handle of her parasol, a "gent" sucking his walking-stick, a boy smoking, and a fool fishing in a punt.

There are three things that will stretch—a story often repeated, a scrupulous man's point, and a hypocrite's conscience.

There are three things that will not stretch—a publican's measure, a mercer's yard, and a cabman's mile.

Death is but a valet, who, after a hard ride through bog and mud, takes off our dirty garments, and clothes us in purple and fine linen.

Cannon balls are excellent logicians, only they have this defect—they will not be reasoned with.

Revenge is but the debasement of yourself to a lower level than that of your adversary.

Books and newspapers are slow weapons for overthrowing error, but they are sure.

Some very wild and apparently unreasonable opinions are but the shadows of unrecognised truths.

If you want oil for the hinges of the tongue, there is nothing so good as strong drink—except that stronger drink, *Vanity*—and that still stronger—"CONCEIT."

If poetry be thought in flower, goodness is thought in fruit.

There is no one so credulous as a little child—except an inventor taking out a patent.

A snob *per se*—a snob quiescent and unaggressive—is not a pleasant object to look upon; but when a snob is aggressive—when he twirls his moustache—dresses himself in the extreme absurdity of the fashion—talks slang—and laughs and sneers at a noble deed or thought—he is an abomination so great that nothing can refresh the spirit after him but a gulp of pure air—a long walk—a bath—or a dip into Shakespeare.

If you truly love God you truly love Nature; and if you truly love Nature you love Man. So that after all which the fathers and the preachers may allege to the contrary, these three loves are but one.

A religious man is not a man who merely says his prayers and sing psalms; just as a poet is not a man who merely writes verses. Both require feeling, sincerity, faith, and passion—without these they cannot become either Christian or poet.

Every man's experience of to-day is that he was a fool yesterday—and the day before yesterday. To-morrow he will most likely be of exactly the same opinion.

Many a seeming farce played on the great stage of the world is in reality a tragedy, if we could but see into the heart of it.

Beware, O young man and over-ardent philosopher, who would seek to reform the world! If you have committed any fault or error in your life—be it ever so trivial or venial, or so far back as your school-days—ay, even if your most distant relatives have sinned—the sin will be hunted out, and magnified to your discomfort. The people will say—"This man a reformer and a renovator of society! he who once told a lie at school! who stole a lump of sugar! who failed in business! whose grandfather's fifth cousin's wife's brother was hanged? Psha! Let him reform himself." And truly this is the wisest policy—for if every man would reform himself the world's reformation would be accomplished, and philosophers would be needless.

There is horse-power and thought-power, but what has horse-power done? It was thought-power which made Christendom and discovered America. Horse-power may send a steamer over the Atlantic in seven or eight days, but thought-power shall send a message across it in as many seconds. And besides all this, thought-power discovered horse-power, and used it.

There is not in the universe any such thing as absolute greatness or absolute littleness. A man is as wonderful as a planet; and a blade of grass or a microscopic animalcule is quite as wonderful as a man.

A country must always be either gaining or losing its liberty.

I cannot look upon the ocean and the mountains without loving them; and I am greater than they, because I can do so.

Life is the best thing going, and too much of that is death.

If you want to gain a reputation for eccentricity, and to be universally dreaded, if not hated, blurt out the plain truth on all occasions.

What right have you, O passer by the way, to call any flower a weed? Do you know its merits? its virtues? its healing qualities? Because a thing is common, shall you despise it? If so, you might despise the sunshine for the same reason.

There is no vice or crime that does not originate in self-love; and there is no virtue that does not grow from the love of others out of and beyond self.

Deeds do but comparatively small mischief in the ordinary run of civilised life. It is words that wound, that rankle, that poison, and that kill.

The world invariably hates a man of genius—when he is alive. He disturbs the notions of the multitude. He throws stones into the still puddle of their existence, but creates ripples which they don't like; but when he is dead they cry, "God is great, and Jenkins was his prophet!"

Old age! The words are comparative, not positive. There are times when I feel myself to be as old as Methuselah; and others when I know that I am a mere baby—having everything to learn and to suffer.

There is no such thing as love at first sight. There may be a liking at first sight; but love is a great tree, that cannot spring from the acorn in one day. Time is the soil in which it must grow, and the winds of heaven and the rays of the sun must feed it.

Is there no straight line? Are all things on the bend for ever and ever?

The man who cannot sometimes endure his own company must have a bad heart or a deficient intellect.

Plagiarism is an accusation often made by fools against wise men. Did the lark that sang to me last summer copy his song from a lark in the days of Homer? And if so, what larks did Homer's copy from?

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